



**Report**  
**OF**  
**All Asia Educational Conference**  
**(Benares, December 26—30, 1930)**

*Edited by*  
**D. P. KHATTRY**

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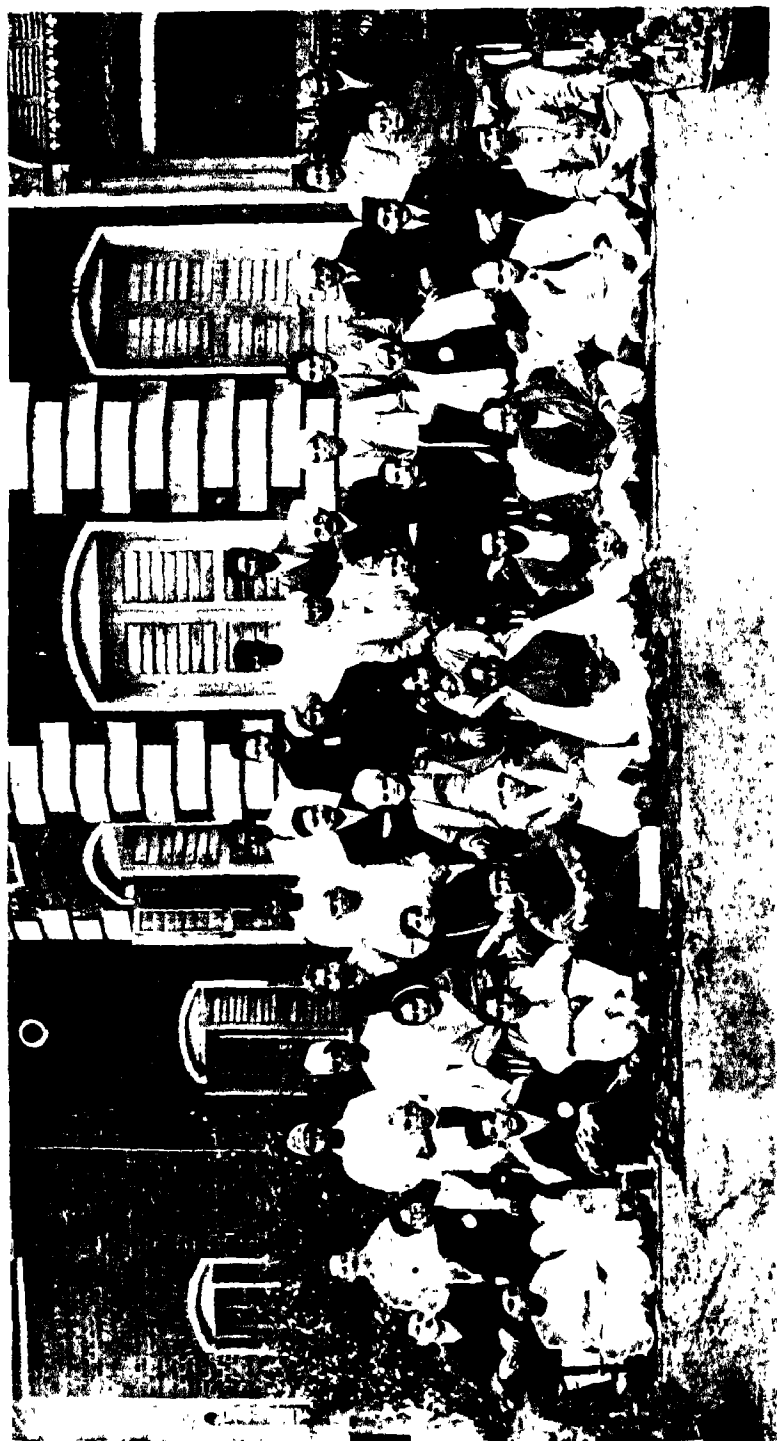
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Prof. P. Zeshadi's Tea Party

# I

## ACKNOWLEDGMENT

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- I. Dr. Kenji Kaneko, Inspector of Schools, Department of Education, Tokyo, Japan:
  - (1) Fifty-third Annual Report of the Minister of State for Education for 1925-26 (abridged). Translated in English and published by The Department of Education, Tokyo, Japan (1930).
  - (2) A General Survey of Education in Japan (English). Department of Education, Tokyo (1930)
  - (3) Annual Report on Educational Cinema Films. Vols. I-IV (Japanese). Department of Education, Japan.
  - (4) Annual Report on Blind, Deaf and Dumb Schools (Japanese). Department of Education, Japan.
  - (5) Annual Report on Technical Continuation Schools (in three vols. in the Japanese). Department of Education, Japan.
  - (6) Annual Report on Provision Fund for Teachers (Japanese). Department of Education, Japan.
- II Mr. Gintaro Daikhura, President, Doshisha University, Kyoto, Japan:
  - (1) The Doshisha (English). Doshisha University, Kyoto, Japan.
  - (2) Joseph Hardy Neesima (English). By Rev. J. D. Davis, D.D., Doshisha University, Kyoto.
- III. The Director of Education, Hong Kong:

Report of the Director of Education for 1929 (English). Hong Kong, 1930.
- IV. The Vice-President of the Department of Public Instruction and Culture, Dutch East Indies, Weltevreden:

Education in The Dutch East Indies (a typed Report in English).
- V. The Secretary, Ministry of Public Instruction, Bangkok:
  - (1) Report on the Work of the Ministry of Education of The Siamese Government, B. E. 2468 (1925-26) (English). Compiled by J. G. Raggi (1929).
  - (2) An Outline of the System of Education in Siam (a typed Note in English).
- VI. The Director of Education, Ceylon, Colombo:

Administration Report of the Director of Education for 1929 (L. Macrae, Esq.), August, 1930 (English). Govt. Record Office, Colombo.



- VII. Sheikh Bahai, Editor, Temps, Tehran, Persia:  
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- VIII. The Minister of Education, Iraq, Bagdad:  
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- IX. Monsieur Mohd. J. Beyhum, President, Libanaise Academy, Beirut, Syria:  
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- X. Mr. Bayard Dodge, President, American University of Beirut, Syria:  
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- XI. The Acting Director of Education, Government of Palestine, Department of Education, Jerusalem:  
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- XII. Dr. I. B. Berkson, Ph.D. Director of the Department of Education of the Jewish Agency for Palestine:  
(1) Hebrew Education in Erez Israel (English). By Keren Hayesod. Jerusalem, 1930.  
(2) The Zionist School System (English). By I. B. Berkson, Ph.D., Jerusalem, 1930.
- XIII. M. Rifaat, Headmaster, Mina Secondary School, Cairo:  
A Typed Note in English on the Fourteen Sections of the Conference, for Egypt.
- XIV. Mr. E. G. Malherbe, Officer-in-Charge, National Bureau of Education, Union of South Africa, Pretoria:  
A Typed Note in English on the Fourteen Sections of the Conference for Union of South Africa.
- XV. The Secretary, The Transvaal Education Department, Pretoria:  
(1) Handbook of Education Laws together with Regulations, Rules and Instructions (English). The Transvaal Education Department, 1929.  
(2) Regulations with regard to Primary Schools for White Children and Suggested Courses of Instruction (English and Africans). Transvaal Education Department, 1929.
- XVI. The Superintendent General of Education, Department of Public Education, Cape Town:  
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## II

### FOREWORD

"It is not the purpose of Federated Education to standardise educational methods and procedure in the different countries of the world but to offer an intelligent co-operation and helpfulness which will advance the cause in all countries, basing their advancement upon their own traditions, local organisations and general tendencies."

AUGUSTUS O. THOMAS

The first World Conference on Education was held in San Francisco in July, 1923. Out of this Conference, the World Federation of Education Associations was born and a definite organisation perfected. The Constitution of the Federation provided the following Article regarding Conferences:

"The World Conference shall meet in full session at such place and time as may be determined by the Directors; but a meeting of sections, one in Europe, one in America and one in Asia may be held in the intervening years."

It was in 1926 when the All India Federation of Teachers' Associations was affiliated to the World Federation of Education Associations that the idea of holding a sectional conference for Asia was seriously considered by us. We entered into correspondence with the President and the Secretary and requested them to hold a sectional conference in Asia. They were quite sympathetic but could not fix a place for the meeting. In 1927 when the All India Federation sent a representative, Pt. Sri Narain Chaturvedi, to the 2nd Biennial World Conference at Toronto, he was asked definitely to invite the regional conference to India. The World Federation acceded to the request and the Asian Directors were entrusted with the work of holding the conference in India, at Bombay, along with the fourth Conference of the All India Federation. The preparations were undertaken by Mr. Paranjpe and letters of invitation were drafted. But just as these papers were going to be released for the press a cable was received from Dr. Kuo of China to postpone the conference as his country was in the throes of a violent revolution.

The invitation was renewed in 1929 but before doing so a letter was sent to the many educationists connected with the World Federation to favour us with their views on the advisability of holding a regional conference in India. The response was immediate. Mr. Williams and Dr. Thomas of the United States of America both favoured the idea. Mr. Goldstone of England wrote, "Such a conference would serve a most useful purpose and in my opinion it would be worth while endeavouring to surmount the difficulties which are inherent in your proposal." Mr. Korsostelev of Russia was deeply interested in the movement while the Minister of Education in Iraq welcomed it. The Directors of Education in Palestine expressed every sympathy and a hope to send representatives to the Conference. Encouraging replies were received from Canada, Siam, Indo-China, and Egypt welcoming the idea and promising support. This emboldened the



Mr. Lalit Bihari Sen Roy, Chairman, Benares Municipal Board, and  
Private Secretary to His Highness the Maharaja of Benares.  
The spacious Pandal was erected under his personal supervision.



All India Federation to send a large contingent of delegates to Geneva in 1929 with a mandate to Pt. Ram Narayan Misra and Dr. V. S. Ram, the official delegates, to invite the regional conference to Benares during the Christmas week of 1930.

These delegates went to Geneva, took part in the activities of the World Conference and called a meeting of the eastern delegates on the spot to consider the advisability of holding the Conference. That meeting also approved of the idea and authorised its representatives to invite the Conference to Benares. This invitation was accepted by the Board of Directors and Pandit Ram Narayan Misra was asked to make arrangements for it.

In pursuance of this, the All India Teachers' Conference at Madras appointed an organising Committee with the Secretary of the Federation as the convener to issue invitations and bulletins, to do propaganda work, to take preliminary steps and to form a local and All India Reception Committee. This Committee could begin its work only in April, 1930 and until the 12th October when it was dissolved it had held six meetings at Benares, Allahabad and Cawnpore. Its meetings were always well-attended and it did a considerable amount of spade work. Three invitation letters and three bulletins were issued by the Committee and sent to 500 educators of the East outside India.

After the 12th October, 1930 the whole burden devolved on the shoulders of the local Reception Committee which appointed a Working Committee to push on the work. This working committee acted under serious disadvantages. The political condition of India was not satisfactory and exaggerated accounts appeared in non-Indian presses which alarmed the non-Indian delegates thus reducing their number considerably. Adequate funds could not be raised for an educational conference of a cosmopolitan type. Neither was it possible to focus public attention to anything excepting politics which absorbed all the energies of the nation and the Government. The Working Committee were also deprived of the services of the Chairman of the Reception Committee, Pandit Madan Mohan Malaviya, who was not only the chief inspirer of the Conference but also the Commander-in-Chief under whose guidance people opened their purses and made generous gifts. But these drawbacks did not deter the Committee from marching onwards. His Highness the Maharaja of Benares became the Chief Patron setting a glorious example which was followed by other ruling princes. Hon'ble Raja Sir Motichand, Mr. Lalit Behari Sen Roy and Pandit Ram Narayan Misra threw themselves heart and soul into the work and converted a vague possibility into a certainty.

In point of attendance, according to the press reports, 15,000 educators were present on the first day of the Conference which was held in the huge pandal especially constructed for the purpose. The number of non-Indian delegates was a disappointment but those who have had experience of working international conferences were decidedly of opinion that for a first conference it was not discouraging. Considering the facts that educators are not born with a silver spoon in their mouth, that communications among the various countries of the East are not so easy as among those of the west, that very often political conditions of different countries are great obstacles in the way of the formation of any kind of contact, we may safely assert that we have made a good beginning.

The first All Asia Educational Conference has had very beneficial effect on India. Men of various races and faiths who have made India their home whether

permanently or temporarily and are often found antagonistic to each other could plainly see their way to unite in the cause of the conference. The Government and the Indian politicians who were waging war against each other joined hands in helping the Conference. The princes and the people, the rich and the poor and men and women both forgot their differences of status, position and sex and shook hands with each other. To the organisers of the conference it was unexpected but at the same time thrilling and gratifying.

The Conference followed the procedure of the World Conferences on Education in working through sections between an open inaugural session to begin with and an open complimentary session to end in. These sections were 15 in number, each with a secretary and a chairman, and were attended not only by large numbers of educational workers but also by parents and publicists interested in education. An All India Educational Exhibition, a series of entertainments, a huge garden party given by Raja Sir Moti Chand, and an All India Tennis Tournament were other items of interest which captured attention during the days of the Conference. But the greatest events of the Conference which attracted large crowds were the public addresses delivered by prominent educationists of India. Dr. Annie Besant, the well-known international orator and Dr. Bhagavan Das, the reputed philosopher of international fame made people think vigorously. Dr. Ziauddin Ahmad, the great Muslim educationist, Prof. R. K. Kulkarni, the greatest child-lover in the country, and Prof. Joygopal Banerjee, one of the sweetest Bengali speakers spoke with a fervour and an enthusiasm which was catching. Principal Sanjiva Rao, Babu Durga Prasad, Sved Fyzee Rahamin and Ativa Begum made notable contributions which were appreciated. Thus the Conference catered to the varying needs of the delegates who were kept busy throughout the session.

The educational conditions of the east cannot be compared to those of the west. Europe and America are far ahead of Asia in every department of education and those who turn to these pages to find the newest and most up-to-date methods of education may be sadly disappointed. This volume is a record of the struggle in which the eastern nations are engaged to ensure their educational betterment. Incidentally it discusses the most modern educational ideas also which may contain seeds for future educational reconstruction of the east and the west but in the main it is concerned with laying here before the public gaze the actual conditions of education in the various eastern countries. If there is a single continent where an international educational conference is a requisite of life it is Asia and that is why this meeting was designated the All Asia Educational Conference. If by a perusal of the contents of this volume the eastern countries realise the necessity of a more vigorous programme of education, a newer readjustment of educational conditions and the healing touch of international contacts, the organisers would feel amply repaid for their labours.

The All Asia Educational Conference was not meant to be anti-European or anti-western and those who came to it with such objects in view must have been certainly dissatisfied; but those who came to advance the cause of education and to promote world peace did find in it ample material for reflection and practice. It is a matter of pride to note that in all the proceedings of this big gathering there was nothing which could be taken exception to even by the most ardent of internationalists.

It has been no easy task to compress the proceedings of the All Asia

Educational Conference into a small volume. Many papers and speeches have been curtailed and a large number could only be mentioned. This has been done with the laudable intention of providing a readable account of the conference. In submitting this volume before the public, the All India Federation of Teachers' Associations hope that it will prove a valuable contribution to international educational literature and that the public and private libraries as well as education departments and universities will patronise it.

D. P. KHATTRY, *Secretary*

*All India Federation of Teachers' Associations*

Post Box No. 52  
Cawnpore (India)



### III

## CONFERENCE DIARY

#### FRIDAY, DECEMBER 26, 1930

- 3-0 P.M.      Open Session of the Conference.
- I. Prayer, Music and Recitation.
  - II. Inaugural Address, by His Highness Lt.-Col. Maharaja Sir-Prabhu Narayan Singh Bahadur, G.C.S.I., G.C.I.E., LL.D., of Benares.
  - III. Welcome Speeches.
  - IV. Messages.
  - V. Presidential Address.
- 5-30 P.M.      Garden Party by Hon'ble Raja Sir Moti Chand, Kt., C.I.E.
- 8-0 P.M.      Variety Show, under the supervision of Rai Bahadur Lalit Behari Sen Roy, Chairman, Municipal Board.

#### SATURDAY, DECEMBER 27, 1930

- 8-0 A.M.      Annual Meeting of the Council of All India Federation of Teachers' Associations (1st Session).
- 11-0 A.M.      The Opening of All India Educational Exhibition by Mr. A. H. Mackenzie, M.A., C.I.E., Director of Public Instruction, United Provinces. Musical Entertainments.
- 12-0 Noon.      Visit to Exhibition.
- 1-0 P.M.
  - I. Display of Physical Exercises by the schoolboys of Benares.
  - II. Library Service Section (1st Session).
- 2-30 P.M.
  - I. Secondary Education Section (1st Session).
  - II. Oriental Classics Section.
    - (i) Sanskrit Branch.
    - (ii) Persian and Arabic Branch.
- 5-0 P.M.      Public Address on "Ideals of Ancient Indian Education" by Dr. Annie Besant, P.T.S., D. Litt.
- 7-0 P.M.      Magic Lantern Lectures:
  - I. "A Nursery School in England" by Mr. K. S. Vakil, M. Ed., I.E.S., Dharwar.
  - II. "My visit to Schools in Persia" by Munshi Mahesh Prasad, Moulvi Alim Fazil, Benares.
  - III. "Man is Out to Conquer" by Mr. Sasadhar Banerji, B.A., B.Ed., Netrakona.
- 9-0 P.M.      "Duj Ka Chand": A Hindi Drama Staged by the Nagari Natak Mandali, Benares.

**SUNDAY, DECEMBER 28, 1930**

- 8-0 A.M. I. Annual Meeting of the Council of All India Federation of Teachers' Associations (Second Session).  
II. Ju-Ju-Tsu system of Japanese Physical Training: An Address and a Display by Dr. Tagore's Shantiniketan Party headed by a Japanese Professor.
- 11-30 A.M. I. University Education Section.  
II. Health, Hygiene and physical Culture Section (1st Session).  
12-0 Noon. Library Service Section (Second Session).
- 2-30 P.M. I. Illiteracy and Adult Education Sections (Joint Sessions).  
II. Teachers' Training Section.
- 4-0 P.M. Practical Demonstration of Physical Exercises without apparatus or with cheap Indian apparatus.
- 5-0 P.M. Public Addresses:  
I. "The Unity of Asiatic Thought" by Dr. Bhagavan Das, M.A., D. Litt., Benares.  
II. "Examinations" by Dr. Ziauddin Ahmad, M.A., C.I.E.  
III. "Foundation Education and Academic Education" by Mrs. Atiya Begum, Founder of Educational Reform Circle, Bombay.
- 8-0 P.M. Magic Lantern Lectures:  
I. "The Origin of the Alphabet and Numerals, Creed and Coin Symbols, showing Migration of Vedic Solar Cult to all lands" by Dr. R. N. Saha, M.R.A.S.  
II. "Library Movement" by Mr. Sushil Kumar Ghosh, M.A., B.L.

**MONDAY, DECEMBER 29, 1930**

- 8-0 A.M. I. Meeting of Executive Committee of All India Federation of Teachers' Associations.  
II. Health, Hygiene and Physical Culture Section (Second Session).
- 11-0 A.M. I. Primary Education and Rural Education Sections, Joint Session. (1st Meeting).  
II. Secondary Education Section (Second Session).
- 1-30 P.M. I. Kindergarten and Montessori Section.  
II. Character, Moral and Religious Education Section. (1st Session).  
III. Parental Co-operation Section.  
IV. Teachers' Associations Section.  
V. Library Service Section (Third Session).
- 3-30 P.M. Scout Display.
- 5-0 P.M. Public Addresses:  
I. "Cultural Education in India" by Principal B. Sanjiva Rao, M.A., Benares.  
II. "The Art of India" by Mr. S. Fyzee Rahamin, Bombay.  
III. "Childhood: The Formative Period" by Prof. R. K. Kulkarni, M.A. (Gwalior).
- 5-30 P.M. Display of Health Films by The Health Publicity Department of the Government of United Provinces.

- 8-0 P.M. I. First All Asia Educational Conference Delegates Assembly (Business Session).  
 II. Film Display of Surya Namaskar System of Physical Exercises discovered by His Highness The Chief of Aundh, by Mr. P. A. Inamdar, M.A., Minister of Education.
- 8-15 P.M. Cinema Entertainments by Messrs. B. K. Paul and Co.

### TUESDAY, DECEMBER 30, 1930

- 8-0 A.M. Primary Education and Rural Education Sections, Joint Session (Second Meeting).
- 8-30 A.M. Character, Moral and Religious Education Section (Second Session).
- 11-0 A.M. Library Service Section (Fourth Session).
- 12-0 Noon. Women's Education Section.
- 3-0 P.M. Children's Fête.
- 3-30 P.M. Open Session of the Conference.
- I. Messages.
  - II. Complimentary Resolutions.
  - III. The Address of the Chairman, Reception Committee.
  - IV. President's Concluding Remarks.
- 5-30 P.M. Public Addresses:
- I. "A Glimpse into the Literature of Asia" by Prof. Joygopal Banerji, M.A., Calcutta.
  - II. "Coins of Ancient India" by Babu Durga Prasad, B.A., Benares.
  - III. "An Educational Pilgrimage in India" by Mr. S. C. N. Rao Sarode, Daryabad.



Central Hindu High School Buildings in which the sectional meetings were held



Saraswati Temple Compound in which sectional meetings were held



## IV INTRODUCTORY

### I—MESSAGES OF APPROVAL (1929)

1. Harry Charlesworth, General Secretary, British Columbia Teachers' Federation, Vancouver: "I am extremely interested in the suggestion that the Asiatic Section of the World Federation should meet in Benares during the Christmas week of 1930. I endorse very heartily all that you say concerning the desirability of having the East take a very prominent part in World Federation affairs and I shall be glad to do all in the way of assisting any movement to this end."
2. Uel. W. Lamkin, President, The National Education Association of The United States, Washington "I hope it will be possible to arrange for the Asiatic Section to meet in Benares during Christmas week in 1930."
3. F. W. Goldstone, General Secretary, National Union of Teachers, London: "I welcome the proposal for the holding of a conference of the Asiatic Section of the World Federation of Education Associations. Such a conference would serve a most useful purpose and in my opinion it would be worth endeavouring to surmount the difficulties which are inherent in your proposal."
4. A. Korostelev, Chairman, Central Committee, Educational Workers' Union, Moscow: "The Pan Asiatic Conference is of considerable interest to the teachers of the Asiatic part of Russia and there is a possibility of our five or seven representatives participating in it."
5. John F. Merrill, Aleppo College, Aleppo. "Many important and beneficial results would issue from such a conference."

### II—ALL-ASIA EDUCATIONAL CONFERENCE

#### *Its Need and Importance*

By M. R. PARANIDE, M.A., B.Sc.

*Representative of the University of Bombay*

In his recent Convocation address to the Graduates of the Bombay University, the Hon'ble Justice Mirza Ali Akbar Khan, the Vice-Chancellor of the University said that, since its foundation in 1857, the University of Bombay has been for all practical purposes working and progressing as if it were a British University. It will not be wrong to extend the application of that remark and say that during the last 150 years India has almost forgotten that she is an Asiatic Country and has been working and progressing as if she were situated somewhere near Great Britain on the map of Europe.

This has been inevitable and so far as the political side of it is concerned, it may be even regarded as a desirable development. But a hundred years' political history of the country cannot possibly obliterate the fact that culturally Asiatic countries—India including—"have borrowed in the past from one another various arts and sciences." Buddha and Mahomed by their teachings, have shown that the philosophical doctrines in Asiatic Countries have all grown over a common basis and this is again evidenced in the fact that the teaching of Mahatma Gandhi have appealed more to Asiatic minds.

Only about a thousand years ago Chinese travellers came for pilgrimage to India and not very far from this City of Benares they stayed and studied at Indian Universities like that of Nalanda. It is again admitted that India and Arabia have mutually benefited by using each other's researches in Mathematics and Medicine. One finds even now traces of the fact that Java was a part of Greater India and in the language of Siam even a casual observer will discover many words which appear to be derived from Sanskrit or a language or languages of Sanskritic origin.

It was therefore unfortunate that the political changes which occurred in India a hundred years ago not only influenced her political relations with other Asiatic countries but also tended to separate from one another their currents of educational thought. The All-Asia Educational Conference brings them nearer and let us hope they will so merge into one another again as to create once more a big stream which it once used to be.

What is said about India is, *mutatis mutandis*, true of all Asiatic countries and I believe they are feeling the need of a conference like this as much as we do today. The success of the First All-Asia Conference is sure to encourage others and in the second and the third sessions which I expect might meet in China or Japan or Persia or Iraque will bring together a much larger number of educationists of this ancient continent.

But, as Dr. Radhakrishnan put it so aptly, this is not a separatist movement intended to create a cleavage between Asia and Europe or America. The fact that it arose out of the efforts of the World Federation of Educational Associations one of whose main objects is world co-operation and world peace should set all doubts at rest. The Federation believes in the potency of Education in establishing and fostering good-will and the All-India Federation of Teachers' Associations which is affiliated to the World Federation and which has been mainly instrumental in convening the All-Asia Educational Conference in Benares wholeheartedly subscribes to the doctrine of world-co-operation and world peace, howsoever distant or difficult of achievement it may appear to be.

A decade ago an educational conference was in India a rarity but people are convinced of their utility now and all over India is being spread a net-work of associations and conferences small and big and this All Asia Conference in Benares is but their logical outcome. If ever one doubted its value and its importance *the huge gathering in the opening session* and the wide-spread enthusiasm ought to remove all doubts in one's mind.

On this occasion I cannot but remember the small gathering which we had in Cawnpore five years ago and which gave birth to the All-India Federation of Teachers' Associations. I confess some of us laughed to ourselves at the play of make-believe we thought we were playing then. But I never noticed a gathering more serious in its aims and its ideals and it fills our hearts with pride to notice that the seed sprouted with vigour and has developed into a big tree extending like the sacred banyan beyond the wildest expectations of the founders.\*

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\*Specially written for The Unity of Asia Bulletin issued during the Conference days

### III—THE FAMISHING PRIEST OF THE WORLD

By G. N. GOKHALE, B.Sc., L.C.E., M.I.E., I.S.E. (Retd.)

*Principal, N. E. D. Civil Engineering College, Karachi*

All humanity is one, and yet God has written on the cradle of every land, every nation, nay every individual, a message for the whole world. Only a few hundred years ago man still used most primitive means; but Bacon's Europe brought to humanity its message of Modern Science. With its help man has, as it were, grown from an ant into a giant at a leap. He stands dazzled and bewildered at the spectacle of the tremendous forces he is now gathering in his hands. Like a starving man suddenly coming into an immense fortune, he does not know what to do. He is lashing about a bit with his new axe like George Washington. A few men in the world, or groups of them have got hold of the sources of power; and they are trying to lock them up in their pockets. Even Nations are trying to do the same. They think that they will thus bring happiness to mankind, and yet there is more strife in the world today, than at any other period in history. The very forces of nature which Europe has taught us to marshal seem to turn against humanity; and many thinkers of today ask as to whether all this Science is worth it? Has the message of Europe failed?

Yes partially, because the world has not yet heard the other half of the message, which it is the privilege of Asia—the Home of Prophets—to give. Asia, the Priest of the World, has been sleeping. It is just shaking off the slumber of centuries, and finds that during its inactivity Europe has appropriated to itself the whole world as it were, and it has hardly any food left. The famishing Priest naturally thinks of food, and no wonder that his children cry for "bread and butter education." Eat he must and shall, but will he "eat to live" or "live to eat". It will be disaster for the world if he chose the former. Matter and spirit are two sides of the same shield, and one cannot neglect the other half. To modern Science which is mainly material, one must add the ancient science of the spirit. That is the business of Religion—properly understood; and Asia—nay the whole world—cannot afford to neglect it or omit it from her scheme of education.

That religion has often brought misery to mankind is a fact, but so has science—rather a perversion of both. Real religion—Dharma—can only bind, not only different sects, castes and creeds, but nations, the East and the West, by changing all our values of life. There is no other hope for the world. It certainly has difficulties of its own, but which thing in the world worth doing is not beset with these. This problem of including religion in our education has to be solved one day. Why not today? How can we do it "on a purely voluntary basis" or by "letting it alone"? Let us sit down to it with a will and then Lord will help us. The famishing Priest will then have given His Message to the World through this All Asia Conference.\*

\*Specially written for the Unity of Asia Bulletin issued during the Conference days



## IV—EDUCATION: A UNIFIER

By MRS. MARGARET E. COUSINS, B. MUS. (Dublin)

*International Representative, Indian Women's Association, Madras*

It is most remarkable that without collusion there has been the growth on two parallel lines in India of an All-India interest in Indian education. The All Indian Federation of Teachers' Associations and the All India Women's Conferences on Educational Reform have "marched together" as the French say. In both cases the beginnings have been small and without much heralding. But so vital is the life incorporated in them that it has rapidly grown into a tree of knowledge whose branches now desire to shelter visitants from afar and whose leaves shall be for the healing of all nations. By an inner law of growth it is remarkable, also, that, again without collusion, both these organizations have found the need for expanding their sphere of influence to surrounding countries, and have found themselves naturally sending out an invitation to the peoples of the continent of Asia to meet in India to confer on fundamental problems of human progress.

The "Dawn over Asia" is the title of a book by Paul Richard which shows that the glamour of the West for the Asian mind and its modern civilization was shattered by the European War. The peace-loving Orient was horror-struck by the wholesale mutual murder, through scientific instrumentality, of the Occidental races. World history from 1914 to 1924 threw Asia back to fundamentals of educating for Peace. It is, therefore, no wonder that the two centres of educational conferences began their work after that date. It has to be remembered that Japan was the first country that eliminated all reference to the glorification of war and the praise of war heroes from its school text books. The India of this year is internationally famous for its experiment in political non-violence as a method of practical warfare. For Peace there must be Unity. For Unity there must be expansion from the single nation to the continent of similarly orientated nations and only from the unity of those continents, each self-conscious, each bringing its distinctive gifts, can there come the true unity of international humanity.

It is Education that is giving us that Vision and through the vision the power to secure practical accomplishment.

At the centre of humanity stands ever the Mother. Mother India at this moment and through the All-Asia Educational Conference and the coming All-Asia women's Conference is ratifying the conclusion arrived at by Hartog Committee on Education in India which said that "at the present time in all schemes of expansion in education priority should be given to girls' education".

The Shastri, the Teacher, the Munshi, were the recipients of the highest honour in this land in the olden days. The Mother was the first Guru. Such Conferences as we are holding today are the means of obtaining the restoration of that olden time Honour to the Teacher and Mother of today.\*

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\*Specially written for the Unity of Asia Bulletin issued during the Conference days

## V—UNITY OF ASIA

By S. V. PUNTAMBEKAR, M.A. (OXON.), BAR-AT-LAW

*Professor, Hindu University, Benares*

We are holding in Benares this week the First All-Asia Educational Conference. It is a great idea and a welcome effort. Persons addicted to old ideas of *status quo* and afraid of new and creative human contacts and co-operation on a wide scale are likely to scoff at or be apathetic to such attempts. But world progresses by disturbances and shocks to old orders and grooves of thought and groupings of effort. It is evident to any public or intelligent man of today that the world problems are also national problems and *vice versa*. The world of man is gradually evolving a common type of civilisation and running into a common mould of life and thought. The aspirations of mankind are largely similar.

The chief forces which guide the economic, political and cultural life of today and tomorrow are not so much revivalist but revolutionist. They look not to past differences but to future affinities. The forces of democracy and liberty, nationalism and internationalism, socialism and humanism have taken possession of a large class of thinking and active peoples of the world, and many countries all over the world are trying tenaciously to apply these forces to the solution of their problems. Their ideas are not of national and cultural isolation but of political independence and international co-operation. It is only capitalistic imperialisms of some economic and political groups which are creating and maintaining selfish conflicts in pursuit of their ambition and in the preservation of their unjustifiable vested interests. Otherwise the problems of peoples and nations, commonwealths and continents are largely similar. Today there are no religions militant in conversion and bigoted in persecution. Nor are there ambitious individuals and their bands of military followers who are desirous of world conquests. Whenever there is war, it is for national security and safety and political independence. It is to overthrow established and time-honoured despotisms.

The problems of Asiatic peoples are largely similar from the political, economical, cultural and educational point of view, because their needs and difficulties are similar. They are facing the problems of the application of the ideals of democracy and nationalism moderated by those of humanism, and socialism in the province of politics and economics. They have consequently to revalue their old ideas and forms of life and reconstruct them or remould them to suit the centralised and standardised societies, politics and religions of today. Their old localised ideas of democracy and communism working through their families, caste or clan institutions have to be enlarged and worked out on a large or national scale. In this revaluation and reconstruction one of the potent factors is that of education. The ideals of education do not differ territorially. Its methods are being reconstructed by great educationists and are found suitable to all countries. Only the emphasis on particular aspects will be found necessary in view of the backwardness or negligence of some nations. If *Montessori* system has been proved valuable for children elsewhere, it does not mean *menagerie* system is alone good for countries in Asia or Africa. Science of education is based on the study of psychology of man and his social needs. It does not differentiate between dark brown yellow or white children. Therefore these underlying

and magnificent imagination in considering the educational problems of Asia in a common conference.

Asia presents unity in a number of ways. Its religious life has a common outlook and basis. The emphasis on religious and moral aspects of life is greater than on material life in human values. A survey of Asiatic history tells us the great contact and influence of Semitic, Aryan and Mongolian races on one another politically and culturally and also that Buddhism and Islam which are professed today by very large numbers of people are the two continental religions of Asia which have basically moulded the life and institutions of Asiatic peoples. Hinduism and Confucianism which largely prevail in India and China have amalgamated their currents with these, and there is now a mighty Asiatic current of religious values and ideals.

Asia values highly still its social institutions of family and clan, brotherhood and community which give her a social similarity and solidarity unknown in Europe. This there are many common features and bonds of religious and social life in Asia.

Culturally Asiatic countries have borrowed in the past from one another various arts and sciences which are now considered to be indigenous, e.g., mathematics, medicine, astronomy, philosophy, languages and also painting, sculpture, architecture, music, weaving, wood or ivory work.

Then there are no political or economic hatreds between Asiatic countries as there have been no wars or aggression between them for a long time. The wars, when they have taken place, have been largely due to European aggression. On the contrary, there is a common desire and aspiration amongst them to come nearer, to one another, and to face these western political and economic aggressions and privileges which are retarding their growth. There is definitely a sense amongst Asiatic nations of a common outer danger which may not lead to any political union or confederation, but which certainly leads to sympathy and co-operation. They have thus a common purpose in their political awakening and struggle. Asia no doubt wants protection against Europe in political and economic matters. But it wants help from its new sciences, philosophies and arts which have now an international and human importance. We want to further this process of interchange of ideas and methods amongst us. It can be done only by coming in contact with one another. And what can be more appropriate than to meet all of us on a Common Platform of an educational conference, where no political or economic jealousies of today would find place and distort our imagination, and where we may apply our creative minds to the solution of our common problems of the liberation and elevation of the mind of man and a large part of mankind and thus we may enter the larger life of the world of today. Our common traditions of the past, our common interests of today and our common aspirations for the future give a unity to our main problems. This is the real justification of our conference. We welcome its first session in India, where all the races, religions and cultures of Asia and other parts have found a tolerant and exchanging home. There is a unity of Asia in India if not elsewhere. Our motherland is the land of seers and sages who think and act in universals. Hence the conference will get an inspiration in meeting here which is very important in any kind of constructive or creative work.\*

\*Specially written for the Unity of Asia Bulletin issued during the Conference days





Dr. Bhagwan Das, M. A., D. Litt.—The Indian sage of international fame.  
He delivered a remarkable Public Address on the Unity of  
Asiatic Thought and presided over the Character, Moral and  
Religious Education Section.

## VI—THE UNITY OF ASIATIC THOUGHT

By DR BHACAVAN DAS, M A, D Litt

**Invocation of the One Universal Spirit of Unity**

AUM!

Eko Devah sarva bhuteshu gurush  
 Sākshī cheta sarva bhut-adhivāsah,  
 Tam ātmastham yē nupāshvanti dhīrah  
 Tēshām sukham shāshvatam n-ētareśhām  
 Sarva-vyapī sarva-bhūtāṅgar atma  
 Ekam rupam bahudhā yāh karoti,  
 Tam ātmastham yē nupāshvanti dhīrah  
 Tēshām sukham shāshvatam n-ētareśham  
 Nityo nityānām chetanash chetanānam  
 Eko bahunam yo vidadhati kaman  
 Tam ātmastham yē-nupāshvanti dhīrah  
 Tēshām shantih shāshvati n-ētareśham  
 Eko'varno bahudha śakti yogād  
 Varnan aneken nīritartho vo dadhati  
 Vichaiti ch-antē vishvam idau sī Devah  
 Sa no buddhya shubhaya samyunaktu (U)

Ba namē an ke U namē na darad,  
 Ba har namē ke khwanī sar bar arad,  
 Ba namē an ke Wahid dar Kasir ast,  
 Ke andar wahdat ash kīrat sar ast ! (S)

Aum ! Āmin ! Amen !

'The One God hidden in all living beings,  
 The Living Witness biding in all hearts,  
 —The wise who seek and find It in themselves,  
 To them, and none else, is Eternal Joy  
 The All-pervading Inner Self of all,  
 Who from His formlessness creates all forms,  
 —The wise who see That One within themselves  
 To them alone belongs Eternal Joy  
 Eternity of cons, Life of lives,  
 The One Who all the Many's wishes sates,  
 —The wise who find Him within themselves behold,  
 Theirs, and none other's, is Eternal Peace

The Colorless Who from His secret store,  
 Exhaustless, countless colors draws, to paint,  
 Efface, repaint, the 'Worlds' upon the face  
 Of Empty Space, with Mystic Potency,  
 —May He endow us with the lucid mind !

"Thus, in the name of Him Who hath no name,

Yet lifts, to every name, an answering head,  
 The name of Him Who is the Changeless One  
 Amidst the Changing Many, and within  
 Whose Oneness all this Many is confined,  
 Do we begin our loving work of Peace

In accord with the time old traditions of the East, I begin, in the words of the Upanishats, the most ancient available records of deeply searching and passionately Yearning human thought, with invocation of, and prayer to, the One Supreme Spirit of Life, which out of its Unity creates the infinite Many-ness of Nature, and at the same time imposes its all-pervading, all-embracing, Unity upon that countless Multitude, which binds atoms and cells into bodies, bodies into species and genera and kingdoms, ties these to planets, planets to suns in solar systems, suns to larger suns,

encircles these into vast star-systems, and makes of all the world-process a Uni-verse; which enters into these dead dolls of bone and flesh that we otherwise are, and endows us with the mind that can encompass all these systems, which indeed makes it possible for these dolls to understand and sympathise with and help each other, which is the One sola source of whatever Unity there is, not only in Asiatic thought but in all thought, and the realisation of which alone, as eternally present, in onself and in all selves, brings deathless happiness and peace, as nothing else can do. May that Universal Life and Light illuminate and vivify our hearts! Only in the name of that One who has no name, and yet answers to whatever name may be called, in the name of Him whose Unity runs through all multiplicity, and yet also contains all multiplicity within itself, may we commence all duties with hope of successful performance!

Next I reverently salute the Rshis, Prophets, Buddhas, Messiahs, Nabis, the spiritual Hierarchs of all times, who have given Scriptures, age after age, to race after race, in order to keep alive the light of the Consciousness of that Unity in the heart of Humanity, and who brood over and guide the progress of the Human Race, as benivolent parents and teachers watch over an educational home, leading the minds and bodies of the students onwards, from class to upper class, along the path of ever upward evolution.

Then I offer tribute of deep gratitude to the founders and the presiding Head of the Society, which for over half a century now has been uniquely holding up before the world, the possibility of reviving the worship of that Spirit of Unity, by educating more and more clearly the essential unity running through all religions, past and present, and by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and thereby to reunite the peoples of all countries, without distinction of creed, caste, color, race, or sex in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of such bodies as the League of Nations.

Lastly I offer homage to that Great Soul, born among the Indian people, whom, in our days, the One Supreme Spirit of all has inspired and endowed with the needed soul-force, to impose such Unity of heart and mind upon the multitoriously divided creeds and castes of this unhappy country, as makes it possible for an Indian to address, without feeling too much ashamed, a gathering like this, at which visitors from self governing happier countries may be present, who is the one practical mystic of our time, who believes that true practicality consists, not in taking account of only the evil in human nature, but in giving full value to and placing faith in, and in appealing to and calling out, the best in that nature, and in raising aloft the standard of the highest idealism even in political struggle, who alone is conducting the true war against war, by teaching and making a whole vast people to turn the right cheek to the smiter, who is slowly uniting the thought, not only of Asia but of the whole world in the one way to peace on earth and good will among men, the way of courageously enduring wrong but not doing it, of facing and conquering hate with determined love.

Gharib na kin wa benawa Gandhi!

Shaikh o Barahman ka rah numa Gandhi!

Padr o rishi juki matina n ante,

Mashriq o maghrib ka peshwa Gandhi!

Gandhi poor, meek of heart, lacking all means,

Gandhi, the guide of Shaikh and Brahmana,

Whom Christian priests too think Christ come again,

Gandhi, servant alike of West and East!"

### Asiatic Thought and European Thought

It is common knowledge that Asiatic thought is eminently colored by Religion, as modern European thought is by Science. The personal, domestic, and social life of the Hindu is largely governed by the rules of what he regards as his religion. So is that of the Mussalman. So of the Jew. So was, and to some extent is, that of the Christian belonging to the earlier Roman Catholic form of Christianity, which may perhaps be regarded, not wrongly, as an Asiatic religion. Such also is the case with the followers of the other forms and re-forms of the Vedic religion, known as the Zoroastrian, the Buddhist, the Jaina, the Sikh, though perhaps the element of ritual is less prominent, and that of ethics more, in the later of these, in accordance with the very principle of reform. Shintoism, nobly regarding man as naturally virtuous, stresses ritual mostly. In all these

the feeling is prominent of the ever-present influence of, and relation with, something other than what is perceptible to the outer senses, and of the subordination of the life of the physical body to the life of that mysterious something, the soul, a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.

Contrary to this, in the west, advanced thought was, until very recently, cutting itself off more and more from all concern with the possibility of things beyond the reach of our physical senses, excepting of course some imaginary concepts which somehow indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder, to the thoughtful, of the inseparable connection between the physical and the metaphysical. And that thought, going to the other extreme, from other-worldliness to excess of this worldliness, brought about the greater disease of mind which resulted in the greatest of historical wars.

To find out then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious thought; as, if we had to investigate whether there was or was not unity in European thought, we would have mostly to make comparison of the views of those who have devoted their lives to the various branches of science, physical, chemical, biological, psychological and sociological.

To the cursory view, of the person of one kind of temperament, it might seem that the unity of scientific thought was patent, that the whole of what is known as science was a consistent body of theory and practice, while the unity of eastern religious thought was an equally obvious myth, and that religions were born, one after the other, only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

So, to the hasty sight of another, it would appear that, e.g., in such a vitally important science as that of medicine, doctors disagree very much, that the more expert and scientific they are the more intensely they differ, that radically conflicting systems of treatment kill and cure with much the same average of results on the whole, that in the system which regards itself as most scientific and up-to-date, theories as to the natures and causes of diseases and as to methods of treatment, and the drugs in favour and fashion, change from year to year; that in almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new, that the greater and more rapid the scrapping the louder the vaunt of progressiveness; that even in a rock-bottom science like mathematics, even self-evident axioms are now in peril of their lives from the attacks of new theories; and that in the sociological sciences especially, the war of ideas, of words, of "isms," is internecine.

Indeed science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular and superior "keep-off," its expertcraft (corresponding to priestcraft), its jingoism and fanaticism, as much as religion, its controversial animus as bitter as the odium theologium; and, becoming religionless and Godless, it has brought about even more bloodshed than Religion, becoming scienceless and reasonless, has done. But all such things are the fault, neither of true Science nor of true Religion, but of the evil in human nature which falsifies them both for its own selfish purposes.

### The Unity Underlying Both

Here as elsewhere, the wish is father to the thought. Those who, for temperamental or interested reasons, wish to see unity only, will see unity only. Those who wish to see disunion only, will see disunion only. Those who wish impartially to examine both sides of the question, will see both justly, and will discern the truth, which always stands in the mean between opposite extremes, the Truth of essential Unity in superficial Diversity, in religious as well as in scientific thought. Such Unity is established by the mediation of philosophy, whose uses as such mediator have begun to be recognised more and more, latterly, by scientists themselves.

### The one Way to Peace on Earth

And thus discerning the Truth, they will make it their duty, as lovers of the mankind of east and west alike, to do their best to maximise the unity, witnessed by common science and culture in Europe and, in Asia, by the fact that our brothers and sisters come from Thibet and Burma and from distant China and far-off Japan to worship the memory of the Buddha at the Deer-Park in Benares and at the Temple in Buddha-Gayā, and pilgrims from all the countries of Asia and many parts of Africa gather at Mecca annually, in obedience to the command of the Great Prophet; and



they will try with all their might to minimise the disunion and discord which, in Europe, is proved by the Great War and the intense political, national, and racial jealousies and hatreds, which unhappily continue there even after the blood-letting of the Great War, and, in Asia, especially India, by the too well-known caste and creed dissensions, which keep it under foreign subjection and exploitation, to the ultimately great material as well as spiritual harm of both exploiter and exploited.

The best, the most radical, means, of promoting this so desirable peace, harmony, unity, between all countries, of both east and west together, is the establishment of unity between science and religion, and between religion and religion.

### Scientific Religion

The bringing about of such union between science and religion, in place of the conflict which has been raging between them so far, will make the beginning of a new and beneficent era in the life of the Human Race, an era guided and governed by Scientific Religion or Religious Science.

The signs are hopeful. Slowly the artificial barriers are breaking down, between science and science, between science and religion, between religion and religion. It is beginning to be recognised and said that sciences are not many but that science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognised that religions too are not many, but that religion is one, and finally that science and religion are but different aspects of, or even only different names for, the same great body of Truth and its Application which may be called the Code of Life.

History shows that new religions and their characteristic civilisations, have taken birth, grown, decayed, side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only the re-proclamation of the most essential portions of the One Religion, made necessary by the fact that the earlier proclamation had become covered up beyond recognition with non-essential and lifeless formalisms.

The fresh proclamation, needed for the present time, seems likely to take the form of Scientific Religion in pre-eminent degree. And it apparently has to be made on the same socialist and democratic, rather than individualist, lines which the Oversoul of the Human Race is taking in the other departments of its vast life, that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly made by the large body of scientific and religious thinkers in co-operation, as a whole, rather than by a single individual, though leaders are needed even by the most democratic movements. Thus some scientists are working at psychical research. Sir Oliver Lodge, venerable veteran of 80 years, and of world-wide fame in the world of science said recently\*: "The time will assuredly come when these avenues into unknown regions will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more spiritual entity than we thought. The real fact is that we are in the midst of a spiritual world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realise. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Benevolent Fatherly Power whose name is Love." Thus is modern science, which was fostered in its infancy, and persecuted in its youth, by Religion, now endeavouring to repay the kindness, after having repudiated the injury, by renovating Religion in what, let us hope, will be a finer form.

With the breaking of the fences between science and religion, by fuller scientific thought, will come the breaking of the fences between religion and religion; then it will be possible for the artificial boundaries which now separate country from country to be obliterated, and the barriers to be cast aside which divide nation from nation in land and in heart; then may the new civilisation dawn, dreamed of by the poet and the socialist, and idealised and also practicalised by Manu, of the *Pathanet of Man* and the *Federation of the World*, the Organisation of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations is the first small and not yet sincere step today.

### The Duty of Educationists

In the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history, educational institutions can and ought to take a leading part.

\* At Bristol, on September 7, 1930

If the daily press reports at all correctly, at least many, if not yet all, of even the statesmen and the generals who were busiest in promoting and conducting the Great War, are now feeling that war is not a glorious business at all, but something very mean, sordid, shabby, shameful, and all due to the most evil motives. A Field-Marshal of England, one of the outstanding figures in the Great War, has very recently said in a public speech\*: "War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident that there are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less jealousy and less selfishness* in the conduct of international affairs. That spirit is, we may hope, now gradually appearing, and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough and the nations will be at last on the road to peace and good-will." These are the words of a war-worn veteran of today. *Jealousy and selfishness* are the important words in his speech. Krishna who had probably more personal experience of war than even a modern Field-Marshal, said long ago that "Lust, hate, and greed form the triple gateway into hell." There can be no worse hell than war.

In accordance with the realisation of this fact, which is indeed obvious, to eyes not blinded by those same evil passions, youth movements are afoot today in countries for bringing up the new generation in the purer, moral and spiritual atmosphere of internationalist and humanist feeling, in place of that nationalism which, very desirable while *defensive* and self-helpful, has now degenerated into something very offensive and aggressive and other-harming, which is, indeed, now, nothing else than vulgar bullying on a large scale, inherently barbarous and unregenerate. And it is being suggested, very rightly, by influential persons in that same west, that the tone and the nature of the teaching given in schools and colleges should be changed, in accordance with the new more truly refined and civilised *spirit of humanism*, which is manifesting itself in the thought and the feeling of the nations as a reaction against the horror of the senseless butchery of the Great War.

Educational institutions, which are not subservient to political *ingoism*, but aspire to guide politics into the path of righteousness, as, in the technical ancient terms of the country, the Brāhmaṇa, the custodian of the spiritual power, ought to guide, *nav*, to command and compel, the Kshattriya, the repository of the temporal power, into—such institutions should regard it as a sacred duty to help on the most desirable change of tone and teaching, to the best of their ability.

Here comes the use of well-planned religious instruction, as the most potent instrument for the moral regeneration of mankind.

Men, according to their temperaments, may either admire, with their head, great military heroes and conquerors of history, or condemn them as predacious marauders and butchers; probably none will offer reverence to them. But there are few who will not offer the reverent homage of their heart to those truest and greatest educators of mankind, by precept and by example, whom we know as the Founders of the great Religions, the reproclaimers and illustrators of the One Eternal Truth of the Unity of all and of the concomitant Love and Sympathy and Self-sacrifice for one another.

Genuine educators, who realise their Brāhmaṇa-duty to be the missionaries of Brahma on this earth, to spend themselves in constant endeavour to uplift their fellowmen to the plane of righteousness, and help to usher in anew and maintain the era of peace on earth and goodwill among men, cannot do better than give to the teaching of the *essentials* of universal religion, by example as well as by precept, a foremost place in their courses of instruction for the younger generation.

### The Golden Mean

In the minds of some individuals, or even among some sections of communities, or even perhaps, of a very large portion of a whole very numerous people, there may be a revolt against religion. If newspaper reports be true, the governing power in Russia has set itself to abolish religion from the face of that country. But this is sometimes denied also. And it is also reported that great masses of the people are clinging to their icons and their churches, and refuse to part with them, despite grievous persecution. All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as reaction

\*Sir William Robertson, at Leeds, on December 10, 1930

against priestcraft and abuse; but that permanent eschewal of it is impossible. The poet complains that the world is too much with us night and day; thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much, but we also see that science often misapplied by law is now trespassing excessively upon our daily life, and into our very homes, from birth to death, and that almost greater horrors are being perpetrated in the names of science, art, and law, than ever were in the name of religion. But all this, again, only means that too much of even a good thing is bad. Indeed, some hold that excess is the one sin of all sins, and the following of the middle course the one virtue, in all departments of life. The way that the Buddha taught is expressly and particularly known as the *Majjhima Patipadā*, the Middle Path. A Samskr̥t proverb says:

Āśhrāyeṇ madhyamām vṛttim aṭi sarvaṭra varjayet—"Follow the middle course, avoid extremes." Kṛṣṇa expounds it thus:

N-āty-ashnatas tu yog-ostī, na cha-ikāntam anashnataḥ,  
Na ch-āti-svapna-shīlasya, jāgrato n-āt ch-Ārjuna!  
Yukt-āhāra-vihārasya, yukta-cheshtasya sarvadā  
Yukta-svapn-āvabodhasya yogo bhavati dukkha-hā. (G.)

"He who avoids extremes in feed and fast,  
In sleep and waking, and in work and play,

He winneth voga, balance, peace, and joy."

As the teaching of Buddha is known as the *Majjhima Patipadā*, so the Jaina way, taught by Mahāvira Jina, is known as the *An-ekānta-vāda*, the Doctrine and the Way of Non-extremism.

Ekēn-ākarsanti śhlāṭhāyanti vāṣṭu-tattvam itareṇa

Antena jayati Jainī nitir manthina-neṭram iva gopī.

(Amṛta Chandra Sūri.)

"E'en as the dairv maid, pulling and slacking  
The two ends of the churning-stick by turns,  
Gets out the golden butter from the milk,  
E'en so the sage, working alternately  
At both the two inevitable sides  
Of every question, finds the perfect Truth."  
Muhammad enjoins the same:

Lā ṭaʿatadu innā Allāhā lā yohibbul maʿatadin. (Q.)

"God loves not those who go beyond due bounds in anything."

### The Inextinguishable Need for Scientific Religion

Religion, thus, is as necessary as science. So long as human beings suffer from and fear pain and death, and look before and after, and think about such things, so long will the human heart and head crave unavoidably the consolations of religion. When anguish wrings the heart, then we overwhelmingly realise that it shall not profit a man anything if he gain the whole world but lose his own soul. If they are not given true and scientific religion by the philanthropic and the wise, men will inevitably swallow the false and superstitious religion given to them by priestcraft.

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there is something beyond this life, and yearns with an unquenchable yearning to know about it and its relation with this life; and if it be true, as it evidently is true, that science is for life, and not life for science, then surely man cannot and will not accept as final the view that the present conflict between Science and Religion is incurable. Such a view means that Truth is self-contradictory, that Science is not consistent in all its parts. But this cannot be. It must not be. Truth, Science, Veḍa, Haqiqat, Maʿarifat, Gnosis, Buḍddhi (all meaning the same thing) must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not Truth. This common conviction shows forth from behind the most hostile-seeming words.

See. The man of the modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling, doing all things in short, in the name of Science. The man of the older style has been trying to do all these same things in the name of God and Religion. Yet the two modes are not antagonistic, not even really different. "In the name of God" means, among other things, "in the name of God's Nature," and, therefore, of the laws of that Nature in all its departments, physical as well as superphysical or psychical; whereas "in the name of

Science" means at present, "in the name of the laws of only the physical department of Nature." Science, in the limited sense of physical science, is imperfect Religion, is one part of Religion. Religion, in the full sense, is larger Science, is the whole of Science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also the superphysical. The rules of Religion, i.e., of the larger science, enable us, at least ought to enable us, to discharge all these wider debts and duties. Religion has been described as "the command or revelation of God." This only means, in other words, "the laws of God's Nature," as revealed to us by the labours, intellectual, intuitional, inspirational, of the seers and scientists of all religions and all nations.

We have heard of the three R's long enough. This fourth R, of genuine Religion, is more important than them all, and ought to be added to them everywhere, in every School and College. But it has to be carefully discovered and thought out first. It behoves all sincere educators to help in this work by applying the scientific method of ascertaining agreements amidst differences.

What are the elements common to the great living religions? What are the agreements between them?

### Agreement of Religions

That there is agreement between the great religions, that all teach the same essential truths, we have the assurance of their promulgators themselves.

The Upanishads say,

Gavām aneka-varṇānām kshirasy-āsty-eka-varṇata.

Kshīra-vaṭ paśyaṭe jñānam, tūṅhas tu gavāṃ yaṭhā.

"The cows may be of different colors, but the milk of all is white. Even so the proclaimers may have put it in varying forms, but the Truth enclosed within the forms is one and the same."

Kṛṣṇa says in the Gītā, and not once but twice.

Maniā varṇm-ānu-varṇante manushyah, Pārtha', sarvaśah

"Men everywhere are marching on to but one goal, the Self, Self-consciousness, the All-Self-consciousness, however various the paths they seem to follow."

This is the one far-off yet also always very near divine event to which the whole creation moves, perpetually.

Confucius said: "I only hand on; I cannot create new things"

Christ sa: I come not to destroy, but to fulfil.

Muhammad says more plainly:

Innahu la-ī zūburil awwalīn; and

Le kulle qaumin hādī; and

Lā nofarriqo bainā ahadim min rusuleh; and

Wa ma arsalnā min qablika mir rasūlin illa nuḥi ilaihe annahū lā ilaha illā Anā, fa'abudūn.

"This that I am uttering, the Qurān, is to be found in the writings of the ancients"; and "Teachers have been sent to every race"; and "There is no difference, no disagreement, between the prophets"; and "All the prophets that have been sent, have been so sent to teach but one truth, viz., I, verily, I alone, am God; there is no other God than I, the Universal Self in all, and it alone should be worshipped."

And not only does the prophet state the fact, but also adds the positive counsel.

Kul t'alau elā kalemaḥin sawāim bain-anā wa baina kum.

"Let us all ascend towards, and meet together on, those high truths and principles which are common between us."

Later Sūfis have said:

Faqat ṭafāwat hai nāma-hi-kā

Daṛ asl sab ēka-hī haiṇ yāro'

Jo āb-i-sāfi ke mauj mēn hai

Usi-kā jalwā habāb mēn hai.

"But the names differ, Beloved!

All in Truth are only one!

In the sea-wave and the bubble

Shines the lustre of one Sun!"

Indeed only the names, the words, differ. The thing meant is the same.

Allāh means God, Akbar means greatest; Ishvara or Īśva means God, Parama or Mahā means greatest; Allāhu-Akbar literally means Param Eshvara or Mahā-Īśva. The Zoroastrian Ahura-

Mazdāo, equivalent to the Samskrit Asura-Mahān, also means the wisest and the greatest God. Rahīm and Shiva both mean "The passively Benevolent and Merciful", Rahmān and Shankarā both mean "The actively Beneficent". Dasa and Abd both mean the servant, Qādir and Bhagavān both mean Him who is possessed of Qudrat, Bhaga, Aishvarya, the Almighty, Bhagavān Dās is absolutely the same as Abdul-Qādir, the Servant of God the Almighty.

Such is a preliminary illustration of the fact that only the languages of the several religions differ, and that the ideas meant are indeed the same.

And, to some minds at least, the work of pursuing and discovering and clasping to their heart such agreements is a great joy, and the opposite process of dwelling upon the differences alone, a sheer pain.

As the Sūfis say,

Khush tar an bashad ke sirre dil birin

Gutta ayad dar hadise digaran

"It is a great delight to find

One's own thought in another mind"

As the *Bhāgavata* says,

Iti nanā prasankhyanam tattvanām kavibhiḥ kṛtam

Sarvam nyāyāyam yukti mat-tvat, vidushām kum asmapratim

"In varying ways the sages have described

The same unvarying and essential truths,

There is no real conflict t wixt them all "

### The Nature of Religion

But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we may try first to ascertain as rapidly as possible, the nature of what is called religion.

The word religion, which is in use in the Christian world, is derived from Latin words which mean "to bind" and "bind back", that is to say, it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties, and binds them all also to God, endeavouring to lead them back to God from whom their disposition makes them stray away again and yet again, in too eager following of the objects of the senses and to keep their minds fixed on that Supreme Principle of Unity amidst the press of all their daily work in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another by the common bond of God, is the power to give birth to, and to nourish and maintain, a high civilisation. The corresponding Vedic word is Dharma, from Dhr, to hold and bind together, which has exactly the same significance. The word Islām has a profound and noble significance which is, indeed, by itself, the quintessence of religion. It means the "acceptance" of God, the "surrender" of the small self to the Great Self, the letting out of egotism and the letting in of God, "Thy will be done, O Lord" not mine. This is the essence of Christianity also, and Christos means the "anointed," the "bathed in Divine Wisdom," whence only the replacement of the small self by the Great Self. So Vaidika-Dharma etymologically means the Religion of Knowledge, and Sanātana-Dharma means the Nature, the Way, of the Eternal Self. The other Islāmic name for religion is Mazhab, which means the "Way," i.e., the Way of Righteousness, the Path to God and happiness. Dharma is also a triple way sub-divided into three intertwining Margas or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the *Ashtanga Ārya Mārga*, the Noble Eightfold Path. Christ has also said "I am the Way, the Truth, and the Life." Shinto, the ancient religion of Japan, now practically merged into Buddhism, is *Kami no-michi*, 'the divine Way,' "the Way of God." The name of the religion given by Lao-tse to China is *Tao*, which, again means the "Way." In every case what is meant is the Way which leads to happiness, to peace, to freedom from all bondage, freedom from all pains, by leading to the God within, whence illumination and assurance of Immortality.

### The Three Aspects of Religion

We may distinguish these three main parts or aspects in all the great religions. In the Vaidika Dharma, they are expressly mentioned: the *Jñāna-mārga*, the *Bhakti-mārga*, the *Karma-mārga*.

Generally corresponding to these are the Haqiqat or Āqāyad, the Tariqat or Ibādāt, and the Shariyat or Māmilāt of Islām. Gnosis, Pietas, and Energeia; the way of Knowledge or Illumination or Gnosticism, the way of Devotion or Piety or Mysticism, the way of Rites and ceremonies and Works of charity—these seem to be similarly distinguished in Christian theology, and to have the same significance. In the Buddhist Eight-fold Path, the three most important, under which the other five may be classified, are Right Knowledge, Right Desire, and Right Action—Samyag-dṛṣṭi, Samyak-saṅkalpa, Samyak-vyākāraṇa—which are the same thing as the three Vaidika Mārgas. The Jaina teaching is the same: Samyag-darśana-jñāna-chārityāni Moksha-mārgah—“The way to Liberty is right desire-knowledge-conduct.”

In these three words, knowledge, desire, action, we find indicated, in terms of psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, doings. Only if we know rightly, wish rightly and act rightly, can we secure happiness for ourselves and our fellow-creatures. Religions teach us what are most important items under each of these three heads, and how we may secure them.

Civilisations are also, correspondingly, made up of bodies of knowledge, of special tastes, aspirations, ruling passions, and of characteristic ways of living and forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge; the nobler, the more æsthetic and artistic, the tastes and aspirations and emotions, the more refined the ways of living and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilisation.

Thus does the quality of every civilisation depend upon its working out of the threefold principles of its religion.

Educationists also have always to bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with useful knowledge, disciplines the emotions into a fine character, and trains the body into hardy health, active strength, and handsome shape.

This trinity is also good, nay, very necessary, for educationists to bear in mind for another vital purpose, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of degrees of intelligence, attention does not seem to have been equally given to the testing of the kinds of intelligence, i.e., of temperaments, whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student and of appropriate education and subsequent proper fitting into society, is not likely to be found. Expert details not unoften swamp vital principles, in science as well as in religion.

### The Way of Knowledge

The Haqāyāq, the basic truths which form the object of the Jñāna-kānda of Religion are but few, nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. The curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, the postulates, the axioms. A Sanskrit verse says that the whole of arithmetic is contained in the Rule of Three.

Sarvam trairāśhikam pīti.

And the whole of religion, the whole of philosophy, perhaps the whole of science, is contained in the Rule of Three also, the Trinity-in-Unity, God-Nature-Man. The one basic Truth of truths is that Man is in essence one with God, that Nature is God's Nature, the unchanging Self's ever-changing garment; that the meaning and purpose of life is that God has forgotten himself into man, and that man should remember himself into God again. All the religions state this truth, in different ways, and also say that it is very simple, yet very difficult, too, to realise—because we are too strongly interested yet in errors, and do not wish to turn to the Truth.

As the Sufis say,

Chīst dunyā az Khudā ghāfil shudan.  
Na gum shud ke rūyash ze dunyā be-tāf  
Ke gum-gashtae khesh rā bāz yāft.  
Na koi pardā hai uske dar par  
Na rūye raushan naqāb mēn hai,

Tū āp apñi khudī se ai dīl,  
Hijāb men hai, hijāb mén hai !

"The world is but forgetfulness of God.  
He who from this world turned his face away,  
He was not lost; indeed, instead, he found  
His long forgotten and lost self again.  
No bar guards His palace-gateway,  
No veil screens His Face of Light !  
Thou, my heart !, by thine own self-ness  
Art enwrapped in darkest night."

Kṛṣṇa says the same,

Manuṣhyānāṃ sahaśteṣu  
Kāśchid yatati siddhaye.  
Śraddhā-mayo-yam puruṣaḥ  
Yo yat-śraddhah sa eva sah.

"One here, one there, from among myriads, sets  
Forth on the quest of Me, hidden in all !  
But he who seeks Me with determined heart,  
He surely findeth Me, his inmost Self !"

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease and, at the worst, creates new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going back again to "God who is our home," nay, who is our very Self.

That the Vedānta, the crown of the Veda, "the final knowledge," teaches this, is well known. But the Christian Scriptures also say to men, "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you ?" The Quran also says:

Wa fi anfusukum a-fa-lā-tubserun.

"I am in you but ye see me not."

Sūfis have sung,

Bā wujde ka murhūx terā nahū aqrāb,  
Sāhe Mashat par ikhā thā, muhe malūm na thā (S)

"Although the great glad news of Thee is writ  
Plainly upon the Qurān's holy page  
'Nearer am I to thee than thine own heart'—  
My eyes blinded with self-doubt, how art !

Sūfis declare that the well-known Kalemā of faith, of Islām, in terms of the third person, viz.,

La ilah il-Allah,

"There is no god but God,"

is meant only for the younger souls who are not yet ready for the inner teaching, and that the real Kalemā is in terms of the first person,

Innī Anallāhu la ilah illa Ana.

"I, verily the I, the Self, am God—none other than the Universal Self is God."

This, as said before, is the one teaching that all the prophets, rishis, nabis, rishis, avatāras, messiahs, give to the earnest and seeking souls, the *ahl-i-qul*, "the men of heart," the souls which are ready to receive the doctrine of the heart, *ilm-i-qina*, the esoteric doctrine of the mysteries, or *parā-vidyā*, the *raḥasya* the *guhya*, as it is variously named in the Veda Scriptures. Distracted from this is the *ilm-i-sūfī*, the doctrine of the page, the *aparā-vidyā*, the lower knowledge, which only, as yet, the younger souls, the *ahl-i-daul*, "the men that seek worldly wealth" can apprehend and utilize.

As the Sūfis say,

Ghāyab jo ho Khudī se, ālam hai usko hū kī,

Zāhidé gum-rāh ké main kis qarāh ham-rāh hūn;  
Wah kahé Allāh hai, au main kahūn Allāh hūn!

which is almost a translation of the Samskr̥t verse,

Asti Brahm-eti chēd veda paroksham jñānam ēva tat;  
Asmi Brahm-eti ched veda aparoksham tad uchyate.

"He who is absent far away from God—  
His heart can only say, 'God is,' somewhere;  
He who has found the Loved One in him-Self—  
For him God is not He, nor Thou, but I."

"How may I take for guide upon the Way  
One who himself away from it doth stray?  
He is content to say 'God is,' while I  
Am desolate until I 'God am' can say 'I' "

"Who says only 'God is'—he sees a screen,  
He who can say 'God am'—he, sure, hath seen "

The well-known Sūfi exclamations, An-al Haq, Haq-tu s, Qalab-ul-insān bait-ur-Rahmān, are exact equivalents of the Upanishit utterances Ahim Brahma īr gam asi, Esha ma Ātmā antar-hrdayé, Hrdi ayam tasmād hrdayam, "I am the true, the Real, Brahma, Haq; That thou art, too; the heart of man is the abode of God", and of the Biblical declaration "Ye are the temple of God."

Christ is also reported to have said "I and my Father are one." The Old Testament of the Jewish faith, especially the Book of Isaiah also utters this same great kalemā, this mahā-vākya, repeatedly, viz., "I am (i.e., the Self is) God and there is none else."

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of Vedānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his udānas, utterances of overflowing joy, joy of realisation of identity with the Supreme Self of all, the Buddha, arising from samādhi-trance, uses words which are the words of the Upanishads, but in their Pali form.

Vedānta-gah ushīṭi Brahmī-charyah gharmena sa Brahma-vādam vadēṭi.

"He who has successfully fulfilled the vow of continence, in body and in mind, and has achieved the final knowledge, he is entitled to declare Brahma to others and to call himself Brāhmana."

In a similar mood of exaltation Śhībāvakra, long before the Buddha, cried out: Aho Aham! namo Mahyam', and, long afterward, Bāzazid Bustāmī re-echoed him, Subhāni mā āzama shāni, "How wonderful am I!, Salutation unto Me!, How great is my glory! "

The Ormazd Yasht, of the Zoroastrian religion, declares.

"My first name is Ahim, (Samskr̥t, Asmi, "I am")

The Bible too says "I am that I am" "I am hath sent me unto you". (Exodus). The words "I am hath sent me" are very noteworthy.

The sayings of Vedānta and Tasawwuf are so similar as to be almost indistinguishable when translated into a third language. Thus,

"O pilgrims for the Shrine! Where go ye, where?  
Come back! come back! The Beloved is here!  
His presence all your neighbourhood doth bless!  
Why will ye wander in the wilderness!  
Ye who are seeking God! Yourselves are He!  
Ye need not search! He is ye, verily!  
Why will ye seek for what was never lost?  
There is naught-else-than-ye! Be not doubt-tost!  
The wise see in their heart the face of God,  
And not in images of stone and clod!  
Who in themselves, alas!, can see Him not,  
They seek to find Him in some outer spot."

The originals of this translation are,

Al Qaum! ba hajj raftah! kuṣā aid, kuṣā aid!  
Māshūq hamīn jā-as, bi-āyaid, bi-āyaid!



Māshuqe-to hamsāya-to dīwār ba dīwār;  
 Dār bādiyah sar-gashṭah cherā-aid cherā-aid!  
 Ānān ke talab-gār-i-Khudā aid, Khudā aid!  
 Hājaṭ ba talab-nist, shumā-aid, shumā-aid!  
 Chizé ke na gardīd gum az bahre che joy-aid?  
 Kas ghair-i-shumā nist, cherā-aid, cherā-aid!

(Shams Tabrez.)

Shivam Ātmani pashyanti, praṭimāsu na yoginah;  
 Ātma-stham yé na pashyanti, tīrthé mārganti té Shivam!

(Shiva Purāṇa.)

The Upanishat expression, "Ekam eva Advītiyam," "One—not a Second," is to be found in the Bible also, and is echoed in Tasawwuf exactly,

Har gūāhe ke bar zamin royad,  
 Wahdahū lā sharik-i-lah goyad,  
 "Each single blade of grass that sprouts from earth,  
 Proclaims that "I am One and One alone,  
 There is no other anywhere than I,  
 That he, you, I, are all One I, One Life."

There is a danger, a great danger, that man in trying to find identity with God, the inner Spirit of all, may deliberately identify himself with the Satan of the outer flesh of his own body; as is illustrated by the story of Indra and Virochana in the Upanishats and of the fall of the archangel Azazel into the state of Satan, in the Christian and Muslim legend. The consequences of this subtle error are endlessly disastrous; as when the public servant commits the grievous mistake of regarding himself as the public master, or the trustee makes himself the proprietor, or the basis of the social organisation is shifted from rational temperament and aptitude to hereditary caste. The greatest blessing then becomes the most infernal curse. Therefore, in earlier times, this sacred truth was not always preached publicly, lest it be misunderstood and breed hate instead of love. But the conditions are different today. The general level of intelligence is much higher. The opposite error, of sensuous proud egoism, is rampant. Corrective counsel is greatly needed and is more easily applicable. Argument has a greater chance. And the very purpose of genuine religion is to guard man against such perversion, to lead him from the small self to the Great Self, from sinner to saint, from selfishness to selflessness, from darkness to light, from untruth to Truth, from evil to Good, from Satan to God, from kludi to Khudā, from matter to Spirit, from the third person to the first, from Jivātma, to Parmātma, from Egoism to Universalism. Science also no longer denies this first and most important truth, of the Universal Self, the all-pervading principle of Consciousness. Scientific materialism is dead. It is generally recognised that Consciousness is undefeatable. It proves the existence of matter and of the senses which perceive matter. It cannot be proved by the senses or by matter. It illuminates itself as well as all other things.

Brahma sarvam avṛtya tishṭhāti.  
 Tasva bhāsā sarvam idam vibhāti. (U.)

"Brahma envelopeth all things. All things shine by Its light."

Allāho be kulle shayin muhit.  
 Allāho nūr us-samāvatī wal ard. (Q.)

"Allāh surrounds and encloses all things. His light illumines all heaven and earth."

Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. To be is to be known; to know is to recognise and thereby impart existence.

Kéchiṭ Karma vadanty-énam, Sva-bhāvam aparé janāh,  
 Eké Kālam, paré Dāivam, pumsah Kāmam ut-āparé,  
 Etam éke vadanty-Agnim, Manum anye, Prajāpatiṃ,  
 Indram éké, pare Prāṇam, aparé Brahma Shāshvataṃ. (Bh., M., U.)  
 Brahma-iva sarvāni nāmāni, sarvāni, rūpāni, sarvāni, karmāni, bibharṭi.

This Consciousness, this I, is behind every name and form and act. "Some call it Karma, some call it Sva-bhāva—Nature, some call it Time, some Fate, some Primal Desire, some Agni, some Manu, some Prajāpati, some Indra, some Prāṇa—Vitality, others call it the Eternal Brahma, the Infinite—Brahma, the Self, the Infinite Principle and Locus of Consciousness, wears all forms, bears all names, does all acts."

A western poet has written:—

Some call It Evolution, and some call it God;

Some call It Chance, and some call it God;

Some call It Force, and some call it God;

and so on. But Its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is I.

Lāhul asmā ul husnā. (Q.)

"All beautiful names are His," said the Prophet, tenderly adding the adjective "beautiful" lest younger souls be disturbed. Elsewhere Muhammad has explained,

To kallimun annāso alā qadr uqūlahum. (Q.)

"Speak to men according to the capacity of their intelligence."

Kṛṣṇa has said the same thing,

Tān akṛtsna-vido mandan kṛtsna--in na viśhālayet.

"Let not the man who knoweth all disturb those who know little." Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds.

As the English proverb wisely advises, give milk to the babes and meat to the strong. But we have to take care that we diligently coax the babe on towards the stronger food in due time, and not try to keep him on milk all his life as priestcraft does. A Sufi supplies the needed comment on the Qurānic adjective "beautiful."

Ba nāmē ān ke Ū nāme na darad,

Ba har nāme ke khwānī sar har ārad

"He hath no name, and yet whatever name

Ye may call out, He lifts an answering head."

Without the Self, without the Principle of Consciousness, the Universe disappears, and sciences vanish. All things else may be doubted, the Self cannot be. The doubter cannot doubt himself. Scientists have therefore grown wiser and have receded from the gush and rush of materialistic turbulence natural to the first flush of the growth of science. The faith of a great scientist has been already mentioned, that this world is a world governed by Spirit and not by Matter. And this Supreme Spirit is in Me, is I. As Christ says, "Believe Me that I am in the Father and the Father is in Me. He that has seen Me has seen the Father . . . If ye had known Me ye should have known my Father also." And as Muhammad says also,

Man arafa nafsahū faqad arata Rabbahū (H)

Nas-ullaha ta ansāhum antusahum (Q.)

"He who has known himself has known God. He who has forgotten God has forgotten him-Self."

Confucius says,

"What the undeveloped man seeks is others, what the advanced man seeks is him-Self."

(Quoted in Ency. Brit.)

Hayashi-Razan, an eminent scholar of Chinese classics, of the seventeenth century says,

"The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind." (Shinto-Dinju, quoted in Ency. Brit.)

The case for the supremacy of the I has been conclusively put in some Sūfī verses:

Zan ki Ustā ra shunāsā ham tu i,

Jumla ustā rā khud Ustā ham tu i

Chūn Haqīqat rā Muhaqqiq khud tu i.

Aun haq in-asr ain-ul-Haq tu i.

Hasṭe Rab rā Mujawwiz chūn tu i,

Bil-yaqīn Allāhu-Akbar khud tu i.

"Since thou decidest who is fit to take

Or not to take for Teacher, thou thy-Self

Must surely than all teachers greater be.

Since thou dost judge that this is True, this Not,

Maker of Truth, most True, thy-Self must be.

Since thou determinest whether God is

Or is not, surely thine own Self must be  
The inmost being of Godhead, Greatest God

2 Another important truth is that of rebirth, corresponding to and linkable with the scientific view of evolution and phylogenesis. The Vaidika doctrine is well-known that the soul comes to the stage of man after passing through many lower forms. It does not appear that the Bible and the Quran contain any explicit affirmation of rebirth. But they nowhere deny it either. And Christ said that the prophet Elijah had come again as John the Baptist. The Prophet also has said

Yā ayyohā insano innakā kādihun ʿala Rabbekā kādihan fa mulaqihe latarkabun-na tabaqan  
an tabaq (Q)

"O Man! thou hast to go back unto God,  
Thy God, thy Self, with labor and with pain,  
Ascending stage by stage, plane after plane"

Krishna says,

Aneka-janma samsiddhas tato yati parīm gatim  
Bahūnam janmanam ante jñānāwan mam prapadyate (G)

"Many the births that man has to pass through  
Before the Supreme Knowledge comes to him  
And he accomplishes his destiny  
Reaches the Final Goal and findeth Me

And there are texts in the Quran which may be interpreted as meaning that man lives and dies repeatedly

Minha khalāqna-kum, wa fi ha noīdu-kum  
Wa minha nukhruju kum ʿala tarāʾin khra

"From out the earth have I now given birth

To you, and I will send you into it  
Again and bring you forth from it again  
Again repeatedly, until the End

Summa baʿasma kum min baʿd maute kum la ʾalla kum tushkurun  
"I gave you birth again after you died  
That you may thank of Me with gratitude"

Ahyānā baʿd amatana Kul yohya billāzi anshā ʾabī ʾawwalamanna  
Yukhriju hayya minal mayyati, wa yukhriju mayyata minal hayyi

"He made us live again after our death"  
"He made you live before, and can again"  
"He makes the living dead, the dead alive"

Kafā takfuruna billāhi wa kuntum amvātan fa ahyakum summā yumitokum summā  
yohyikum summa ʾilāhi tarjaʿun

"How can you make denial of your God  
Who made you live again when you had died  
Will make you dead again again alive  
Until you go back finally to Him?"

The well known lines of Maulana Rumi may be regarded as explicit comment on these texts, fixing the right interpretation

Ham cho sabza barahā royidah am,  
Haft sad haftād qālib didah am

"Like grass have I grown o'er and o'er again,  
Seven hundred seventy bodies have I seen"

Sufis generally believe in rebirth, *ruja't* and they have more technical distinctions and terms than the vaidikas on this point. Thus, reincarnation as man is *naskh*, as animal is *maskh*, as vegetable is *faskh*, as mineral is *raskh*. Such degradation as in schools, from lower to higher stage, is very rare though detention is not so infrequent. Because the Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously and man has in him the seeds and potencies of all the kingdoms of nature. All is indeed everywhere and always, because God is everywhere and always, and all is in God, the Self.

3. The third important truth is that of reward and punishment. Virtue and merit are rewarded; vice and sin punished. All religions equally proclaim this truth. As we sow, so must we reap. This is only the scientific law of cause and effect, or, better, of action and reaction, working on the spiritual plane. Karma works from within. Because the Self is in all, therefore pain given means, later, pain suffered; and pleasure given becomes pleasure received. Sins as well as merits come home to roost, without fail. Failure would be possible if souls were really wholly separate. They are not; the One Self, Rūh-ul-rūh, Rūh-i-ā'lam, Rūh-i-qaum, Sütr-ātmā, Vishv-ātmā, Oversoul, binds them all together. Therefore escape from consequence is impossible. The scientific laws of causation, of action and reaction, of conservation of energy and indestructibility of matter amidst perpetual transformations of form, all arise out of this same fact that the Self is ever-complete and contains all, once for all.

Pūrnām-aḍāh, pūrnām-udam, pūrnāt pūrnām udachyaté,

Pūrnasya pūrnām ādāya pūrnām ev-āvashishyate.

"That spirit-world is Full. This matter-world

Is Full also. If from the Full the whole

Is taken out, the whole remains the Full."

As the Sūfis say,

Huwal āna kamā kāna.

"He is as He was." "I am that I am."

Dream-worlds arise and disappear endlessly, the substance, quality, and quantity of Infinite Consciousness in, for, from, out of which they are made and come and go, remain the same. Multiply the endless infinite circle of the zero by any finite number; it remains zero.

4. The fourth great truth common to all religions is that as there is the physical world corresponding to man's five outer senses and the waking state, so there are other worlds corresponding to other senses and other states of his consciousness, through some of which the soul of man passes between death and rebirth in this world, even as he passes through dreams in the night between day and day; that there are sub-human, super-human and co-human kingdoms of beings which inhabit them; and that man, by special efforts and processes of training can develop the inner senses and the latent powers which can open these worlds to him.

Modern science indicates this possibility by the expression, "extension of faculty"; and clairvoyance and telepathy have been proved by psychical research.

Swargis and narakas and bhuvans, and corresponding jinnāts and jahannums, bahishts and dozakhis, arsh-es and ard-s, lauhas and ṭabaqas, heavens and hells of higher and lower levels, or subtler and grosser planes of matter, are affirmed by all religions. Devas and upadevas, yakshas and pishāchas, farishtas and malikhs, paris and jinnāt, angels and devils, good and evil spirits, fairies, gnomes, sylphs, nymphs, undines, dryads, salamanders, brownies, bachelors, elves, etc., are common to all religions and all peoples. There is no sufficient cause to deny them; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors or as superiors, may be utilised by special processes, in the same way as domestic animals, or as superior human friends possessed of power and authority. If, on the contrary, the evil sort are evoked, by jāntrika processes of black magic, (jādū, Skt. yātu, whence the name yātu-dhāna for the Atlantean race, called also Rākshasas), physical and moral ruin ensue without fail.

In connection with the science and art of Yoga or Sulūk, and its stages or maqāmāt or bhūmī-s, the inner side of all religions recognises three principal layers, bodies, sheaths, principles, in the make-up of man, which are in touch respectively with corresponding worlds or planes as well as with one another. Vedānta names them śhūla, sukshma, and kāraṇa, i.e., physical, subtle, and causal. Christian mysticism calls them body, soul, and spirit. Jewish mystics designate them as nephesh, ruach, and neshāmāh. Tasawwuf uses the words nafs, rūh, nafs-i-nāṭiqā or nafs, qīl, rūh. Many kinds of nats and rūh are also distinguished, corresponding to those of sharīras, koshas, etc. The corresponding states, planes, worlds are jāgraṭ, svapna, rushupṭī, or bhūh, bhuvah, and svah lokas, ālam-i-shahād (or nāsuṭ), ālam-i-musāl (or malakuṭ), ālam-i-jabarūt (or lihūṭ) etc. Sub-divisions are also distinguished. Thus Sūfis speak of nafs-i-ammārā, nafs-i-lawwāmā, nafs-i-muṭmainnā, nafs-i-mulhimā, and nafs-i-Rahmāui. These are lower and higher states of the soul, from one standpoint, and from another, may be said broadly to correspond with the five koshas of Vedānta. Another distinction is the one between nafs-i-jārī

and *nafs-i-muqīm*, "the wandering body" and "the stationary body." This is the same pair as the *ānī-vāhika* and the *ādhi-bhaugika* *śarīras* of the Vedānta, or the *khé-chara chitta* or *sūrahma-śarīra* and the *śūla-déha* of the Yoga. The Sufi Jāmi has hunted this living separation of the subtle from the gross body thus:

Dād ū dil bā har kasé,  
Man ze ghairat be-murdam basé!  
Yak bār be-mirad har kase,  
Béchāra Jāmi bārahā'

"The Loved One gave him-Self to every one,  
And of that shame of Other ness I die'  
All other human beings die but once,  
This helpless Jāmi dies repeatedly!"

5 Another important truth is the truth of *sama darsita*, same-sightedness, the law of correspondences, or the law of analogy, as it may be called in modern terms. This law of analogy, indeed, is the basis of that method of induction which is the foundation of all science. As the microcosm, the *ālam-i-saghir* the *kshudra virat*, so the macrocosm, the *ālam-i-kabīr*, the *mahā-virat*, as the terrene man so the heavenly man—this is the way the Hebrew Christian, Islāmic, and Vedic mystic, put it. As the atom so the solar system—as the scientists put it.

Yāvān avamī vai purushah yāvatyā samsthava mitah,  
Tawan asaw apī Maha purusho loka samsthaya  
Vidya-vinaya-sampanne brahmane gavi hastini  
Shuni cha-iva shva pakti cha panditah sama darśinah

"All the parts of a world system have their corresponding parts in the human organism." Also, "the *brāhmana* full of high culture and knowledge and of the humility which is the crown of virtues, as well as the cow, the elephant the dog and the savage eater of the dog—all are Spirit of the same Spirit and matter of the same root matter arranged in different forms, and the same laws of nature are working in them all—thus understand the same sighted wise

A Sūfi almost translates this,

Muhaqqiq hamin binad andar ebil  
Ke dar khub-ruyan-e Chin o Chagil

"The wise see in the camels frame  
The same laws manifest  
As in the beauteous Chinese dame  
Or Chagil's belle the best

This *samata*, this uniformity in the working of the laws of Nature can be due to nothing else than the Unity of Nature's God, as one so all as once so always as here so everywhere, because the Same One Self is in all is ever present is everywhere present. It is also the basis of that Equality which the democratic heart craves after, and rightly, within due limits. The Vedānta states the metaphysical fact on which the law of analogy, *samata*, is based as Sarvam sarvatra saivada. All is everywhere and always. Tawwuf describes it as *Indiraj Kul f il kul*, "the immanence of the All in all or in each and everything."

6 Another thought which all religions hold unitedly is that as the chain of evolution extends below man, so it extends above him also, and that advanced souls, forming a Spiritual Hierarchy, take care of the Human Race and guard and guide it on its upward path as parents and teachers do their children and pupils. The same celebrated scientist whom we have quoted before has openly expressed his belief that this must be so. All the religions mention these hierarchies. Vaidika Dharma calls them Avatars, Kumaras, Manus, Rshis of many degrees. Buddhism names them as Buddhas, Pratyek buddhas, Bodhi-vattas. Jainism knows them as Tirthankaras and Arhats. Islām knows them as Quṭbs, Ghāus-es, Watads, Badals, Walis, Nabis, Rasūls. Christianity calls them Sons of God, Messiahs, Thrones, Principalities, Powers. Even simply to bear them in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all of high achievement, and, much more, to get into touch with them by developing spiritual and moral merit, helps our own progress as members of the vast Fraternity of man.

7 The important truth which may be mentioned last here, is only another aspect of the first. The final purpose of life is to achieve Liberty, inherently desired by every human heart, Freedom of the Spirit from the bonds of doubt and sorrow and sin, deliverance from error, emancipation from

superstition, ab-solu-tion or ab-solved-ness from all limitation and its off-shoots. Vaidika Dharma, Buddhism, and Jainism know this state as Mukti; also as Nirvāna, annihilation of the sense of separateness and egoism, and blossoming of the sense, and tasting of the Bliss, of Oneness with the Universal Self. Islām knows it by a word which is an exact equivalent of Nirvāna, viz., Fanā-f-Ilāh, annihilation into God, with its accompanying ecstasy of joy, Lazzat-ul-Ilāhiya, Brahm-ananda. The souls which have achieved this realisation of the Oneness of all Life, this non-separateness from all others, this inseparable connection and unbreakable relationship with all other living beings, they are called Pūrṇa-purushas, Divya-purushas, Avatāras, Jivan-Muktas in Vedānta; Sons of God, Messiahs, Christs, (Christos meaning the "anointed" with Divine Wisdom), in Christianity; Insān-ul-kāmil, Marḡ-i-ṭamām, Mazhar-i-atamam, in Islām, the Perfected Men, the Completed Men. "Be ye perfect, as your Father in heaven is perfect."

In the ascent, urūj, āroha, to this perfect realisation of the identity of individual and Universal, the soul passes through three main inner stages. In terms of knowledge, they constitute the three main "views," darshanas: (1) Dualistic Theism or Deism, (2) Pantheism, (3) Monism; (1) Dvaita, (2) Vishisht-advaita, (3) Advaita; (1) Ījādiyah, (2) Shuhūdīyah, (3) Wujūdīyah; (1) the Popular view of Causation, i.e., an extra-cosmical personal God has created the cosmos, (2) the Scientific view of Causation, i.e., that Force and Matter, or thought and extension, are inseparable aspects of the same thing, and are undergoing transformations constantly, (3) the Metaphysical view of causation, i.e., that the cosmos is the dream-illusion of the One Spirit or Self or Principle of Consciousness; (1) the Ārambha-vāda of Nyāya-Vaisheshika, (2) the Parināma-vāda of Sāṅkhya-Yoga, (3) the Vivarta (or Abhāsa or Adhyāsa)-vāda of Mīmāṃsā-Vedānta.

The Sūfis put the three stages in three logia, mahā-vākyas, kalamas, (1) Hama az Ū-st, "all is (made) by Him, (2) Hama ba Ū-st, "all is for Him", (3) Hama Ū-st, "all is He." Other forms of the logia are (1) Lā ma'abūdun (or maqsūdah) illā Hū, (2) Lā mash-hūdah illā Hū, (3) Lā Maujūdah illā Hu. A Samskr̥t verse sums up all these three and their sub-varieties in terms of the Prepositions which signify the Relations between Nouns through Verbs, here between God and the World through al-Mighti-ness.

Yasmun, Yasya, Yaṭo, Yasmāt, Yena, Yam, Ya Idam Svayam,

Yo'smāt paramāt cha Parah, Tam prapadye Svayam-bhuvam!

"I take my refuge in th' Eternal Self,  
Subject of all, Self-born, Self-evident.  
In, Of, From, For, and By, and Unto Whom  
All This innumerable Object-world exists,  
Who is this all too, and Who, being This,  
Yet shines transcendently beyond This all!"

The three views correspond broadly to the temperaments of (1) Active Energism, (2) Devotional Pietist Mysticism, (3) Enlightened Gnosticism. We have referred before to the three main functions of mind. They correspond to the three Guṇas of the Nṛguṇa, the Sifāt of the Zāat-i-lā-sifāt, the Attributes of the Attributeless, the Munqata'-ul-ishārat, the Lā-ba-sharḡ-i-shay, the Nir-anjana, the Unconditioned, the Ab-solute, ab-solved from all limitations, Whose infinite all-enclosing generality and Universality can be described only by negation of all particularities, na-iṭi, na-iṭi, isqat ul-ishārat: "I am this,—No." "I am that,—No." "I am that other,—No." "I am I al-One." "I am that I am."

These three attributes, which are not three but only one, the primal Trinity-in-Unity, are named in Vedānta as Sat, Ānanda, Chit, summed up in Chaitanyam, Infinite Life and Consciousness; in Tasawwuf they are called Wujūd, Shuhūd, Ilm, summed up in Nūr, the Supernal Light of Consciousness, by which and in which Light all the Universe is illumined. Personifications of the three Principles are Brahmā—Shiva—Vishnu, Lakshmi—Gauri—Saraswatī, Son—Father—Holy-Ghost, Al-Malik—Ar-Razzāq—Al-Alīm, etc. The soul which has merged itself into God endeavours to realise them and show them forth by a life of serenely wise, devotedly philanthropic, and actively beneficent service of fellow-beings.

Bheda-buddhi-vinirmukṭah sarva bhūta-hiṭe rājah. (U.)

"Freed from the sense of separateness, the soul

Engageth in the service of the Whole."

Kasé mardé-tamâm ast, az şamâmi  
Kunad bâ khwâjâgi kâré ghlâmi. (S.)

"Being perfected, freed, the Master braves  
The noble task of slaving for the slaves."

### The Way of Devotion

The Way of Devotion, not a separate path at all, but so called only for certain special purposes, is the department of Right Desire, Good Feelings, Ethics

The commandments of all the great religions, on this point, are identical, for all practical purposes.

The Sâmasika Dharma, "The Duty of man in brief," of Manu is the same as the five Yamas of Yoga and the Pancha-shila of Buddha. It is also five of the ten Commandments of Moses, which are re-uttered and confirmed by Christ also. They are to be found in the Qurân too, though not all in one place.

Thus Manu,

Ahimsâ, Satyam, Asteyam, Shaucham, Indriya-nigraha,  
Eşam Sâmasikam Dharmam chaturvarnye-bravin Manuh

"Harmlessness, truthfulness, honesty, cleanliness, sense-control—thus Manu has declared to be the Duty in Brief of all persons of all vocations"

Buddha's "Five Virtues" are,

Prân-âtipâta-vîramanam, mûsha-vada-vîramanam, adapt-adana vîramanam, sura maireya-mađya-pramađa-sţhana-vîramanam, kameshu-miþhyachara-vîramanam

Sir Edwin Arnold's sweet version of these must be borrowed from his wonderful and immortal poem, a veritable scripture of Buddhism, *The Light of Asia*, and be given a place here reverently

Kill not—for Pity's sake—and lest ye slay  
The meanest thing upon its upward way  
Bear not false witness, slander not, nor lie,  
Truth is the speech of inward purity  
Gave freely and receive, but take from none  
By greed or force or fraud, what is his own  
Shun drugs and drinks which work the wit abuse,  
Clear minds, clean bodies, need no soma juice.  
Touch not thy neighbour's wife, neither commit  
Sins of the flesh unlawful and unfit.

The Yoga "Rules" are,

Ahimsâ-saty-asteya-brahmachary-âparigraha

The first three are the same as Manu's and Buddha's, the last two, complete sexual abstinence and continence, and renunciation of all property, go beyond and are the culmination of the corresponding two of the others, being intended, not for the householder and citizen, but for the yogi, the sâlik, aspirant after psychical and spiritual mysteries and powers who has renounced worldly things

Moses' Commandments are, "Thou shalt not kill, nor bear false witness, nor steal, nor covet anything that is thy neighbour's, nor commit adultery"

Christ repeats these, and when his questioner persistently asks, "What more good thing shall I do, that I may have eternal life," he adds the Yoga-injunction of renunciation of property, in which the sense of mine-ness, egotistic separatism, is centred, "If thou wilt be perfect, give away what thou hast to the poor and follow Me." He also adds, for the sake of such high aspirants, as do the other great Teachers, more radical abstinences from sin, not only by deed, but by speech and thought also

Muhammad commands,

(1) Wa lâ yaqtulûn-an-nafs-allâpi harram-Allâho illâ bil haqqi

"Do not slay any one, for God has forbidden it, except for the requirement of justice."

(2) Wajtanebû qaul-azzûré.

"Avoid false words."

(3) W-as-sareqo w-as-sareqato faqta'u aideyahoma.

"The man and woman who steal shall lose their hands."

(4) Al khamro amalish-Shaifāni.

"Intoxicants are the work of Satan."

(5) W-allazina-hum le furūjehim hāfizūn.

"They achieve success who control their senses and avoid unlawful sexuality."

Commandments to honour the teacher, the father, the mother above all others, are also to be found on the forefront of all religions.

Muhammad says,

Bil wālidaini ihasāna. Al jannato tahata qadam-il umm.

"Serve and revere the parents. Heaven is spread

Beneath the feet of mothers everywhere."

Manu says,

Sahasram tu pitrīn mātē gauraven-ātirichyate.

"The mother exceedeth the father a thousand times in the capacity of educator and in the title to reverence."

The Golden Rule of Christ, "Whatsoever ye would that men should do to you, do ye even so to them," is stated repeatedly, in the positive as well as the negative form, in the Vedic scriptures, and is also contained in one of the sayings of the Prophet.

Na tat parasya kurvīta syād anishtam yad Ātmanah,

Yad yad Ātmani ch-echchheta tat parasy-āpi chintavet. (M-bh)

"Do not to others what ye do not wish

Done to yourself; and wish for others too

What ye desire and long for for yourself."

Afzal-ul-imāni un-tohibba linnasē mā tohibbo le-nafsika wa-takraho lahum mā takraho le-nafsika. (II.)

"Noblest religion this—that thou shouldst like

For others what thou likest for thyself

And feel the pain of others as thine own."

A verse of the *Bhāscatata* says almost literally the same thing:

Ītāvān avyavī dharmah sadbhīr nityam anushtthitah,

Yal-loka-shoka-harshābhvām Ātmā shochati hrshati.

"This Dharma stands unchallenged changelessly,

That I should sorrow when my fellow beings

Should sorrow, and rejoice when they rejoice"

Stating the golden rule, Muhammad says, "This is the noblest religion": Christ describes it as "This is the law and the prophets"; Vyāsa, in the *Mahā-bhārata*, laying it down, says, "This is the whole of dharma." Shruvatām dharma-sarvasvam.

The "Seven Immortal Virtues" of Christianity, viz., Futh, Hope, Charity, Justice, Prudence, Temperance, and Fortitude, generally correspond with the Shat-sādhana, "the Six helpful Means" of upward progress, of Ved-ānta, viz., Shama, Dama, Uparati, Titikshā, Shraddhā, Samādhāna, i.e., Charitable Tranquillity, Self-restraining temperance, Resignation, all-Enduring Fortitude, Faith, just and all-reconciling Single-mindedness. The "Seven deadly Sins," Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, are the same as the Shad-ripus, "the Six internal Enemies," Kāma, Krodha, Lobha, Moha, Mada, Matsara, i.e., Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy; Infatuation covers Gluttony and Sloth.

The sins have been reduced to two in almost the same terms, by Kṛṣṇa and by Maulānā Rūm.

Kāma esha, Krodha esha . . viddhy-enam iha vairinam. (G.)

Khashm o Shahwat mard rā ahwal kunad,

Z-istiqāmat rūh rā mudbal kunad. (S.)

"Hatred and lust are the two inner foes,

That veil man's eyes and make his vision false,

And from the straight path lead his soul astray."

The Yoga, going yet deeper, tells us that Aham-kāra, Khudī, Egoism, is the yet more subtle root from which both lust and hate sprout forth as obverse and reverse; and that the final seed from which even that subtle root of egoistic selfishness proceeds, is the Untruth, A-vidyā, Falsehood, Error, Nescience, that I am something separate from my brother. This selfish Untruth is the ultimate source of all wrong feeling, wrong desire, wrong conduct.



So, on the other hand, all right desires, good feelings, virtues, flow from, or are but aspects of selflessness, unselfishness, self-sacrifice, *nir-aham-kāritā*, be-*khudī*, which again is the corollary of the Great Truth of the One Self in all. "Love God with all thy heart," said Christ, and also, "Love thy neighbour as thyself"—because God is thy inmost Self, and thy neighbour is the same.

*Sarvam Ātmani sampashyan n-ādharmaṁ kuruṣe manah.*

"He who seeth all in the Self, in him-Self, he cannot turn to sin any more."

*Satyam satṣu sadā dharmah . . . saty-ākārās trayo-ḍasha*

*Trayo-ḍash-aite-ṭi-balā . . . asaṭyāt śhatravah smṛtāḥ—*

"Thirteen principal virtues are but forms of Truth; so thirteen chief vices arise from Untruth."

The imperial Rescript of Japan issued in 1890, which is the foundation of the moral education of the growing generations in all the schools of that great nation, and has been a vital factor in its marvellous rejuvenation, paraphrases these same eternal and perennial teachings. Loyalty, filial piety, family affection, conjugal harmony, truth, friendship, modesty, moderation, benevolence, learning, arts, public good, common interests, respect for just laws, courage, faithfulness, reverence—these are the virtues the rescript emphasises, and, as shown above, they all are the sweet and healthy fruits of the tree of non-separate-ness.

All religions, therefore, diligently, pre-eminently, proclaim the Universal Self, as the one sure and certain means of effectively subordinating man's lower nature to his higher Nature, his lower self to the higher Self, *khudī* to *Khudā*, the *nafs-i-ammārā* (the sense-ward-driving desire) to the *nafs-i-lawwāmā* (the warning voice) and the *nafs-i-Rahmāni* (the Divine Element in man), *Aham-kāra* (egoism) to *Brahma-bhūya* (Universalism, the state of all-including infinite *Brahma* or God), *ashubha-vāsanā* (impure desire) to *shubha-vāsanā* (pure desire), egoism to altruism and universalism, individualism to socialism and communism in the finest and only true sense.

*Mam-ēti badhvatē jantur na mameti vimuchyate,*

*Aham-tā mamatē tyaktvā mukto bhava mahā-matē.*

"Bondage" is "mine"; "Freedom"—to say "not mine";

Give up I-ness and mine-ness and be free!"

*Qalam andar ba sūrat khesh bar zan*

*Hisāre-nafs rā az bekh bar kan.*

*Tā na gardad nafs tāba rūh rā*

*Kai dwā yābi dilē majrūh rā.*

"Strike thy pen through the writing of thy self

Dig up this fortress of thy lower self'

Until this lower self (*nafs*) submits itself

Unto the higher self (*rūh*), till then thy heart,

Thy wounded heart, will know no rest from pain."

A western poet has put the same idea in other words,

Love took up the harp of life

And struck on all the chords with might,

Struck the chord of self which trembling,

Passed in music out of sight.

Christian mystics have put the idea more powerfully and nobly than this poet.

Though Christ a thousand times in Bethlehem be born

But not within thyself, thy soul will be forlorn;

The Cross of Golgotha thou lookest to in vain,

Unless within thyself it be set up again.

The Sūfis have said, similarly,

*Nūh guft, Ai sarkashān! man man na-yam,*

*Man ze jāin murdam, ze jānān mi ziyam.*

"Ye faithless ones!, have faith!, I am not I;

Believe that my small self died long ago;

The One Life of all life now lives in Me!"

And the Buddha too,

"They call me *Gauṭama* who have no faith

In what I say; but they who do believe—

As the Enlightened One, the Buddha, they

Call Me, the Teacher, and the Blessed One.  
And this is right; for even in this life,  
I have passed into Nirvāṇ' and the being  
Of Gauṭama has been extinguished."

As on the Path of Knowledge there is the great danger of mistaking the lower self for the Great Self, so on the Path of Devotion there is the great danger of mistaking love of some one person or personal deity for the whole of true Universal Love, mistaking *ishq-i-majāzī* (selfish love-lust) for *ishq-i-haqīqī* (selfless divine love). *Khudā* must be very carefully distinguished from *khudī*, the *nafs-i-lauwāmā* and the *nafs-i-Rahmānī* from the *nafs-i-ammārā*, the *shuddham manas*, the pure mind, from the *ashuddham manas*, the impure mind.

Mitṭhasya chakshuṣhā sarvāni bhūtāni paśhyeyam. (V.)

Evam tu panditair jñātvā sarva-bhūta-mayam Harim

Kriyate sarva-bhuteshu bhaktir-avyabhichārīnī.

Yastu sarvāni bhūtāni ātmany-ev-ānupashyati,

Sarva bhūteshu ch-Ātmānam, ṣaṭo na vijugupṣate

"The wise who see the Lord enshrined in all

Give service unto all in consequence.

Who seeth in all beings the Self, him-Self,

And all in the same Self, he hates no more."

Ai ba chashmān-i-dīl ma-bīn jur dost,

Har che bīnī bedān ke mazhar-i-U-st.

"Friend! with the loving vision of the heart

Naught else than friend canst thou see anywhere.

Thou knowest now that all are but His forms"

Hama dost is the necessary consequence of Hama U-st.

### The Way of Works

Differences are most apparent in the third department of religion, the Karma-kānda, the rites and ceremonies and observances. Yet the differences are only apparent. There is very substantial similarity underneath the surface. The dresses of men seem to differ greatly; the human shape en clothed by them is the same.

The Vedic *sandhyā-upāsana*, the Christian prayer, the Muslim *namāz*—are the same. The essential parts of all are almost exactly the same. Indeed they are almost like translations of one another. They all pray for right intelligence and inner illumination and guidance, and protection from evil temptation. Obviously, if the intelligence is right and righteous, and the will strong and guided by that intelligence, everything will go right.

Aum! Tat Savitur varēnyam bhargo Devasya dhīmahi, dhiyo yo nah prachodayāt.

... Sa no buddhyā shubhāvā samyunakṣu.

Tan me manah shiva-sankalpam astu.

Agnē! nayā supathā rāyē

Asmān, vishvāni Deva! vayunāni vidvān;

Yuvodhy-asmai-juhurānam-ēno

Bhūyishthām te nama uktim vidhema. Aum! (V.)

"Father of all, may Thy Supernal Light

Inspire and illuminate our minds!

We owe them to that Glorious Radiance!

... May He endow us with the righteous mind!

... May my intelligence will only right!

"Supreme Director! Lord of Warmth and Light;

Of Life and Consciousness, that knowest all!

Guide us by the right path to happiness!

And give us strength and will to war against

The sins that rage in us and lead astray!

We bow in reverence and prayer to thee! Aum!"

Ar-Rahmān! Ar-Rahīm!

Iyyāka na'budu, wa iyyāka nasta'in;

Ihdi nas-airāt-ul-mustaqim,  
Sirlāt-allazīna an amṭa a'laihim,  
Ghair-il-maghzūb-i-a'laihim wa lā-azzallin. Āmin! (Q.)

"O Lord of Mercy and Beneficence!

Thee do we serve and Thee beseech for help;  
Teach us the path on which Thy blessings rest,  
The straight path, not of those who go astray,  
On whom descends thy wrath and punishment! Āmin."

"Our Father which art in heaven,

Hallowed be Thy name, Thy kingdom come,

Thy will be done in earth as it is in heaven,

And lead us not into temptation, but deliver us from evil! Amen! (B.)

It will be noted that Aum, Āmin, Amen are exactly the same word.

Another great prayer, common to the several religions, common because it arises spontaneously from the natural unsophisticated human heart which is common all over the earth, may be noted.

Aum!, Tamasō mā Jyotiṣ gamaya,

Asato mā Sad gamaya,

Mṛtyor Amṛtam! Aum! (V.)

"Lead me from Darkness to Light, from the Unreal to the Real, from the Mortal to the Immortal."

Il allazīna āmanu yukhrijahum min az-Zulmāti il an-Nūr! (Q.)

"Those who have found faith are taken out of Darkness into Light."

But since men cannot always avoid temptation, and darkness falls upon their hearts and eyes, from time to time, nay, but too frequently, and they err into sin again and again, therefore all religions prescribe expiation, and all in three steps: paṭchāt-tāpa, prakhyāpāna, prīyash-chitta-nādm, ʿatārāf, kaffārā; repentance, confession, expiation. The new science of Psycho-analysis give only a modern form and technique to this ancient method of the purging of the soul from sin. So all religions equally enjoin discriminate charity to the deserving, nātré dāna, zakāt. All call their scriptures by names having the same significance, "the word of God": Brahma-vākya, Kalām-ullāh, God-spell. All believe in a four-fold source of religious law: Qurān—Ḥadīṣ—ʿImāa—Qawās; Revelation—Tradition—Canonical Regulation (Episcopal Legislation and Learned Opinion)—Conscience; Shruti—Smṛti—Sadāchāra—Ātma-rutḥi (hrdayabhavanūjña); corresponding to the legal Statute—Custom—Precedent—Equity.

Because man clings to form, being himself naught else than God incarnate in a form, and finds it difficult to turn at once to the Formless, therefore all religions take him, step by step, from outer worship to the Inner Worship.

Apsu devā manushyānām, divi devā manishinām,

Bālānam kāshta-loshṭéshu, budhasy-Ātmani dévatā.

"The gods of the child-soul abide in stone;

Of average man, in holy lakes and streams;

Of the intelligent, in heavenly orbs;

The wise man's God is his Immortal Self."

Even the Great Prophet, when he destroyed the three hundred temples and idols of Mecca, because he perceived the ill effects of excessive idolatry, yet, realising the needs of the human heart, preserved one, viz., the Temple built by Abraham, the Ka'abā, the Cube, and far-sightedly made it a common uniting centre of pilgrimage. The courtyard and the corridors around the central cubical Temple and the sacred Zam-Zam tank in one corner of the large courtyard, are very like the precincts of the great temples of South India; And the method of worship too has many items quite similar to those which prevail in Indian temples. The pilgrims bathe in the tank and put on two pieces of ghāṇṇ, or unsewn cloth, like the Indian dhoti and utṭariya, and they make ṭawāf, pari-kramā, circumambulation, of the temple, and kiss the holy Kaaba Stones, the Hajr-ul-Aswad the Black Stone, and the Hajr-ul-Yamān, the Brown Stone, and sit in meditation. Pilgrimages, hajj, yātrā, are made by Islamic pilgrims to other sacred places also. The Christian religion too has its several specially sacred shrines and churches, where the images of the Blessed Virgin and the Bambino are worshipped and miracles are believed to be

performed. The worship of the ideal Mother and Babe is indeed not only common to all religions, but is their purest, sincerest, most natural, and most ennobling part. So necessary is it for the human heart, that Buddhism has found out a Kwanyon Buddha, female Buddha, with a divine babe, to worship. All have pageants, eikon and bambino processions, Maulūd and Kāshā and Kāla-kahēpa, Duldul and Tāziā, Rām-lilā, and Kṛṣṇa-lilā, Muharram and Pīr-pakshī, holy days of fasts, festivals, lamentations, Ekādashī and Ramzān and Lent. And the followers of Islām, not content with the one central Temple, have taken to worshipping tombs and mausolea as excessively numerous as the Hindū temples and images. But this is weakness and not wisdom, about which some words will be said in a moment.

All religions have sacraments, samskāras, sunnaṭs. All use physical appliances to help concentration of the mind during devotions, like the tasbīh, the mālā, the rosary. All have japa, azkār, litanies, upavāsa, rozā, fast; jāgarāṇa, shab-beḡārī, vigīl. Vaidika Dharma, Islām, Zion, all, unhappily, believe that the Great God (as distinguished from personal sprites can be propitiated by ceremonial bloodshed, and all therefore practise animal-sacrifice; but all, happily, believe that tark-i-havānāt, māma-varjana, avoidance of flesh-meats, and nafs-kushī, āma-tyāga, self-sacrifice, are the higher and better way of life and worship. "He that findeth his life (egoism) shall lose it; and he that loseth his life for My sake (the sake of the Self, Universalism) shall find it" for ever. (B.)

Jehd kun dar bē-khūdi, khud rā bi-yāb,

Zūd-ṭar, w-Allāhu-ālam b-u-sawāb. (S.)

"Plunge into selflessness to find thy-Self

At once, most certainly—God knows 'tis true."

Chand dar bande khūdi? Az khud bar ā!

Akhl in nalan f-anzurmāt-ra! (S.)

"How long wilt thou be bound-slave of thy self?

Come out of thy small self into the Great!

Put off those dirty shoes of outer forms,

Enter the Temple, and its marvels see!"

The followers of all wear outer marks of one kind or another; some wear tufts of hair on their heads, some on their chins, some practise tonsure; some wear a sacred thread on the left shoulder and paint marks on their foreheads, some wear the zunnar round the waist, some wear belāi and siṭāra, crescent and star, on their caps, some carry a cross by a chain round their necks. All believe in the mysterious potency of special objects, and wear on their persons, tāwiz, yantra, amulets. All call their places of worship the same way, viz., House of God, Dev-ālaya, Baīṭ-Ullāh. All build them with heavenward-aspiring shikhara, kalasha, gopura; munāra, tarum, gumbad; tower, dome, cupola, spire, steeple. All have calls to pray, azān, ghazā, bell. All offer prayers, masses, fāṭhā at chehlum, shrāddha, for the dead. All believe in special spiritual relationships of guru-shysha, pir-murid, saint-disciple. All have rites and ceremonies, and ways of sitting up and down, or turning round and round, or carrying the hands, to various parts of the body, and uttering special words, during sandhy-opāsanā, namāz, prayer. If one has an āsana, another has a corresponding sajjāda, or a pew.

And, finally, their agreement is so great that the followers of the several religions all agree in the disastrous Error also, of saying. "My religion is the only true one, or, at least, is far better than all others, and all others are heathen, pagan, kāfir, mlechchha, and must be suppressed!"

We have noticed before, the great danger, on the Path of Knowledge, of the grievous error of taking one's own particular, individual, small self for the Universal Self immanent in all living beings; also the similar error, on the Path of Devotion, of regarding any one personal, separate, limited deity as the whole of that same All-pervading, Impersonal, All-personal, Infinite, Eternal Self. The corresponding error on the Path of Works, of ritual, of observances, is to cling, tooth and nail, to any one particular set of formalities as the only good and right set, in all times, in all places, in all circumstances, for all persons, and to insist upon their being observed by all, always, everywhere. It will be seen that all the three errors are only aspects of one another, all are manifestations of egoism, the one prince of all devils. Forced conversion, tabligh, shuddhi, the horrors of Inquisitions, religious wars (wars, and religious!) the corruption of the moral atmosphere of whole countries, and the debasement and enslavement of the mind and body of whole

nations, are the consequence. Solemn ritual, intended to draw the minds of all to God, becomes the cause of the drawing of swords against one another and mutual murder.

Great is the Māyā of words, their power for good or for evil. Riots, pogroms, great and widespread social disturbances, wars, the misleading of whole nations for generations, in all departments of life, may be, have been, caused by the excessive prevalence of false catch-words and catch-phrases, or by the use of different words by different persons, all meaning the same thing, but not properly understanding one another. Almost all disputes and wrangles are due to the unwillingness or the inability to look behind and through the word to the meaning; and almost all benevolent diplomacy and successful composition of differences and peace-making means only industrious explaining of the meaning of the parties concerned to one another. Not to understand is to misunderstand; to misunderstand is to be hostile.

Thus, e.g., in the physician's science and art of physical healing which ought to be as philanthropic and benificent to the body as the priest's science and art of spiritual ministration ought to be to the mind, medical practitioners of different schools hold each other in contempt and disagree, firstly, because they have more *unions propre* of various kinds than earnest wish to cure the patient, and secondly, because they use different sets of technical words, to the sound of which they become so wedded that they have no inclination and power left to see that other sets mean very much the same thing. But while the doctors know and choose their respective words and drugs, the layman knows and chooses his doctors, knows who cures most and who kills most, and in which kinds of diseases, and he can sense the common ideas behind the different sets of technicalities. He feels that the Vaidya's triple 'Prākṛiti,' (corresponding to the three functions of the mind mentioned before) and the Hlakim's 'Mizaj,' and the Homeopaths' 'temperament,' and the up-to-date modern Scientific Doctors' (as yet inchoate and unclassified) personal idiosyncrasy (under cover of which comparatively recently invented expression he now accepts what he tried long to reject, viz., peculiarities of physical temperament or constitution which result in the fact, proverbially known to common sense but not always recognised by scientific practitioners, that what is meat for one is poison for another)—he feels that they all at bottom mean the same thing, and he knows, in a general way, which system or method of treatment most suits which kind of constitution or disease, and is able to utilise all. The layman is, after all, the parent of the expert and rears and feeds and clothes him and keeps him going. Even so in matters religious, while word-blinded Pandits and Maulavis and Clerics may dispute endlessly in exclusive praise of their own respective books and rites and ceremonies, the impress and the power of the One Supreme Spirit is so strong in the heart of even the most unlearned that he decides and chooses at will which outer religion to put off and which to put on, even as clothes.

Seeing the potency for mischief in the excessive clinging to words and outer forms, the great Teachers of all religions have warned us again and again not to attach undue importance to them. The Protestant revolt against Roman Catholicism may, in one way, be regarded as largely a revolt against the misuse of religious terminology and the degradation of ritual into mummerly by self-seeking or ignorant priests. Similar movements for reform within the folds of Hinduism and Islām, which have been started from time to time, may also be regarded in the same light.

The Yoga makes it even an important part of the Soul's discipline to discriminate between the *śabdā*, the 'word,' the *artha*, the "thing meant," and the *jñāna*, the "cognition or perception" of it involving the element of the personal factor therein which requires adjustment and equation.

Scriptural writings counsel us: "Do not cling to the letter which killeth, but to the spirit which giveth life eternal." "Look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh." Following this counsel we will avoid hate and promote love universal, which is the whole and sole object of religion. And as preliminary preparation for the final renunciation of all egoism, the Teachers advise us to begin by offering up all our actions to God. Do everything in the name, for the sake, as if by command, of God. So, the mood, the prayer, "Thy will be done, not mine," gradually becomes permanent part and then the very essence of our life and being, and the identification of our-self with the Supreme Self, between *tu*, *tvam*, thou, and *Haq*, *Taf*, *That*, will become realised—by works, through Devotion, to Illumination.

Wa yutēmūn aṭ-ṭama ala'hubbehi mukīnau wa yaṭīmau wa asīrā. Innama muṭa'ma kum le wajh-illāhī lā nuriḍo min-kum jaza-an wa lā shukūra. (Q.)

"The poor, the orphan, and the captive—feed

Them for the love, the sake, of God alone,  
Desiring no reward, nor even thanks."

Qul inna salāṭi wa nooki wa mahyāya wa mamāṭe l-illāhi Rabb-il-ālamīna. (Q.)

"My prayer, my sacrifice, my life, my death,  
Are all for God, the Lord of all the worlds."

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. (B.)

Yaṭ karoshi, yad ašnāsi, yaj-juhoshi, daḡāsi yaṭ,

Yaṭ ṭapasyasi, Kaunṭeysi!, ṭaṭ kurushva Maḡ-arpanam. (G.)

"Whate'er thou dost, eating, or giving alms,  
Ascetic discipline, or sacrifice,

Do it for My sake, offer it to Me!"

Lāo-tse, the great Teacher of China, says,

"It is the way of Tao not to act from any personal motive, to conduct affairs without worrying about results, to taste without being aware of the flavor, to account the small as great and the great as small, to recompense injury with kindness." (Tao-te-Ching)

Karmāny-ev-ādḡukāras te, mā phaleshu kada-chana.

Tasmād asaktah sataṭam kāryam karma samāchāra.

Tena ṭyakṭena bhunjiṭhāh, mā gṛdhah kasya-swīd dhanam.

Brāhmané cha shva-pāke cha panditāh sama-darśināh. (I)

"To do thy duty is thy only right;

Thou hast no right to crave after the fruit.

Do all thy work with a detached mind.

Enjoy the joys thy fortune may bring thee,

But with aloofness, ready to give up.

Behold all, great and small, same-sightedly."

— Xām imām pushpiṭām vācham pravaḡanṭy-avipashchitāh,

Veda-vāḡa-raṭāh, Pārtha!, n-ānyad-aṣṭi vādināh. (C.)

"They lack all sense who prate perpetually

About the Veda, saying there's naught else"

Tam-eva dhīrō vijnāya prajñām kurvita brāhmanah,

Nā-nudhyāyē bahūn shabdan, Vā-ho vāḡapanam hi tat. (Ū.)

"The One Truth which bestoweth wisdom seek,

And think not many words, 'tis waste of speech."

Granthān abhyasva medhāvi jñāna-vijnāna-tatparah,

Palālam iva dhīnvārthi ṭyajeḡ-granthān aśchhatah. (U)

"Study the linked words, no doubt, but look

Behind them to the thought they indicate,

And having found it, throw the words away

As chaff when you have sifted out the grain."

Gar zé sirré ma'arifāt agah shawī

Laḡr bu-guzāri sué ma'ani rawī. (S.)

"If thou wouldst learn the secret of the True,

Let pass the word, the thought, the thought pursue."

ḡar ramz-o-kanāya na tawān yaḡṭ Khudā rā,

Masahaf-i-dil bih, ke kitābe beh az in nest. (S.)

"In becks and signs thou never will find God!

Read thine own heart with reverence and heed,

No holier writ is owned by any creed!"

Jo ilm-o-hikmat ka Wo hāḡ dānā ṭo ilm-o-hikmat ké ham hain majid,

Hai apne siné mén us sé zāyad jo bāṭ wa'az kitāb mén ha. (S.)

"Since He knows all art and science, we too can invent and know."

In the human heart is hidden more than all the Scriptures show.

Ashraf-ul-imāni un-yamanak an-naso, wa ashraf-ul-Islāmi un-yasid<sup>n</sup> an-naso mil-lessaneka wa yadeka. (Q.)

"Noblest of faiths is this that others may

Feel safe from thee; the loftiest Islām

—That all may feel safe from thy tongue and hands."

Yasmān n-oḍvijaṭe loko, lokān n-oḍvijaṭe cha yah,

Harsh-īmarsha-bhay-oḍvegair mukṭo yah sa cha mēn priyah. (G.)

"Who causes no disquiet to the world,  
Nor is himself perturbed by the world,  
Who has won real Freedom, by being free  
Of the excitement and disturbances  
Of proud elations, fears, intolerance,

—Yea, such an one is ever dear to Me!"

Namāze zāhidān sajd o sujūd-ast,

Namāze āshiqān tark-e-wujūd ast. (S.)

"The formal prayer is—sitting up and down,

The real—our own egotism to drown "

Dilāl tawāf-i-dilān kun, ke Ka'aba-e-makhlisat,

Ke ān Khālil binā kard, wa in Khudā khud sākhāt (S.)

"O! circumambulate thy-Self, my Heart!,  
Thou art the secret Ka'aba, yea, thou art!  
That outer Ka'aba Abraham designed,  
Thou wast created by High God's own mind!"

Na hy-am-mayāni tirghāni na devā mrch-chhulā-mayāh;

Te punanty-uru-kālena darshanād-eva Sadhavaḥ (Bh.)

"Sanctuaries are not made of waters,

Nor gods of wood, mud, or stone;

Very long they take to cleanse thee;

Saintly heart is God's own throne."

Avajānanti mām mūrha mānushīm tanum ā hṛitam,

Param bhāvam ajānanto mama bhūta-Maheshvaram (G.)

"Men slight Me hidden in the human frame,

Thinking, benighted, that I must be far,

Unweeting of Me as the Lord in all "

Uddhared Ātman-ātmānam n-ātmānam avasadayet;

Atma-iva devatāḥ sarvāḥ sarvam-Ātmany-avasthitam. (G and M)

"Uplift thy smaller self by the Great Self,

And do not drag the High down to the low.

The Self is all the gods, all's in the Self."

Yā nishā sarva-bhūtānām tasyām jāgati sanīyamī,

Yasyām jāgrati bhūtāni sā nishā pashyato muneh (G.)

"That which is night for others, therein wake

The Careful; while that which is day for all

Is night for him who sees the Inner world "

Har ke bédār-ast ū dar khwāb-tar,

Hasṭ bédārī-sh az khwāb-ash baṭar,

Har ke ḍar khwāb-ast bedārī-sh beh,

Hasṭ ghaffaṭ ain hushyārī-sh beh. (S)

"He who seems now awake is in deep dream,

And he who seems asleep doth truly wake.

The true sleep's better than such wak-fulness."

Sālahā dil ṭalabē jān-i-Jam az mā mīn kard,

Un-che khud dāshṭ zē begānah tamannā-mi kard. (S.)

"Long years my heart for Jamshēd's wondrous Grail

That mirrors all, begged others—all in vain;

And then at last it found that what it hoped

To gain from others, it-Self did contain!"

Thus may we see that all religions are in essence exactly the same, and that essence comes from God, and is intended, in all, to lead back to God by the same processes of Yoga or Sādhā (the seeds of which are sown in sandhy-opasanā, namāz, prayer), and its

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niyama-āśana-prāṇāyāma-pratyāhāradhyāna-dhāraṇā samādhi, or mujāhidā-ashghāl-habs-i-dam—muraqibā-mukashifa-mushahida (or dīdar of muayyina), i.e., vows, restraint of limbs and breath, abstraction of the mind from the senses, concentration, contemplation, rapt trance, ecstasy, beatific vision. All religions finally declare that He is all, Hama Ū-ṣṭ, Sarvam khal-vidam Brahma, All is God, the Universe is I, from which it follows, in all, that since Man is in essence God, the service of fellow-men is the service of God. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." (B.).

Yēna kēna prakāreṇa yasya kasyāpi janṭunaḥ,  
Santōṣham janayed dhīmāns-tad-ev-īshvara-pūjanam. (Bh.)

"Give joy to any living thing—ye give  
Service and worship to the Life of God "  
Gar ṭajallī khās khwāhī sūrate insan bī bin,  
Zaṭ-i-Haq rā āshkarā andarūn khandān bī bin (S.)

"Wouldst thou behold God wholly manifest?  
Look at thy brother's kindly face awhile!  
Wouldst see Divinity at its sweet best?  
Then call forth on that brother's face a smile!"

Shakle Insan men Khudā thā, mujhe mālum na thā,  
Chānd bādāl men chhipā thā, mujhe malum na thā. (S)

"Behind the mask of every human face  
He hid, God, very God—I knew it not!  
The glory of the perfect moon was screened  
Behind the fleeting clouds—I saw it not!"

† Sṛshṭvā puraṇi vivīdhany-ajav-Ātma shaktyā,  
† Vrkshān sarisrpa-pashūn khaga-damsha-matsyān,  
† Taus-tair-atuṣṭha-hṛdayo manujam vidhaya  
Brahm-āṇubodha-dhushnam mudam āpa Devah (Bh)

"House after house did God make for Himself,  
Mineral and plant insect, fish, reptile, bird,  
And mammal too But yet was He not pleased,  
At least he made Himself the form of Man,  
Wherein He knew Himself, the Self of all  
And then the Lord of All was satisfied!"

## Education and the Educationist

Such is a very brief, a very feeble and imperfect, survey, in a few pages, of the vast subject of the Unity of Asiatic Thought. I have tried to place before you only what seemed to be the core of the whole body of that thought. But this is an Educational Conference. It is due to that, before I close, I should say something about the bearing of that core of thought on Education. Education is the seed and root, civilisation is the fruit. If the cultivator sows good and wholesome seed, his community will reap sweet and wholesome grain and fruit; if bitter and poisonous, then bitter and poisonous. Our cultivator is the teacher. That he may cultivate well and wisely, he should be a "Man of God," Brahmana, Maulavi, priestly Divine, Rabbi—these characteristic words of four religions, all mean exactly the same "Man of God, of Brahma, Maulā, Deus, Rabb." He should be a missionary of God, and not a mercenary of the opposite of God.

High ethical quality, the fatherly heart, is far more needed in the educator, as also in the legislator, the administrator, the head of every family, firm, business, industry, concern, department, institution, where many are subordinate to one, than any amount of intellectual cleverness. A good heart will take itself and also others very far on the right road, even without the help of a clever head. A clever head, not guided by a good heart, will mislead itself and others very soon into the pit. It is much more important that education should build up a strong and good character in the educand than impart lots of information and develop mere intellectual talent. And this can be done much better by example than by precept; indeed only by example. The words of those who do not themselves follow their own advice are not believed, because it is felt that they do not believe them themselves.



Just as consoling, ennobling, all-uniting, spiritual, religion has everywhere degenerated into selfish, deceiving, dividing priest-craft, protective and promotive administration into Chāṇakya and medication into leechcraft, all-feeding-clothing-comforting trade and business into 'frenzied hectic medication into leechcraft, all-feeding-clothing-comforting trade and business into 'frenzied hectic finance,' stock-jobbing, currency-juggling, artificially forced inflations and deflations of prices, 'combines' and 'corners' and 'associations' for wholesale swindling, shamelessly false advertising, penny-wise pound-foolish gambling and speculation-craft, so life-guiding education is showing tendencies to degenerate into self-displaying and self-seeking pedagogue-craft, also. This evil transformation in all departments of life is due to the all-permeating vitiation of the whole spirit of the life of human communities by excess of egoism and appurtenant individualistic desire for high and fast living. From the instinctive group-life, of primitive communities, through a phase of intensely competitive and separative individualism, back to co-operative socialism on a higher level—not the unnatural, mechanical and therefore necessarily unstable, socialism now being experimented with in the west, but a natural one, based on psychological laws and facts, of social organisation by temperamental vocation and equitable partition of the means of livelihood and of the prizes of life—such seems to be the course of human progress. With "men of God" undertaking the work of education in the missionary spirit, all the very artificial, and, because of excess, very ineffective, or rather, very harmful, and very expensive current system of education, which swamps the end under the means, suffocates and buries the vital principles under loads of showy but essentially paltry details, and requires costly buildings, heavy salaries, great quantities of furniture and apparatus of many kinds, all utterly disproportionate to the resources of the people, and which, withal, neglects nature and even artificialises so-called nature-study—such education would be replaced then by a more natural, useful, and comparatively inexpensive system.

A great modern educationist, Edouard Seguin, after a whole lifetime of work, came to the conclusion that "*The common things of daily life have even greater educational value when the hands can use them. In such matters, the means and instruments are more easily remembered than the philosophy of their application; whilst that philosophy is the very thing which is above all not to be forgotten.*"\* This non-comprehension or forgetting of the philosophy, the principles, is the consequence either of self-seeking or of intellectual incapacity, and is just the cause of the prevalence of catch-words and the degenerations into the "crafts" mentioned above.

The same educationist says, again,\* that "*The great agency for socialising all pupils is love. To develop their sense of affection, as were developed their senses of sight, of hearing, and others, does not demand new instruments or new teachers, but the extension of the same action upon their feelings. To make the child feel that he is loved, and to make him eager to love in his turn, is the end of our teaching as it has been its beginning. For our pupils, science, literature, medicine, philosophy, each may do something; but love alone can truly socialise them: those who love them are their true rescuers.*" Such love, together with certain psychological principles, constitutes the only basis of true socialism. And therefore the greatest educationists are those greatest lovers of mankind, the Founders of the Religions which bind the hearts of human beings into One and thus give birth to new civilisations.

Civilisation is justified of its name only when it is permeated by good-will, nay, loving sympathy and eager helpfulness and selflessness preponderating far over sensuousness, arrogance, hate, greed, jealousy, selfishness. Only the former qualities of heart can establish the longed-for millennium of true socialism, as distinguished from artificial and forced socialism, on the one hand, and, on the other, from the oppressive individualism, manifesting as heartless capitalism and ruthless militarism, which the vast masses of men are now suffering from, because of the permeation of society by the latter evil qualities of heart. This true socialism can be founded only upon the sense of the Oneness of all Life, which means the realisation of the Supreme Self. To be able to help humanity to such civilisation, the teacher should obviously have realised in himself that Oneness, and assimilated all the body of right thought and right feeling which flows from it, and should diligently give education accordingly, leading the younger generation to the same realisation. Then only will they be able to justly and truly socialise civilisation. Such is the great significance and value of religious education, or, let us say, spiritual instruction, since the word religion repels many, today, because of its associations of priestcraft.

The scriptures speak of the kingdom of heaven on earth. This kingdom is obviously a Self-government wherein the Higher Self reigns and governs; and the Higher Self is in the souls

\*See Fyenne, *Montessori and Her Inspirers*, pp. 162, 169, 208 (Pub. 1924).

which have realised their oneness with all other selves, and are therefore philanthropic as well as experienced. In this simple fact is to be found the only key to all human problems. If the Higher Self reign in the family, the domestic life will be happy. If it reign in the field of economics, the distribution of necessities and comforts will be equitable. If it reign in politics, the administration of all affairs will be just, upright, benevolent, promotive and protective of all right interests. If it guide education, all the affairs of the people will be righted through the rightly-educated new generation. To inculcate this noble meaning of Swa-raj, Self-Government, in the collective and the individual intelligence of the people, to fill the hearts of all, men and women, young and old, with this great truth, is the best, indeed the only, way to achieve and to maintain true Self-government.

Therefore the person to be entrusted with the very responsible task of Education, should be a man of God, a brāhmana, a maulavī, a priestly divine and missionary, a rabbi, by apt temperament and not by birth; he should be full of *tapas*, *zohd*, self-denial, and *vidyā*, *irfān*, the higher knowledge. Himself having realised true spiritual *equality*, *fraternity*, and *liberty*, he will be able to give the education which will necessarily give rise to the civilisation of true (and not false, artificial, forced, unstable) *equality*, *fraternity*, *liberty*. This is not the place to enter into the details thereof; they have been dealt with elsewhere. Briefly, the educationist must be a self-dependent, independent, yet humble-hearted and all-loving missionary, whose example and whose moral force, soul-force, may daunt and deter wrong-doers however high-placed, and whose very presence may spread benevolence. He must not take any help, even honoraria, from the evil-minded. The Vedic scriptures utter strong warning against this.

Arthasya purusho dāsa, n-ārtho dāsa tu kasya-chit.

"Man is the slave of his economic interest; his economic interest is not his slave"; therefore let him diligently preserve his disinterested benevolence at all costs.

The economic bias is all-vitiating. A person cannot but side with, and wish well and give support to, what nourishes him, however evil it may be. Therefore

Yo rājñah prati-grhnāti lubdhasy-occhhāstra-vartinah,

Sa parvāyena vāt-imān narakin-eka-samshatam. (M)

"The educationist who takes money from an evil, greedy, lawless ruler or any such other evil man (cannot reprimand and chastise him, but supports and promotes his evil-doing, and therefore) will meet with dire punishment in hells", for, by promotion of such evil-doing, he vitiates the education of the whole younger generation and thereby ruins the whole civilisation and the whole state. Let him do nothing which will lead insidiously to the selling of his independence, his conscience, his soul. His responsibility is the greatest in the whole of the body politic. He is in charge of the new generation. He makes or mars the whole state, the whole civilisation, the whole people, by the way in which he brings up the new generation. Let him be content with the barest necessities of life. Let him live in voluntary poverty. So the fire of his *tapas*, *zohd*, soul-force, will grow ever greater, brighter, mightier. All good men will love and revere him. All evil men will stand in awe of him and, seeing him, will gradually turn to good ways. All will request him to make good and wise laws which others will execute under his guidance. Indeed, when men of God are abroad, men of law need be but few. Moral laws implanted in the heart make legal laws imposed from without unnecessary. Impulsion from within is far better, far more effective, than compulsion from without. As prevention is better than cure, so education is better than legislation. Thus high is the value and the purpose of education. Thus high is the mission of the educationist. Only the man of Brahma, of Maulā, of Rabb, the man of God (not by birth but by qualification), the man who has realised the Great Self, should be entrusted with the high task of education. Self-knowledge, the knowledge of the all-pervading Self, is the only basis of that true Self-respect which is not arrogance, and of that true Self-Government which is not chaotic mobocracy and anarchy, nor ruthless oligarchy and bureaucracy, nor despotic monarchy but government, firstly legislation and secondly execution, by the Virtuous, the Philanthropic, the Wise.

The people are happy who produce amidst themselves a fair number of such brāhmanas, maulavis, divines, rabbis, true educators of the people in the best and largest sense, by precept and by example, and not professional religion-mongers and sowers of hatred and dissensions. Such a people will be sure to possess a justly socialised civilisation, where the golden mean will reign, and which will give the greatest happiness to the greatest number. They will build the strongest and surest, nay the only, foundations for world-peace on earth, by and because of Good-Will

among men. Their "men of God" will be able to create such *Good-Will* among men by establishing *Peace* between the Creeds, through the exposition of the *Unity* of them all in *Essence*.

### Conclusion

I will conclude with a very small but very beautiful story from Maulānā Rūm, illustrative of the Unity of Asiatic Thought, i.e., of all Religions. It may be regarded as a complement of the well-known Vedānta story of the six blind men feeling different parts of an elephant and disputing about its form, till enlightened by a man possessed of sight.

Once upon a time, a Rūmī, an Arab, a Persian, and a Turk happened to become fellow-travellers on the road of Life. Walking made them hungry and thirsty for the nourishment that brings Rest and Peace. They did not know one another's mother-tongues. By signs they communicated, and brought out all the coins they had, to purchase food. What should they buy? The Arab called out *Enab*; the Turk said louder, *Uzam*; the Persian shouted *Angūr*; the Rūmī roared, *Avājil*. Faces frowned; eyes became red; fists were clenched; blows began. An itinerant Fruit-vendor passed along. Such vendors of Vital nourishment generally know the few all-important life-preserving words of many tongues. They have to deal with many customers of many sorts. He rushed in between, and placed before them his basket full of the Fruit of Life. The fists unclenched, voices sweetened, eyes became affectionate, frowns changed into smiles. Each one found the Self-Same object of his heart's desire in that basket. Arabic *Enab*, Turkish *Uzam*, Irānī *Angūr*, Rūmī *Avājil*, Pahlavī *ḍakb*, Samskr̥t *drākṣhā*, English *grape*, all mean one and the same fruit.

Faqat tafāwat hai nāma hī kā,  
Dar asl sab eka hī hai, yāro!  
Jo āb-i-sāfi ke mauj mēn hai,  
Usī kā jalwā habīb mēn hai' (S.)

Only names differ, Beloved!

All forsooth are but the same.

Both the ocean and the dew-drop

But one living liquid frame!

Dear brothers and sisters!, we have met here on the Road of Life, coming from far and near, and all are hungry and thirsty for the Bread and the Water of Life, which is Love born of the sense of the all-Pervading Unity of the Supreme Spirit. I have begged from the abounding vineyards of the large-hearted and most generous and most charitable growers of the Fruit of Life, the great authors of the Sacred Scriptures, who brood anxiously and lovingly over mankind, as mothers over their little children, a little of their Fruit, that we may share it equally, here, and when we wander out to other places, or back to our respective homes, may bear its sweet taste in our mouths, and carry its good seeds of Unity and Love for planting everywhere.

So many castes, so many creeds,  
So many paths that wind and wind,  
When just the art of being kind,  
Is all the sad world needs!

And the one and only sure art of being kind is to bear diligently in mind the Great Truth of the Unity of our-self with the One Eternal, Infinite, Universal Self and with all selves. God is love, Love is God, because God is the Universal Self, and the sensing, the feeling, of this Unity is the Love divine, Bhakti, Ishq-i-Haqīqī.

Shād bāsh, ā Ishq-i khush-saudā-i mā!  
Aī dawā-e jumla illat-hāi mā!  
Aī ilāj-e nakhwaṭ no nāmūs-i mā!  
Aī ṭu Afāṭūn o Jālinūs-i mā! (S)

"Thrive, thrive, O Love Divine! thy happy madness,  
Sole remedy of all life's ills and sadness,  
Prime antidote of pride and prudery,  
Art, Science, Scripture—all art thou to me!"

"Veda, Avestā, Bible, Al-Qurān,  
Temple, Pagoda, Church and Ka'ba-Stone,  
All these and more my heart doth now embrace.  
Since my Religion now is Love alone."

Aum! Āmīn! Amen!"

\*A public address delivered on December 28, 1930, under the auspices of the First All Asia Educational Conference

## INTRODUCTORY

### VII—THE UNITY OF ASIA IN LITERATURE

By JOYGOPAL BANERJI, M.A.

*Professor of English Literature, University of Calcutta*

The subject-matter of this evening's talk is not a glimpse into the 'literatures' of Asia but into the 'literature' of Asia; and you will at once understand that I am going to claim on behalf of Asia a fundamental unity. My revered friend present here, Dr. Bhagavan Das, spoke the other day on The Unity of Thought in Asia. I am going to claim for Asia another kind of unity, namely, unity in literary activities. We are reminded by our good friends of the west, in season and out of season, that not to speak of the whole of Asia but even India at best is a geographical unit, that we have no essential unity in India, that we are not a nation, that we are a congeries of races, that we are divided linguistically, socially, politically, that we have not been successful in establishing in our midst any kind of cohesion by virtue of which it is possible for any Indian to legitimately claim that his country is also like many other countries which claim this privilege and to equally claim that there is the same kind of unity in his land. We are today more audacious because we have gathered here under the auspices of a Pan-Asiatic Conference—The All Asia Educational Conference.

There is, it appears to me, a good deal of misconception with regard to the idea of unity. Unity is not the same thing as homogeneity. Unity pre-supposes a previous stage of differentiation. If one may be permitted to use the language of philosophy in connection with this conference of educationists, I would say that as in the progressive growth of humanity evolution tells us that we start in this march of civilisation and culture from the stage of thesis and then pass into the stage of antithesis before it is possible for us to achieve anything like synthesis, so unity which means the same thing as harmony presupposes a good deal of differentiation without which no progressive growth is possible for humanity in any department. We do not, therefore, claim that there is any such thing as an All Asiatic Homogeneity.

There is a good deal of difference between one part of Asia and another part of Asia, politically and socially, intellectually, morally and spiritually, but in spite of all these differences it is possible for a thinking man to discover some elements by reason of which one may legitimately claim that there is indeed such a thing as a fundamental unity in the whole of Asia. So far as literature is concerned, taking literature at its proper value, we have to remember that literature is an interpretation, an expression of life; and life in its totality seeks to be reflected in the literary activities of all countries. If, therefore, it is possible for us to discover anything like some fundamental unity in the life of the whole of Asia it follows logically that there is bound to be in the literature of Asia also a reflexion of that unity.

Before I pass on to the points of differentiation I would dwell for a few minutes on some of those elements of unity that it is possible for a person to discover in the literature of Asia. The first thing that strikes me in this literature, as contrasted with the literature of Europe and America, is that our literature seeks to represent that aspect of human life which penetrates through the mere shadow and shows things into the abiding reality within, which tries to penetrate through the mere outer show into the kernel within. It is this inner vision, this penetrative, inquisitive glance of Asia which marks her from the rest of the world. Asia has never forgotten that it is necessary for a man, for the purpose of biological existence, to master the forces of nature, or better still to bring about a sort of harmony between man and nature. Yet nature in Asia, particularly in India which is the centre of Asia, has been considered to be, after all, a mere impermanent shadowy show beyond which when you lift the veil you can discover an abiding permanent reality. It is this basis of the eternal behind all changes, it is this quest which for ever is in the midst of things that pass away, it is this which forms the central thing in the life of Asiatics and it is this which finds its reflexion in the literature of Asia. I do not forget the fact that spiritual life can never be the monopoly of any continent, however vast it may be. I do not forget the fact that you can find in western literature such spiritual life as you desire. But I can say, however, with the same force and vigour, as I can do with regard to the literature of Europe or with regard to the literature of America, that there are the same significant characteristics in any of these literatures as you find in the literature of Asia.

That great critic of today, the Italian philosopher, reminds us in his "Aesthetics" that even characteristics do not always characterize things and, therefore, it is necessary for us to

distinguish between characteristics. To use a common parlance there are characteristics, and unless you are capable of discovering from many of these different kinds of characteristics that characteristic which may be called the most significant one, you are in vain trying to find out the ultimate principle underlying anything. It seems to me that we Asiatics have a right to claim that this deeper vision, this intuitive way of looking at things is the significant characteristic of Asiatic life reflected in Asiatic literature. We do not grope in the dark, we do not beat about the bush, we do not repent for the realisation of the highest truth. That quest of truth is altogether of a different nature which ancient Rishis of my revered land have taught us in the Upanishads. It is that perception, it is that vision, it is that insight which enables the great seer and sage to discover the whole truth and not any fragment of it in any direction of it at a time. Just in the same manner it may be possible for a man to have a vision for a single minute and see the whole of the firmament illuminated by a single flood of light in the dark clouded night. This totality of consciousness, deepened and widened, comes like a flash; and when it comes, lo, there is the Rishi. It is this which you particularly find in the literature of India.

I claim further that India is certainly the geographical centre of Asia, for from India has been carried to the different parts of Asia the torch of the highest kind of light—as, for example, through the medium of Buddhism all of our Vedic literature, or the philosophy of the Upanishads, or the poetry of India as represented in the *Mahabharata* and *Ramayana*, the plays of Kalidasa, the beautiful lyrics that we have got in his *Meghaduta*, or the celebrated poetry of India by the poet of all poets, our own Bengali poet, Dr. Rabindranath Tagore. So whether it is in philosophy considered as literature, or in poetry considered as literature, we find that the one note by which the centre of the whole of Asia tries to impress the whole world is the note of representing to the world through literature this kind of truth, namely, the *Akbanda*, Indivisible, Undivided One, a Whole; and unless you see that Whole all your life is a futile effort in the search for reality. This is the reason why some Rishis have told us that truth is like beauty, beauty again like joy, joy like love—all different facets of One and the same Shining One, different types of manifestation of one unity, different names for one reality—Goodness, Truth, Joy, Beauty, Love. The Transcendental One is the Indescribable One, and constituted as our fragmentary minds are words and imagery fail there. That is the reason why in literature in all countries but particularly in the east, great writers have taken shelter in parables, myths, legends, and through such contrivances have tried to represent that which passeth all common understanding. This is one great note by which, I say, the whole of Asia is united and it is the one note by which the unity of Asia stands for ever distinguished, incapable of being at all confounded in its individuality, distinguished from the rest of the world.

The second note that strikes me is the note of condensation. You will at once know the style used in our *Darshanas* for the purpose of representing the highest kind of truth. We have, therefore, our very condensed, terse Sutras, which are not introduced into our literature merely for the purpose of serving the memory. It is true, no doubt, that at the time of the Sutra Ages men had not the opportunities of printed encyclopedias as today. The Sutra literature had to be memorized not for that one purpose. It was the Asiatic way of seeing a form for substance in the land of aesthetics which are fundamentally and essentially connected with one another. It is a well-known principle in aesthetics that all types of beauty have their corresponding forms. In reality you can no more separate form substance than you can separate the length of a thing from its breadth. In Mathematics you, no doubt, postulate that there is such a thing as a straight line which has length without breadth. But, after all, it is only a postulate. In reality it is possible for us to separate from any object its length alone giving the go-by to its breadth, even when you think of only two dimensions. Today, Einstein tells us that it is not enough for a man in thinking in three or four dimensions but he must think in five dimensions, and sometimes there is an  $n$ -th dimension where it represents infinity. If this kind of knowledge is pursued to its ultimate goal, in that case, the day will dawn for humanity when man will no longer be forced to think in only two dimensions or in three or in four, but he may go on filling the contents of the outline of his thought even up to the  $n$ -th dimension. Similarly you cannot separate in aesthetics the form from the substance. They refuse to be thus divorced. Wherever there is any ideal of beauty there is surely a corresponding form connected with it, and he is the right type of an artist who knows spontaneously and naturally what particular form is appropriate to a particular kind of thought or idea. This is the reason why Shakespeare

chose for his literary representation of life the dramatic form of reflective type of poetry. The passion in Shelley was indomitable and irresistible, though sometimes raw, but, oftener than not, etherealised—a kind of poetry which can never be imitated more than any beautiful short lights which sometimes like so many rockets suddenly shoot up from the earth into the outer sky. You see that you are in the presence of iridescence of the Highest Light, which is also another name for the Highest Truth. Similarly, in our country, we find in the different ages of literary activities from the Vedic times down to the present day, that artists have naturally been successful in finding the appropriate type of form for the representation of their specialised thought movement.

The next point to which I would invite your attention is, that there is such a thing, in Asiatic literary activity as there is in Asiatic thought and philosophy, as *extraordinary purity*, as contrasted with the west. I challenge all to find the truth from the Vedic literature or poetry to show there is anything suggestive of the last indecency, far less anything that is immoral. This is again a note for which we Asiatics stand out before the whole world with our heads aloft in that meekness and humility which befiteth the land of Shankaracharya, Buddha, Tukaram and Dayanand. Our women in the past, particularly of Raiputana, have shown to the whole world with what devotion it was possible for them to become consecrated to the ideal of chastity. They faced death with smiling faces and with cool courage. It is not the heroism of the common soldier, the mercenary paid man, who marches to the sound of the beating of the drum for the purpose of bayoneting his enemies. That was surely not the case with Indian women who deliberately, with cool and calm courage, knowing full well what they were doing, courted cheerfully and happily the course of suffering, the cold death. That was done by India and India alone in the name of the highest virtue of the land, in the name of purity and in the name of chastity. This purity and this chastity which was thus shown by Raiput women you will discover in every part of the literature of Asia. This is a message which, through this All Asia Educational Conference, we today give and meekly want to send forth to the rest of the world to imitate us and to realize the glory of India and to see where the real strength of Asiatic life lies.

I now proceed to deal with the points of differentiation. No doubt there are many books in which we find the mention of Arabic literature, Persian literature, Sanskrit literature, of Telugu, Tamil, Malayalam, Canarese, Urdu, Hindi, Chinese and Japanese literatures and you have every right to say that arithmetic is the sum total and it suggests some plurality. But I stick to my original phrase, the literature of Asia as distinguished from the literatures of Asia. We have different types of sentiment and emotion, but these different types, however, do not destroy the quality of the genus. There may be innumerable types belonging to a single species. The character of the species, however, is not at all destroyed by the fact that it contains innumerable individuals any more than the character of the genus is affected by the fact that it brings within its limits innumerable species. Such varieties all the more lend force to the fundamental idea that the species is there in spite of individuals and that the genus is there in spite of the species. I look upon the literature of Arabia, Persia and India, or if you would prefer the phrase, the different types of literature in Asia, as representing various types of one and the same unity to which I have already invited your attention.

If we take first of all the case of India, Indian literature may be distinguished, let us say, from Persian literature, or from Arabic literature, or from Chinese literature, or from the literature of Japan in this particular way specifically. In India there has always been the supremacy of the spirit over the flesh, and in this supremacy the ethical note has not always been sufficiently emphasized except in one period, namely, in the history of our literature of the Buddhistic period. In other words we in India have not given the same amount of emphasis and stress on the ethical aspects of life in our literature except in the Buddhistic period. We have not similarly stressed to the same extent as the Muhammadans have done the idea of the Unity of God as represented in our literature. We are as much monotheistic as any country, as any civilization, as any culture, as any philosophy, as any literature, but I must confess that our monotheism has become, if not eclipsed, considerably overclouded in the Puranic period. Consequently the masses do not realise as thoroughly this conception of one God as you find, for example, in the case of the Muhammadans or even the Christians. This is entirely due to the fact that at later periods in the history of the literature of India the desire was to reach a lower and lower level of intellectual perception so that the masses might never be neglected.

A charge, which is so frequently and thoughtlessly brought against us, is, that for centuries we have kept a vast population of India in what is called a submerged state. Today much capital is sought to be made out of the submerged class as if Hinduism never thought of raising them from their lowest level of animal existence, as if Hinduism never ministered to the highest needs of the soul. We have always done it. The desire to popularise the highest thought necessitated coming down to such a device as we find represented by the Puranic literature of our country.

We find, for instance, in the Persian literature from the sixth to the eleventh century, in the Sufi writers particularly, the presentation of the One, not however through the medium of Thought but through the medium of Emotion. The essence of mysticism lies in personal realisation of a communion between the individual and the universal through the medium not of reflexion but through an emotional merging of the individual into the universal—*chaitanya*, the emotional exaltation of the whole self of man. It is exaltation, not of one part of the man, it does not dismiss the intellect altogether, but it is the assimilation of the intellect into the emotional side of man's existence which enables Vaishnavism to represent the highest conception of reality in and through feelings alone. That is the reason why music was made to play such an important part in this new kind of presentation of the ancient idea of unity between man and God. Later on this Vaishnavism in the hands of the great Bengali poets took a new form, the form, namely, of adding on to this communion between the living soul of the individual man and the source of all eternal love, God. A new conception of beauty, or in other words, aesthetics, began to be added to philosophical emotionalism and richer became the contents of literature because literature is always bound to be a reflexion of life. Those of us who have any knowledge of Sadi or Hafiz or Jalaluddin Rumi will be able to give me a lesson with regard to this particular aspect of literature of Persia, but even through the medium of translations it becomes sometimes possible for us to realise this new way of presenting their beauty and love in and through poetry, as we find particularly through the literature of Persia.

Turning towards Japan we find another thing added on to that, namely, the beauty of nature and landscape. In our poetry this is not a significant characteristic whereas it is a notably significant characteristic in Japanese literature. It is the suggestiveness of Japanese literature and art which is a marked feature of the history and the development of art and of the philosophy of thought in that far-eastern Nippon land, which means the land of the rising sun.

We Asiatics are all men belonging to the land of the rising sun. Whoever has heard of the rising of the sun in the west? If it ever rises it rises in the east. We positively refuse to accept the verdict of the westerners regarding our civilization and our culture. We positively refuse to give them this right of being the sole judges of the civilization and culture of the whole world. Is it because the sun is never allowed to set upon the British Empire that the Britishers claim the right of being the judges regarding the art, philosophy and literature of other countries? The literature of Europe! The literature of America! May I ask, what unity is there between Mexico and California, what unity is there between Chicago and Peru, what unity is there between Hungary and the rest of the Austrian Empire, and what unity was there between the smaller states constituting Germany and Prussia lordling over the rest before the days of Bismark, what unity was there in Christianity when Roman Catholics publicly burnt the Protestants and the Protestants in reply publicly burnt the Roman Catholics, what about the St. Bartholomew Massacre? Christ's ideal is a great ideal, but are Christian nations the followers of Christ? How many of them are prepared to accept the Christian ideal of turning the second cheek to the man who assaults the first?

In conclusion I will tell you that the highest end of this All Asia Educational Conference will be frustrated unless we are capable of recording some kind of message for the whole of Asia and beyond the shores of Asia for the whole of humanity. Knowing full well how slippery the prophet's vision is, I would venture to prophecy that in the fulness of God's time and when the right moment does arrive, Indian civilization and Indian culture, forming the centre of All Asian civilisation and All Asian Culture, will not only form the most important element for progressive humanity but, as I think, will be capable of giving guidance to the progressive march of humanity through the rich legacy left to us as literature by our great writers.\* (Loud and prolonged applause.)

\*A public address at the All Asia Educational Conference, Benares, delivered on December 30, 1930, under the title of "A Glimpse into the Literature of Asia."

## V

### ACHIEVEMENTS OF THE CONFERENCE

#### I—RESOLUTIONS PASSED

##### I—Secondary Education

1. That in the opinion of this Conference the time has come in India when further provision for education beyond the Middle stage should be made for rural areas, by adding two years' course with a definitely practical and realistic bias to be taught in certain Middle Schools in selected areas.

##### II—Primary and Rural Education

2. That in view of the widely different treatment and method necessitated by tender age of the child, it is advisable to separate the working of the Infant class from the general time table of a primary school and to accommodate it in a separate compartment of the same building or place where the environment of play and the spirit of home may prevail to the exclusion of seriousness of a class room.

3. That the primary school be made a social centre for the village where villagers may be attracted to assemble in evenings or outside school hours and thus be led to take interest in school and its work.

4. That co-education up to Primary stage should be more encouraged and widely spread.

5. That teaching in Primary Schools should be made more interesting and life-like by emphasising the planting of school gardens and a practice of games and sports in which every child must take part.

6. That seasonal extension classes be opened with the help of honorary teachers such as University students or lecturers who may be able and ready to devote a part or the whole of their vacation to this sort of work.

7. That a nationwide Youngmen's Movement be started in every country in order to do propaganda work for Primary Education.

8. That besides making Primary Education free, the children of indigent parents should also be given refreshments free of cost during school hours.

##### III—Women's Education

9. That the standard of Primary Teachers should be of a much higher grade than at present and should include training in child psychology as the idea that the primary and largest classes should have the lowest grade of teacher is opposed to true educational principles.

10. That this Conference calls on the Government of India to keep the Sarda Act intact and to enforce it strictly, as early marriage robs the student of education and arrests the mental, moral and physical growth.



#### IV—Kindergarten and Montessori Systems

11. That steps be taken to organise in every country in Asia an Association for Childhood Education.

#### V—Teachers' Training

12. That Education should be made an optional subject for the B. A. Degree Examination in every University.

13. That every Training College should have a regular Demonstration school, which should be allowed to enjoy a considerable degree of freedom in such matters as syllabus, text-books, time-tables, method of teaching, examinations etc., so that opportunity might be provided for conducting and demonstrating educational experiments.

14. That systematic and co-ordinated efforts be made by the various training colleges and university training departments to prepare sets of standardised tests, mental as well as scholastic, suitable for use in the various countries of Asia.

15. That a definite attempt be made to co-ordinate and standardise the training imparted in the various Training Colleges and University Training Departments in a country:

(a) by inviting the various universities and other authorities to institute an Examination for a Diploma in Teaching at the end of one year's training and another for a Degree in Education for the holders of the Diploma after another year's training or for other graduates after two years' training;

(b) by arranging for periodical visits to different Training Colleges by the staff of each such college; and

(c) by such other means as may be considered suitable by the training institutions themselves.

16. That an elementary knowledge of psycho-analysis should form a part of the curriculum in psychology in the teachers' training course at every Training College.

17. That reports on the work of the Training Institutions all over a country be prepared and published by Government of every country and especially of India as Special Reports on an important professional subject until a standard of harmony and uniformity at present lacking in them has been established.

18. That the Vernacular Training Institutions and the Training Colleges be brought into a closer relationship than at present.

19. That properly organised Refresher courses, with demonstrations, lectures, exhibitions and social functions be made an annual feature in the life of every Training Institution in order to keep its past students (and, through them, the various schools) in touch with modern developments in educational theory and practice.

20. That the teaching of Indian Vernaculars should receive special attention in the Training Colleges in India, just like English at present, and if necessary, selected persons should be deputed to foreign countries to make a special study of language-teaching in order to make the teaching of Indian Vernaculars more scientific and efficient than it is at the present time.

11. That steps be taken to organise in every country in Asia an Association

21. That adequate provision of a practical and useful nature be made for the training of the Inspecting Staff either in Training Colleges or in special classes organised for that purpose.

#### VI—Teachers' Associations

22. (a) That the Objects of the Teachers' Associations Section be to establish a system of exchange of news, notes and publications regarding Teachers' Associations.

(b) That the following Standing Committee be appointed (with powers to add to its number) to collect information regarding the security of tenure from the different countries of Asia:—

- (i) Mrs. Margaret E. Cousins.
- (ii) Mr. D. P. Khattry (Convener)
- (iii) Mr. K. M. Wong from China
- (iv) Mr. E. Noguchi from Japan.
- (v) Mr. Peterson from Ceylon.
- (vi) Miss R. P. Paul from Burma
- (vii) Prof. Yagnanarayana Iyer, Madras
- (viii) Mr. M. R. Paranjpe, Poona.
- (ix) Srimati Nanjamma Devi, Mysore State
- (x) Mr. B. N. Chakravarti, Bengal
- (xi) Mrs. Isabella Robertson, New Zealand
- (xii) M. Rifaat, Egypt.
- (xiii) Mr. Betkson, Director, Hebrew Department of Education, Palestine.

23. That the Conference views with grave concern the insecurity of tenure of service of teachers in schools and colleges and appeals to the public and the Governing Bodies to take such steps as may be calculated to promote security of tenure in the interest of sound education.

24. That this Conference is of opinion that Governing Bodies should not be allowed to interfere into the internal administration and discipline of an educational institution which should be in the hands of the head of the institution only.

25. That in order to improve their collective status teachers should make greater financial sacrifice for their Associations.

26. That the teachers' associations should consider it their duty to render legal help to their members when they are dealt with unjustly.

#### VII—Parental Co-operation

27. That each school and college should form its Parents' and Teachers' League.

28. That the schools should report at regular intervals and whenever necessary the conduct, the health, the progress, the habits, the growth, the hardships, etc., of the children to the guardians.

29. That teachers should try to meet formally or informally the parents of the children of their school and discuss with them problems connected with their children.

30. That efforts should be made to create literature on parental co-operation and to arrange for its wide diffusion by free distribution or otherwise and by magic lantern shows.

31. That Visitors' Groups may be organised by the teachers composed of

persons who take interest in the education of children and their reports be submitted to the Teachers' and Parents' League.

### VIII—Library Service

32. That this Conference requests the Inter-University Board of India and of other countries:

- (a) to bring into operation a scheme of Inter-University Library Loan of books and bound volumes of periodicals in every country;
- (b) to arrange for the preparation of a Union Catalogue of the resources of all the University Libraries of a country to facilitate inter-library loan in the interests of the furtherance of research;
- (c) to make provision for having as one of their members a University Librarian, elected by the Libraries of Universities of the country;
- (d) to secure that the librarians and the trained members of the Library staff of all Universities are placed on a standard scale of salary according to their qualifications and length of service;
- (e) to move the different Universities in a country to provide for the members of the University Library Staff, who possess at least a degree of Master of Arts, being made eligible to become members of Faculties in the same way as the Professors and Assistant Professors with similar qualifications;
- (f) to urge the University Authorities of a country to allow their respective University Libraries to function as reference libraries to the general public.

33. That an Association of University Librarians be formed to maintain proper professional standards and to further the interests of the staff of the University Libraries.

34. That the Colleges situated in localities not possessing a Public Library should throw open their College Libraries to the public of the locality for reference purposes.

35. That this Conference requests all the libraries of the World and specially those of India to take immediate steps, with greater interest than hitherto, towards the collection and preservation of the records of the ancient Sanskrit literature which are the life and soul of the Indian Civilisation and requests them to prepare a subject index of their Sanskrit Collections.

36. That this Conference records its appreciation of the efforts of the Punjab Library Association to publish the "Modern Librarian" as an organ to espouse the cause of the Library Movement.

37. That this Conference appeals to librarians, Library Trustees, and other persons interested in Libraries to establish Library Associations in the provinces and districts, where they do not already exist, to further the Library Movement.

38. That this Conference requests the All India Library Association to co-ordinate the activities of Library work in different provinces.

39. That this Conference urges the Government of India to appoint an Indian Scholar with high academic qualification and adequate Library Training as the Librarian of the Imperial Library of Calcutta.

40. That this Conference urges the Governments of each of the Provinces

and States of India and of every country in Asia to enact a Public Library Law at an early date.

### IX—Health, Hygiene and Physical Culture

41. That in view of the fact that insufficient attention is given to systematic and scientific physical training as a part of Child and Adult Education, this Conference strongly urges upon every country in Asia the necessity of taking immediate steps to bring about the appointment of a committee of educationists and experts in physical culture (i) to consider the available systems of physical training and recommend such as are suitable to the various needs of the country (bearing in mind, the different requirements of these and the varying local requirements), (ii) to formulate a scheme for the adequate training of teachers of physical education for primary, secondary and higher institutions and for the masses and (iii) to keep in touch with the developments of physical education in other countries.

42. That this Conference urges upon the attention of experts and of all other educational authorities the necessity of giving special consideration to the following points:

- (a) There should be an adequate system of medical inspection of all school children at least once a year with treatment on the result of the examination, of which proper records should be kept. The mere appointment of such men as assistant civil surgeons without remuneration is not adequate.
- (b) So far as possible every educational institution should have a physical training expert on its staff whose status should not be lower than that of other teachers and who should work in close co operation with the school medical officers.
- (c) There should be an adequate inspection of physical training for which purpose inspection posts be available for higher physical training experts.
- (d) The school time table be adapted to climatic conditions and requirements of health.
- (e) Importance of scientific diet.
- (f) Importance of teaching social and personal hygiene (specially to include suitable sex education), the provision of proper literature on the subject.

43. That in view of the health of our students and of the importance of fresh air and of sunlight, this conference urges the formation of bathing and swimming associations which will not only be a cheap but also a very effective means of developing good health among young men and women.

44. This Conference is of opinion that it is highly desirable to give instruction in Social Hygiene (including sex hygiene) in all educational institutions; and that the most suitable instructors in sex hygiene are first the parents and next those who feel a call for the teaching of the subject. It is further resolved to recommend to the All India Teachers' Federation Council and other bodies interested in it to arrange for the formation of Social Hygiene Association, the objects of which should be:—

- (a) to provide suitable literature for the young, the parents and teachers,
- (b) to inspire members with high ideals of social-hygiene work,
- (c) to organise special classes in different parts of India in the training of teachers and in the art of handling the subject,
- (d) to combat the influence of pernicious literature which is flooding the market,
- (e) to collect statistics and otherwise keep a vigilant eye on all questions of social hygiene affecting the young.

45. That this Conference strongly recommends to the governments of the various countries of Asia the urgent necessity of establishing at least one Physical Culture Institute on scientific lines in their respective areas to facilitate training of physical instructors required for schools and colleges

### X—Character, Moral and Religious Education

46. This Conference is of opinion that it is essential to lay greater stress on the formation of character, in our system of education. The ideal character of the good citizen, which Education has to form, may well be summed up in the Imperial Rescript on Education in Japan, which, with some modifications, embodies the essence of the moral code of all the Scriptures of Asia.

“Be Filial To Your Parents: Affectionate To Your Brothers and Sisters: As Husbands and Wives Be Harmonious: As Friends True: Bear Yourself In Modesty And Moderation: Extend Your Benevolence To All: Pursue Learning And Cultivate Arts, And Thereby Develop Intellectual Faculties And Perfect Moral Powers: Furthermore, Advance Public Good And Promote Common Interests: Always Respect The Constitution And Laws Which Are In Accord With Public Conscience And Should An Emergency Arise, Offer Yourself Courageously In The Cause Of The Nation, When It Is Not In Conflict With The Cause Of Humanism.”

This Conference heartily endorses these sentiments, and recommends them for the earnest consideration of all our educationists.

47. This Conference is of opinion that this ideal can best be achieved, by attending to the following points.—

- (1) Lives of great men, Prophets, Saints and Heroes of all religions should be added in our general text-books
- (2) Portraits of them should be placed before the students.
- (3) Anniversaries of the great men of all religions should be celebrated.
- (4) Songs and chants of a non-sectarian religious nature should be sung in all schools.
- (5) Saintly and heroic lives should be dramatised.
- (6) Students should learn to develop public spirit by doing actual social service.
- (7) Games and play-ground activities should be diligently encouraged.
- (8) Sympathetic association with Nature by visits to neighbouring woods, hills and streams should be encouraged.
- (9) Excursions should be arranged for schoolboys during vacations.
- (10) Scout training should be encouraged.
- (11) Physical culture should be made compulsory.

- (12) A minimum of manual training should be made compulsory, to teach dignity of labour and skill of hand.
  - (13) Rewards in schools should be by groups as well as individual.
  - (14) The elements of Biological science should be taught including clean sexual knowledge given in such a manner as not to excite morbid curiosity or premature sex-feeling, preferably by means of approved booklets.
  - (15) Wherever possible, all schools should be in good surroundings, like old Ashrams, not far away from towns and cities, so that a spiritual atmosphere can be maintained. The Gurukula system of the "Educational Home" should be followed. The boys should lead a simple life, calculated to make them hardy. Their diet should be free from stimulants. They should rise early, and bathe with fresh water. They should do most of the hostel work themselves. Uniformity of simple dress should be encouraged, without distinction of rich and poor. Self-help and the sense of responsibility should be fostered by actually entrusting boys with responsible work. In short, Plain-living and High-thinking should be our ideal.
48. Resolved that a moral appeal is very necessary in the preparation for citizenship, and this can be best secured by—
- (1) Selecting as teachers not merely men of academic brilliance, but men of fatherly character who would teach even more by example than by precept;
  - (2) Selecting patriarchally-hearted persons for hostel-superintendentships;
  - (3) Appointing the most experienced teachers for the lower standards; and
  - (4) Teacher companionship.
  - (5) The Parents' help should be enlisted, because the first few years of a child's life are very important, in this respect.
  - (6) Mothers should be advised to teach their children to be self-reliant as much as possible. Self-help and self-restraint should be encouraged from the earliest age.
49. Resolved that as religion has always served as basis of morality amongst all nations, a religious appeal on a very Broad Basis would be a very potent means of reforming national character, and also of help involving other national problems. This could be secured by fostering a spiritual atmosphere by the reading of books treating of Eternal Verities both from Religion and Science.
- (i) In the earlier years the great essential truths common to all religions should be emphasised; and at a later stage, students should be encouraged to make a comparative study of the great religions, with a view to synthesis. The teaching should be free from any dogma. Freedom of thought should be encouraged. Respect for other people's faiths and a spirit of toleration should be fostered. The cultivation of the commonly recognised Five Great Virtues: (1) Shoucha—Safai—Ashoi; (2) Harmlessness and Benevolence (Ahinsa—Nazari—Adweshā); (3) Truthfulness (Satya—Rasti—Haqq); (4) Honesty (Asteya—Dyanatdari); (5) Continence and chastity (Brahmacharya—Pakdamani), should be inculcated. In all religious

teaching the spirit of the texts should be explained in the student's mother-tongue.

- (ii) A short common prayer is a very good beginning for the day's work.
- (iii) Lists of the important words and phrases, conveying the same essential ideas, used in the several great religions, should be compiled and published, in parallel columns, for use in the earlier standards.
- (iv) Parallel passages from various religions, which teach the same great truths, should be similarly compiled and published for the use of older students.

50. Resolved that, since all persons engaged in the learned profession ought to be educationists, in the larger sense of the word, those who are, as well those who are not engaged in actual teaching work should try to help the growth and spread of righteous will and intelligence in the general public by thinking out and carrying into practice schemes for mutual help and co-operation in the daily affairs of life, in accordance with the principles outlined above.

#### XI—Oriental Classics

51. That in the opinion of this Conference the Oriental Classics, Sanskrit, Arabic and Persian should have the same footing in respect of honour and importance in India as Latin and Greek enjoy in Europe.

52. That this Conference is convinced that the education of a Hindu is not complete so long as he has not gained sufficient knowledge of Sanskrit and hence the authorities of the Modern Universities and Educational Boards which control the Primary and Secondary schools be requested to make the study of Sanskrit compulsory in their curricula for the Hindus.

53. That this Conference deems it necessary that in all the towns, villages and hamlets of India lectures and exposition of such ancient books as the Mahabharat, the Bhagwat and the Ramayan be delivered daily in order to preserve our ancient culture and civilization and to make historical investigations.

54. That this Conference is of opinion that it is extremely necessary to train persons properly in priestly duties, and for this it ought to be the binding duty of every Sanskrit-knowing person to make necessary provision for the teaching, study and examination of the same.

55. That in the opinion of this Conference the present system of Sanskrit Education in India is detrimental to Indian culture and Sanskrit literature and hence a thorough revision of the present curriculum is badly needed. It appoints a sub-committee of the following scholars with power to co-opt, to consider how Sanskrit education can attain its full growth and how it can be made most useful and suitable to the people concerned at the present time and under the present circumstances:—

1. Pt. Madan Mohan Malaviya, B.H.U., Benares
2. MM. Dr. Ganganath Jha, M.A., Ph.D., Allahabad
3. MM. Pt. Madhu Sudan Jha, Jaipur
4. MM. Pt. Girdhar Sharma Chaturvedi, Jaipur.
5. MM. Pt. Hathibhai Shastri, Jamnagar, Kathiawar
6. Principal A. B. Dhruva, M.A., I.F.S., B.H.U., Benares.
7. Principal Gopinath Kaviraj, M.A., Govt. Sanskrit College, Benares.
8. MM. Pt. Kuppuswami Shastri, M.A., I.E.S., Madras.
9. MM. Pt. Harnarayan Shastri, Delhi.

10. MM. Pt. Pramathanath Tarkabhushan, B.H.U., Benares.
11. MM. Pt. Devaraj Shastri, Jammu, Kashmir.
12. Pt. Ishwaridatta Daurgadatti, Superintendent of Education, Bihar and Orissa, Patna.
13. Pt. Ghutar Jha, Principal, Oriental College, Lucknow.
14. MM. Pt. Sadashiva Shastri, Puri.
15. MM. Pt. Deendayalu Sharma, Jhajhar.
16. MM. Pt. Anant Krishna Shastri, Calcutta University.
17. Pt. Vidhushekhar Shastri, Vishwabharati, Shantiniketan, Bolepore, Birbhum.
18. Pt. Chinna Swami Shastri, Oriental College, Benares.
19. Dr. S. K. Belvalkar, M.A., Ph.D., Deccan College, Poona.
20. MM. Pt. Vasudeva Shastri Abhayankar, Poona.
21. Prof. Umesh Mishra, M.A., Allahabad University.
22. Prof. Dhakeshwar Rao, Osmania University, Hyderabad-Deccan.
23. Principal Dharma Raj Ojha, Sanskrit College, Muzaffarpore.
25. Pt. Akhilananda Sharma, Chandranagar, Badaun.
24. Principal Vir Raghavachari, Sanskrit College, Tirupati, Madras.
26. Pt. Shaligram Shastri Kaviratna, Abbot Road, Lucknow.
27. Pt. Ambika Datta Upadhyaya, M.A., Shastri, Central Hindu School, Benares.
28. Dr. S. K. De, M.A., Ph.D., Dacca University.
29. Dr. A. C. Woolner, M.A., Vice-Chancellor, Lahore.
30. Principal K. Krishna Shastri, Sanskrit College, Mylapore, Madras.
31. MM. Pt. Kumabhyanath Tarkabhushan, Nodia.
32. MM. Dr. Bha. avat Kumar Shastri, M.A., Ph.D., Calcutta University.
33. Dr. Aditya Nath Mukerji, Principal, Sanskrit College, Calcutta.
34. Miss Asha Adhikari, M.A., Shantiniketan, Bolepore.
35. Dr. Hari-chandra Shastri, M.A., Ph.D., Patna University.
36. Dr. P. K. Acharya, M.A., Ph.D., Allahabad University.
37. Dr. D. R. Bhandarkar, M.A., Ph.D., Calcutta University.
38. Pt. Kedar Nath Sharma Saraswat, C.H.S., Benares.
39. Pt. Gopal Shastri Dorshinkesari, Lakshmikund, Benares.

56. That the Government of India be requested to create Special Scholarships for the study of Arabic and Persian to be awarded to Indian Scholars with a view to enabling them to go to the countries where these languages are spoken and studying the Modern Classics from original sources.

57. That the Government of the United Provinces be requested to make arrangements for the teaching of Arabic and Persian in all the Government Intermediate Colleges and District Schools in the province.

## XII—Illiteracy

58. That a definite programme should be drawn up to make Primary Education compulsory in every village or locality of a country within a fixed number of years.

59. That the present Compulsory Acts should be so amended as to provide for the quick disposal of defaulters and securing attendance of the absent student or child within a reasonable time.

## II—PERSONNEL OF DELEGATES' ASSEMBLY (BUSINESS SESSION)

1. Raja Sir Moti Chand, Kt., C.I.E., Benares.
2. K. M. Wong, President, Pui Ching Academy, Tungshai, Canton (China).
3. J. F. Kau, Artist, Canton (China).



- 4 Dr Kaneko, Inspector of the Ministry of Education Tokyo (Japan)
- 5 Dr Matsunami, Professor of Pedagogy, Imperial University, Kyushu (Japan)
- 6 S J Gunasagaram, St John's College, Jaffna (Ceylon)
- 7 C. Newton, St John's College, Jaffna (Ceylon)
- 8 T Muthucuman "Ratnagiri", Chapel Street Jaffna (Ceylon)
- 9 K E Mathoparanam, Jaffna College, Vaddukodai (Ceylon)
- 10 T Candswami, Nalanda Vidyalaya Colombo (Ceylon)
- 11 B S Peterson, St Anna's School Kurunegala (Ceylon)
- 12 K Nesiah, St John's College Jaffna (Ceylon)
- 13 A Ponnaiya Govt Training College Jaffna (Ceylon)
- 14 S Uyamuthu, Govt Training College Jaffna (Ceylon)
- 15 A David Thambiah Govt Training College Jaffna (Ceylon)
- 16 S T Chulthamparapillai Govt Training College, Jaffna (Ceylon)
- 17 V Thuraiappah, Govt Training College Jaffna (Ceylon)
- 18 Miss R P Paul, St John's English School Toungoo (Burma)
- 19 Dr E I Hendricks President State Teachers College Warrensburg Mo (U S A)
- 20 Mrs Isabel Robertson Graduate of the University of New Zealand (New Zealand)
- 21 General Liu Yen Hon (China)
- 22 I Tenebre Duplex College Chandernagar (French India)
- 23 Anacleto Lobo Mater Dei Institution Salgria Goa (Portuguese India)
- 24 P Seshadri Sanatan Dharma College Cawnpore
- 25 S K Yagnanarayana Iyre Pachayappa's College Madras
- 26 Jogesh Chandra Sen Pogose School Dacca
- 27 K S Vakil Educational Inspector Dharwar
- 28 S K Roy, St Paul's High School Ranchi
- 29 D P Khattri Pt Prithu Nath High School Cawnpore
- 30 R S Sharma Government High School, Mainpuri
- 31 B N Chakravarty 206 Cornwallis Street Calcutta
- 32 C Krishnaswami Rao Dt Normal School Hassan
- 33 S K Devashikhamon Bishop Heber High School Tripuniveli
- 34 D K Sakhwalkar D A V College Cawnpore
- 35 Kali Das Kapur Kalicharan High School, Lucknow
- 36 M R Paranjpe 520 Narayan Peth Poona
- 37 R K Kulkarni Victoria College Gwalior
- 38 Ram Narayan Misra Central Hindu High School Benares
- 39 G N Gokhale, N E D Civil Engineering College Karachi
- 40 Guru Sewak Upadhyaya Deputy Registrar of Cooperative Societies Lucknow
- 41 S R Ranganathan, University Library Madras
- 42 D N Mukerji, Training College Allahabad
- 43 O N Sharga Asst Inspector of Schools Jhansi
- 44 Mrs Margaret E Cousins Pantheon Gardens Madras
- 45 Sri Ram Bajpai, 1 Katra Road, Allahabad
- 46 H N Wanchu, Inspector of Schools Benares
- 47 Rai Saheb S P Sanyal Shivala, Benares
- 48 I N Gurtu, Shanti Kunj, Benares
- 49 R C. Bhargava, Kushori Raman High School Muttra
- 50 V Prasad, 47 Bai Ka Bagh, Allahabad
- 51 R P Kichlu, Govt. High School, Muzaffarnagar
- 52 G C. Chowdhry, Govt Inter College, Allahabad
- 53 K M Dholakia, Dhanbad High School, Dhanbad
- 54 Govind Prasad Verma, T N J Coll School Bhagalpur
- 55 Shyam Sundar Mura, H F School, Barhiya
- 56 Monindra Chandra Mukerji, H. E. School, Feni
- 57 Bejoy K. Bannerji, Trananath H. E. School, Panihati
- 58 Hemanto K. Majumdar, B K. H. E. School, Benodpur
- 59 G V. Moses, A. P. Mission High School, Vengurla.

60. M. S. Sabhesan, Christian College, Madras.
61. S. T. Ramanuja Aiyangar, E. R. High School, Trichinopoly.
62. S. Ali Akbar, Inspector of Schools, Hyderabad-Deccan.
63. M. Sultan Mohiuddin, Deputy Director of Public Instruction, Shimoga.
64. Mrs. S. Nanjamma Devi, Vishweshwarapuram, Bangalore.
65. A. Eashwara Iyre, High School, Ernaculum.
66. Dr. Pramathanath Banerji, University of Calcutta, Calcutta.
67. Baruk Nath Bhattacharya, Ripon College, Calcutta.
68. Gopal Chandra Bhattacharva, Brajmohan Collere, Barisal.
69. Mrs. K. H. Jamkhandi, Girls' A. V. School, Bijapur.
70. F. G. Pearce, Sardar School, Fort, Gwalior.
71. Sri Krishna Gopal, Sardar School, Fort, Gwalior.
72. Sardar A. T. Mukerji, Superintendent of Education, Dewas Senior, C. I.
73. Dr. B. C. Lele, Assistant Commissioner of Education, Baroda.
74. P. A. Inamdar, Minister of Education, Aundh.
75. Madan Mohan Verma, Director of Public Instruction, Bikaner.
76. G. V. Ambardkar, Senior Deputy Inspector-General of Education, Gwalior.
77. Sardar Bhagwan Singh, Patiala.
78. S. N. Pandia, Aakl Association, Bareilly.
79. Mrs. Iqbalunnisa Hussain, Urdu Girls' Middle School, Bangalore.
80. Rao Saheb D. R. Bhunde, Educational Officer, Kolhapur.

### III—PROCEEDINGS OF DELEGATES' ASSEMBLY (BUSINESS SESSION)

The Delegates' Assembly (Business Session) was held in the Telang Library, Benares, on Monday the 29th December, 1930, at 8 p.m. with Mr. Seshadri in chair. About forty members attended the meeting. The following resolutions were passed:—

1. That the object and methods of All Asia Educational Conference be the same as those of the World Federation of Education Associations, viz.—

To promote the cause of education and to elevate the character of teaching throughout Asia; to secure international co-operation in educational enterprises; to foster the dissemination of information concerning the progress of education in all its forms among nations and peoples; to advise and promote suitable and effective means to bring into closer co-ordination the various agencies in every civilized country which have to do with education; to cultivate international goodwill, and to promote the interest of worldwide peace.

2. That the All Asia Educational Conference be in future years confined to Asiatic countries only.

3. That a Standing Committee be formed to accomplish the objects with regard to Asia, to collect and disseminate educational information in Asiatic countries and to promote social contacts among educationists.

4. (a) That the Standing Committee consist of one member from each country in Asia nominated either by the President of the nationwide educational association or by the Minister of Education of that country.

(b) That the headquarters of the Standing Committee be, for the time being, at Cawnpore in India.

(c) That Mr. D. P. Khattry (Post Box 52, Cawnpore) be the corresponding secretary of the Committee.

5. That the World Federation of Education Associations be requested to sanction an annual grant of 100 dollars for office work and postage.

6. That the Corresponding Secretary be authorised to raise funds for office work from the different countries of Asia.

7. That the next All Asia Educational Conference be held in 1932 either in China or Japan and that the World Federation of Education Associations be requested to extend its patronage towards its organisation.

8. Sir C. V. Raman was nominated by the President of the All India Federation of Teachers' Associations to be the member of the Standing Committee on behalf of India.





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the North-West

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Entrance to the Conference.

## VI INAUGURAL SESSION

### I—PRELIMINARY NOTE

"The first session of the All Asia Educational Conference opened on the 26th December, 1930, in a spacious *shamiana* in the Central Hindu High School compound amidst gorgeous and resplendent scenes reminiscent of oriental pomp and dignity. There was a huge gathering of nearly 15,000 people present including hundreds of ladies. Several people had to remain standing for want of accommodation. Photos of Mahatma Gandhi, Pandit Malaviya and other eminent national leaders and educationists were hung up at prominent places and loud speakers were installed for the purpose of making speeches audible in the distant corners of the *shamiana* which was artistically decorated."<sup>1</sup>

The delegates arrived from every nook and corner of India, more than 300 coming from the presidency of Madras alone. Another notable feature of the conference was the presence of delegates from China, Japan, Ceylon, Burma, New Zealand, French India and United States of America. Being the first conference of its kind no effort was spared by the conveners to make it a grand success.

His Highness the Maharaja of Benares entered the Pandal amidst the playing of the band and cries of welcome and was accompanied by the Heir-Apparent and His Highness the Maharaja of Tehri.

"The name of His Highness Lieut.-Col. Maharaja Sir Prabhu Narayan Singh of Benares, the Chief Patron of the Conference, is a name to conjure with in the Hindu public of India. He is considered to be the very incarnation of Shiva and the joyful cry of 'Mahadeva' is raised when he drives in state through the streets of Benares. One of the most large-hearted princes—the Maharaja's interest in educational matters is unique. There are few who can vie with him in patronising education. The whole of the compound in which the conference was held is a free gift from the Maharaja. The whole of the area in which the Hindu University of Benares is situated is a present from him. There is no educational institution at Benares which is not deeply indebted to him. He is one of the greatest patrons of learning and the most methodical and devout prince that one has ever seen. In his oriental setting the Maharaja is a grand personality and does surpass many members of Indian aristocracy not only in splendour and magnificence but also in learning, piety and broadmindedness. The Kunwar Saheb, the heir-apparent, bids fair to follow in the footsteps of his venerable father and is the right hand of the Maharaja, sharing the strenuous labours of the government with him."<sup>2</sup>

"His Highness The Maharaja of Tehri, Garhwal, gave the munificent donation of Rs.1,000 to the Conference. His Highness is one of the most enlightened

<sup>1</sup>From *The Leader*, Allahabad

<sup>2</sup>The Unity of Asia Bulletin

of our Indian Princes and during his regime his state has made remarkable progress all round. His new capital, Narendranagar, is a very fine city and His Highness has embellished it with all the resources at his command. His Highness has evinced the keenest interest in the work of the conference, did grace the opening ceremony with his presence and had a distinguished seat towards the right of the Chief Patron."<sup>1</sup>

The proceedings of the Conference began with a prayer followed by music and recitation. The inaugural address of His Highness the Maharaja of Benares was read by his Private Secretary, Rai Bahadur Lalit Behari Sen Roy, at the conclusion of which the President-elect thanked the Maharaja for his gracious presence. His Highness then left the meeting.

His Highness the Maharaja of Tehri did not leave the Conference until the proceedings were over and even then took the greatest pleasure in informal chats with the educationists present at the Conference.

The departure of His Highness the Maharaja of Benares was followed by four welcome speeches, Principal Dhruva speaking on behalf of the Vice-Chancellor, Hindu University, who could not attend the Conference owing to ill-health.

Prof. S. Radhakrishnan then delivered his Presidential Address. "President Radhakrishnan is one of the most distinguished living exponents of Philosophy in India and perhaps in the whole world. His well-known volumes on Indian Philosophy have attracted the attention of the entire civilized world, and he has recently had the distinction of occupying the Chair of the Professor of Comparative Religion at Manchester College, Oxford, and also of having delivered the Hibbert Lectures and Lectures to Harvard and other Universities in America. After a brilliant academic career at the Madras Christian College, he entered the service of the Educational Department of the Madras Presidency and served with considerable distinction for several years before his talents received the notice of His Highness the Maharaja of Mysore and he was chosen to fill the University Chair of Philosophy on the foundation of a university there. The late Sir Asutosh Mukerjee recognised the remarkable talents of the young professor, as he then was, and appointed him in succession to Sir Brajendranath Seal as George V Professor of Philosophy at the University of Calcutta. An experienced educationist, a brilliant scholar, a thoughtful writer and speaker of considerable distinction, Professor Radhakrishnan was eminently suitable as the President of the All Asia Educational Conference. It is no exaggeration to say that his writings have arrested the attention of all students of philosophy in the world and he bids fair to leave behind him work which will perhaps be a landmark in the history of human thought."<sup>2</sup> The Presidential Address was a wonderful achievement and left the most profound impression on those who heard this masterpiece of oratory.

At the termination of the address the Conference was adjourned and Hon'ble Raja Sir Moti Chand, the Chairman of the Working Committee of the Conference, entertained all the delegates present at a garden-party in the Kashi Naresh Hall. "Raja Sir Moti Chand is a stalwart figure well-known in India. There is no progressive movement which he has not joined, and there are few causes which have not received his help. A tender-hearted man, his heart goes out towards the suffering humanity. The opening of hospitals and schools in his estate, is his chief

<sup>1</sup> The Unity of Asia Bulletin

<sup>2</sup> From P. Sahadri in the Unity of Asia Bulletin



His Highness the Maharaja of Tehri (Garhwal).  
One of the most enlightened Princes of India and a great  
Patron of the Conference





hobby. Thousands of eye-patients are treated in his dispensary free of charge by the best experts that could be found. A fine sanatorium has been opened by him for the consumptives at Sarnath. The splendid Moti-Jheel and his magnificent gardens are positive proofs of his aesthetic taste and love of Nature. One of the wealthiest bankers of India—the Raja Sahib is an embodiment of courtesy and helpfulness. He has spared nothing in the service of the conference and deserves the heart-felt gratitude of the educated men of the country.”<sup>1</sup>

The Variety Show organised by Rai Bahadur Lalit Behari Sen Roy, Chairman, Municipal Board, consisted of a number of dramatic scenes in different languages, staged for the entertainment of the delegates. The different schools and colleges of Benares were responsible for the preparation of these scenes which contributed not a little to the social amenities of the conference.

## II—PRAYER (SANSKRIT)

(Offered by MM. Pandit Pramatha Nath Tarkabbusban, Principal, Oriental College, Benares Hindu University)

कारं कारमलौकिकाद्भुतमयं मायावशान् संहरन्  
हारं हारमपीन्द्रजालमिव यः कुर्वन् जगन् क्रीडति ॥  
तं देवं निरवग्रहस्फुरदभिध्यानानुभावं भवं  
विश्वासैकभुवं शिवं प्रति नमन भूयासमन्तेष्वपि ॥  
( उदयनाचार्यकृत )

## III—HINDI POEM

(Composed by Pandit Ajodhya Singh Upadhyaya and sung in chorus by the girl students of the Central Hindu Girls' High School, Benares, on the arrival of His Highness the Maharaja of Benares)

### स्वागत-गान

सादर स्वागत हम करने हैं ।  
बरसाने के लिये कल-कुसुम  
मंजुल-अंजुलि में भरते हैं ।  
अन्तर-ज्योति जगाकर उसकी  
क्यों न आरती जाय उतारी ॥  
जिस प्रभु की प्रभुता अबलोके  
हुई बुध-विबुधता-बलिहारी ।  
जिसने बन आनन्द-बन-अधिप  
मन को आनन्दित कर डाला ।  
क्यों न निछावर करे नयन  
उस पर अपनी नव मुक्ता माला ॥

<sup>1</sup> The Unity of Asia Bulletin

आज कैसा सुन्दर दिन आया ।  
 जिसकी सुन्दरता की जन-मन  
 मुकुर में पड़ी छाया ॥१॥  
 काशी-धाम समान दूसरा  
 धर्म-पीठ न सुनाया ।  
 कहाँ विलसती है निशि-वासर  
 विश्वनाथ की माया ॥२॥  
 कौन विविध-विद्या-विवेक का  
 सिद्ध-पीठ कहलाया ।  
 बुद्ध-देव ने धर्म-चक्र रच  
 कहाँ सिद्धि-फल पाया ॥३॥  
 मुर-सरि-पावन मुर-पुर-सम  
 यह पुर क्यों गया सजाया ।  
 क्यों महिमा-मय-काशि-राज को  
 यहाँ गया पधराया ॥४॥

देश देश से आज क्या बही  
 विबुधों का दल आया ।  
 गिरा-देवि-अंकम में जिसकी  
 पत्नी कीर्ति-मय काया ॥५॥  
 पलक पाँवड़ा जन जन ने  
 स्वागत के लिये बिछाया ।  
 पाकर ऐसे विबुध यह नगर  
 फूला नहीं समाया ॥६॥  
 उसने उन पर रुचिर-चाव का  
 चन्दन-चारु चढ़ाया ।  
 बन-अनुरागी-राग कुसुम का  
 गजरा गूँथ पिन्हाया ॥७॥  
 विद्या बल से टले अविद्या  
 हो भव का मन भाया ।  
 इस महान-शिक्षा-सम्मेलन  
 का हो सु-यश सबाया ॥८॥

#### IV—SANSKRIT WELCOME SONG

(Composed by MM. Pandit Devi Prasad Shukla and sung in chorus by the girl students of the Central Hindu Girls' High School, Benares)

### स्वागताभिनन्दनम्

श्रीमन्तो महनीयमञ्जुलयशोराशिप्रकाशीकृता-  
 ऽनन्ताऽऽशावलयाः समस्तजनताजैगीयमानोदयाः ॥  
 दाक्षिण्यादिगुणालया विजयिनो विद्यावध्वलभा  
 मान्या धन्यतमाः प्रसन्नमनमां वः स्वागतं स्वागतम् ॥१॥  
 मन्ये मान्यमहोदयाः सहृदया निर्दयणान्वो गुणान  
 साक्षाद्वाग्धिदेवताऽपि सकलान वक्तुं न तावत्क्षमा ॥  
 अन्येषामिह का कथा खलु नृणामज्ञानलीढात्मनाम्  
 तद्वाग्यानिशयेन नः सुखकरं जातं भवदर्शनम् ॥२॥  
 एतद्भारतवर्षवासिजनताभाग्योदयादेव वोऽ-  
 भूदन्नाऽऽगमनं सुदुर्लभतरं विद्वद्वराणां शुभम् ॥  
 किं चैतस्य पुरा जगद्गुरुतया लब्धप्रसिद्धमहा-  
 देशस्य प्रविलोकनेन भवतां प्रीतिः समुत्पद्यताम् ॥३॥  
 व्यासाद्याः खलु परिहृताः सुकवयो वाल्मीकिमुख्यास्तथा  
 भीमाद्या बलिनोऽर्जुनप्रभृतयो बीरा धनुर्धारिणः ।

बुद्धाद्या विगतस्पृहाश्च बहवश्चान्ये जनाः सदगुणाः  
 आसन्नत्र महाशयाः स्वयशसा संभूषितं यैर्जगत् ॥४॥  
 विशावैभवभावनाभृतद्ददां लोकोत्तराणां सतां  
 देशोऽयं भवतां शुभागमनतो जातः कृतार्थो यथा ।  
 भूमीमण्डलमण्डनायिततया ख्यातस्य लोके तथा  
 दृश्यस्याऽस्य समागमेन महतो यूयं कृतार्था न किम् ॥५॥  
 एतस्मिन्बलु भारते विजयते वाराणसीयं पुरी  
 पुण्या संस्कृतवाग्विलासगमिकैर्विद्वद्वरैस्मेविता ।  
 मूर्त्तो धर्म इवेह राजतिलको नारायणः स प्रभुः  
 सिंहा राजति तद्विलोकनरसास्वादेन मंतुष्यताम् ॥६॥

### V—HAIL! HOLY PRIESTS!

(An English Poem composed by Mr. Haridas Maitra, M.A., of Netrakona  
 and taken as read)

#### I

Hail, holy priests of Vani's golden dome,  
 Stars of lustre pure from Asia's welkin, bright,  
 Gathered once again in that historic site,  
 Sages, saints and seers' old beloved home.  
 This recalls the days when Egypt, Greece and Rome  
 Could vainly vie with India's men of main and might;  
 When to Janak's palace came the souls of light,  
 To Asok's stately council did the teachers roam:  
 From Tibet, Jap and China, from every where around  
 And gave and took the arts and sciences and lore,  
 Enriching this and theirs, by bonds of love they bound.  
 So India first today has opened all her doors,  
 Her standard leads the march, her bugle's thrilling sound,  
 Calls the world aloud unto her mystic shores.

#### II

From age to age star in history's clear page,  
 The teacher stands aloft, sannayasi, beggar king,  
 Fiery, free and bold, the heart his heritage,  
 Of nations now and then he holds the leading string.  
 For nought he ever craved, all greed in him did die,  
 For heaps of gold and gems lay rolling at his feet  
 Full happy yet he was, his spirit soaring high,  
 In heaven's cool repose enjoy'd communion sweet  
 Though Mammon's age is this and silver must prevail,  
 Learning, merit, worth, are all but nonsense sheer,  
 Truth shall triumph last, and all pretences fail,  
 So on and on you march with that your mission dear.  
 Trust your self the best, and none on earth you trust,  
 The day is fast approaching, the night the well-nigh past

#### III

O builder of the nation, O maker of the man,  
 Society's life and spring of all whence cometh good,

Don't you care the slight nor man's unmeaning ban,  
 Keep up, dear comrade, victorious cheery mood.  
 Through storm and thunder raging, martyr, should you run,  
 Torch in hand ablaze dispelling all the dark,  
 Stop not till you reach the land of rising sun,  
 Suffer, do and die but never miss the mark.  
 Bring the days of glory, bring on earth the clime,  
 The onus rests on you, so little you are not,  
 You rule the upper world from dim remotest time,  
 To kiss your dusty feet the world had ever sought.  
 Trust your self the best, and none on earth you trust,  
 The day is fast approaching, the night is well-nigh past

## VI—INAUGURAL ADDRESS

By His Highness Lt.-Colonel Maharaja

SIR PRABHU NARAIN SINGH BAHADUR

G.C.S.I., G.C.I.E., LL.D.

*of Benares*

*Chief Patron, First All Asia Educational Conference*

I very highly appreciate the signal honour bestowed on me by the organisers of the First All Asia Educational Conference by asking me to open this memorable Session.

Though I do not deserve this distinction as an expert educationist, yet, being a member of the House which has maintained intimate connection with educational movements at Benares, both oriental and occidental, I have gladly and thankfully accepted the pleasant duty as a genuine mark of my willingness to render my humble service to the Cause of Education.

I am fully aware of my limitations, but relying on your indulgence, I venture to place before you a few points for your kind consideration.

Believe me, friends, when I assure you of the success of this Conference, half of which has already been gained by your wise choice of the venue which could not be located in a more suitable place than this eternal seat of learning Benares, whose very name inspires hope, joy and pride in my heart.

From time immemorial this has been the seat of spiritualism, the main basis of the ancient Hindu Civilization; the charming celestial melodies of the Samveda have been resounding in its atmosphere from the remotest past to the present moment; this verily is the world-famed soil on which sat Vyas, Vashishtha, Gautama, Patanjali and other great sages in deep meditation; here was set on foot the world-embracing religion of Gautam Buddha, the incarnation of mercy; the great luminary of Advaitism, Shankaracharya, propounded his commentary on the Brahmasutra for the first time at Benares; Suddhadvaita Siddhanta of Vallabhacharya, the great exponent of the Doctrine of Devotion, saw the first light on this sacred soil; here planted Lord Shrikrishna and Chaitanya, in this sacred intellectual metropolis the all-conquering banner of Universal Love; this peaceful sphere of activity of myriads of Yogis, Jnanes, and Bhaktas is coveted by every religious-minded Hindu as the fittest place for breathing his last, so that his soul may be consigned



His Highness Lieut Col. the Late Maharaja Sri Prabhu Narain Singh  
Bahadur GCSI GCIE ILE D. of Benares

He was the chief Patron of the Conference and delivered the  
Inaugural Address



to the sacred flames of the ever-blazing pyre of Manikarnika; this ever-resplendent garden of bliss, the abode of the Lord of the Universe, has been the inexhaustible source of life, vigour, and new inspiration to the immortal soul of Hinduism through ages; the sky of Benares was first lit with the pure and peerless moonlight of the poetry of Tulsidas, whose pathos, coupled with devotion, enters the ears of the devoted Hindu as nectar, melts the heart and submerges the soul in emotional bliss; Ramananda, Kabir, and other great teachers delivered their messages to the world at this place; even at the present moment every Sanatanist awaits the decision, in matters temporal and spiritual, of the learend Pandits who reside at the sacred city which reflects the glory of the ever-lasting Hindu Civilization.

Does there exist on the face of the earth a second city, which has stood millennium after millennium with an erect and dignified head decorated with an ever-bright halo of glory, keeping the inevitable and all-swallowing surges of time at a respectable distance, baffled, defeated and powerless?

Benares is the chief centre of Indian learning even at the present moment: there are several temples of ancient learning where the light of ancient culture has been preserved. Hundreds of erudite Professors demonstrate their professional skill and deep learning every day in these institutions. Such institutions, true to the ancient illustrious ideal, provide thousands of students with food, clothing, shelter and cooks in addition to free tuition and thus bear a living testimony to the glorious past.

For the spread of European education many famous schools and colleges have been doing good work at Benares for a very long time. Yonder stands the great institution, the Benares Hindu University, which has come into existence within the last few years with the avowed object of preserving, interpreting, and propounding the ancient Indian culture in all its branches together with a happy combination of the occidental arts and sciences for the all-round education of the Indian youth, who, while retaining what is best in the ancient culture, will have to keep abreast of the times and prove their fitness in all spheres of human activity.

It is no wonder then, that this ancient and sacred city, this perpetual seat of learning and wisdom, has attracted the veteran educationists of the East to tackle the problems of education on which depend the future glory and progress of the East; in short, the right solution of the problem of education will give rise to the rays of hope of the first awakening of the new life in the East.

Your deliberations will, I am sure, lead to the discovery of the ways and means of bringing about an Oriental Renaissance. That this is a unique event in the annals of the East no one will deny. This congregation of the intelligentsia of the East, assembled to strengthen the tie of federation, cannot fail to chalk out a universal plan for the all-sided uplift of the Oriental Civilization through education.

It is my firm conviction that the irresistible inundation of emotion indicative of the fast awakening of a new life, which is passing over all the limbs of Asia, cannot but produce the richest harvest, if led through sufficiently broad channels of national and international welfare and goodwill.

That education which fosters in man the spirit of equality, friendship, love,



sympathy, and unity, and removes arrogance, envy, suspicion and distrust, is the unique foundation of the Oriental Civilization. This great assembly of the wise, convened at this most sacred oriental seat of learning will be ever remembered with veneration for formulating a broad scheme of education for the East embodying in it the basic principles of the ancient oriental culture applicable to all Asiatic countries with sufficient scope for each country to develop according to its special needs consistent with the particular religious, social, economic and political conditions.

From the very bottom of my heart I pray to Vishvanath, the Lord of the Universe, for His blessings that you may concentrate all your energies, your practical experience, your knowledge of the past and the present, to the evolution and formulation of a scheme of Oriental education which may give the children of the near future opportunities for drinking at the fountain of bliss in the ever peaceful garden of spiritual introspection, may equip them to fulfil the functions of life in all its aspects, spiritual, moral, intellectual, aesthetic and physical, may make them proficient in philosophy, arts and sciences, in agriculture, industries and commerce; may help them to become good patriotic citizens leading a well-regulated and subjective independent life and while recognising and fulfilling their relations and duties to the objective world, may remind them at every moment of the greatness of the great country and the great Continent to which they belong.

The work which the Hindu University has undertaken to perform is pre-eminently directed towards these ends. That is why much is expected of it by India and also by Asia as a model for similar institutions in the eastern countries.

A need for the blending of the east and west is obvious. The east was isolated from the west in the past, but now there are inseparable connections established between them. The two cultures, though apparently opposed and antagonistic to each other are, really complementary. A judicious and harmonious blending of the two will produce a note which will charm the whole world and easily bring about that world-unity which is a mirage at present. All this has to be accomplished through education and not through disarmament.

The question of education has to be tackled more carefully than what has been the practice up-till now. The supreme aim has to be determined first before we proceed to the organisation and curriculum.

Social efficiency is the final aim in the west, but this is not a sufficiently high ideal. The ideal of society or even of nation is too mean and insignificant to be compared with the grand conception of humanity. If the function of education be to take the child at the brute level and raise it to the social level only, the cause of humanity will not advance an inch. Unless the educated man realises that the same supreme spirit animates him as does the black, brown or the red man, he cannot further the cause of world federation.

Though spirituality is the heritage of the east, some advanced western thinkers are also beginning to realise the importance of building the structure of education on a spiritual basis as will be seen from the following extracts:—

"When a sense of the infinite reach of an act physically occurring in a small point of space, and occupying a petty instant of time, comes home to us, the meaning of a present act is seen to be vast, immeasurable, unthinkable. This

ideal is not a goal to be attained. It is a significance to be felt, appreciated. . . . It is the office of art and religion to evoke such appreciations and intimations; to enhance and steady them until they are wrought into the texture of our lives."

This is from an eminent and influential educationist of America. An equally respected veteran educationist of England goes a step further and boldly proclaims, "We repeat that the aim of schooling, in all its occasions and pursuits, is to help out pupils to see themselves and their neighbour in the light of the Universal."

These seem to be the echo from the west of the aim defined by Shankaracharya,—सा विद्या या ब्रह्मसतिप्रदा, that is Vidya which leads to the realization of the Supreme Self.

You have to revive this Oriental Spiritualism and animate with it the future generations of the east so that no boy or girl may lose sight of his or her true relation to humanity at large through the Universal. Along with this the Oriental child should assimilate what is best in the Western material arts and sciences.

Let the Asiatics but retrim and replenish the torch of spirituality and hold it aloft to East its soothing and peaceful celestial light on the face of the earth, and the time will not be distant when the West disgusted with the heat and dazzle of the material civilization will turn to it for relief, peace and bliss.

In conclusion I once more invoke the blessings of the Lord of the Universe on this Conference, which may prove an unqualified success, and lay the foundation, primarily of the Asiatic Federation through Education, and build on it subsequently the long-desired world-federation, with ties of mutual love, sympathy, friendship, and union to the greatest abiding happiness of mankind.

With these few words I declare the Conference open.

## VII—FELICITATIONS TO HIS HIGHNESS THE MAHARAJA

By PROF. S. RADHAKRISHNAN

It is my great privilege to offer a most cordial vote of thanks to the Maharaja of Benares for his gracious presence and the noble sentiments which he has uttered in opening this conference. I have no doubt that these sentiments will inspire all our deliberations and we would recognise that physical development or intellectual efficiency, important as they are, do not constitute the end of education. It is the spiritual life that really matters. On behalf of the Conference I thank His Highness for his great kindness in coming and opening it.

## VIII—WELCOME SPEECHES

### 1—Hindu University's Welcome

By THE PRO-VICE-CHANCELLOR PROF. A. B. DHIRUVA, M.A., I.E.S. (RETD.)

In the absence of the Vice-Chancellor of the Benares Hindu University it is my proud privilege to offer a hearty welcome to the delegates of this Conference. The Vice-Chancellor has just sent the following message which I have been commissioned to read out to you. "As Chairman of the Reception Committee I offer

you, delegates and visitors at the Educational Conference, a most cordial welcome to this ancient city of learning. I must regret that owing to my ill-health I am unable to reach you personally today, but I hope I shall have the pleasure of meeting you before the conference is over. I wish the conference every success." (Loud Cheers)

Ladies and gentlemen, we all miss the genial personality and the eloquent voice of Pandit Malaviya on this occasion. But I may tell you that his enthusiasm was so great to come to this conference that he had to pay the penalty. Two days ago when I went to him I found that he was well able to undertake a journey. He expressed himself so enthusiastically about his coming to this conference that those who are interested in his health and his medical advisers said that they would not permit him to journey to Benares, as he would not be able to resist the temptation of coming to this conference.

To the eloquent words which have come from the Maharaja Sahib regarding Benares being the proper seat of learning which should be the venue of this conference, I will just add a word or two. As you are aware Hindu civilisation is best represented in Benares. The civilisation of the Punjab, of the Rig Vedic times, was no doubt pure-blooded but it became full-blooded only when it entered the Gangetic valley. The movement which began near Delhi in Aryavarta, reached its completion only in Benares. It was here that the Aryans came into direct contact with non-Aryans and it gave rise to the gospel of Gautama Buddha which spread, as you are aware, into the far distant parts of Asia. It extended to the south-east as far as the Caspian Sea and towards the East and in the North as far as the confines of Siberia. The cradle of this great movement is to be found in Benares.

But the Buddhistic countries are not the only countries of Asia. I recognise that my brothers of the Islamic countries have a proper share in Asia and Asiatic education (hear, hear). I extend to them a very warm welcome and I may say that although Benares is by no means the most appropriate place in this province, it is only one of the many places where the venue of this conference can very well take place. But I may point out that in no other part of the country, neither in the south nor in the west of India, are the two cultures so well fused together as in the United Provinces. It is here that not only literature, not only arts but even the manners and customs of the people have been fused together most successfully and I wish that this is going to be a beginning of that great movement of fusion which should come about in the near future between the Islamic and the Hindu cultures.

Once more on behalf of the Benares Hindu University I bid a very hearty welcome to the delegates of this conference.

## 2—Working Committee's Welcome

By THE CHAIRMAN, HON'BLE RAJA SIR MOTICHAND, KT., C.I.E.

I am here before you this afternoon, owing to the illness of the revered Chairman of the Reception Committee, Pt. Madan Mohan Malaviya. If he had been well he would have welcomed you in his charming manner. I think no one throughout the length and breadth of India has done so much for the cause of education as Pt. Madan Mohan Malaviya. His very life has been a sermon on



Haidl Roger, Member of the Central Working  
 Committee and member of the Central Board. He  
 supervises the work of the Central Board and  
 all the staff at the Central Board.



self-sacrifice, devotion to duty and singleness of purpose. That owing to his recent illness and consequent weakness he should have been compelled to be absent for a long time is nothing short of a calamity to the Conference and a source of pain to the organisers and workers.

The cynics have been telling us that India is the land of castes and creeds, that Asia has no problem of its own and that there does not exist any unity of purpose in this vast continent. It is no use arguing with them. But if there be any serious-minded person among them who thinks in that way, let this Conference be a challenge to him. Let him see how we have made it possible for people from distant New Zealand on the one side, and Japan on the other; people from China, Ceylon, and Burma to undertake such an arduous journey to be in our midst. It is a matter of gratification to find that delegates are here on behalf of the United States of America.

India produced the Great Gautam Buddha who is worshipped all over Japan, China, Java, Sumatra, Ceylon and Burma. Scholars Like Dr. Bhagwan Das will tell you about the unity of Asiatic thought. It was in Asia that Jesus and Mohammad, two of the greatest Prophets of the World, were born. This fact alone goes a long way to prove that Asia has been the cradle of Spirituality.

My duty, however, is only to accord a hearty welcome to all those who have taken the trouble to come to Benares to attend this Conference. Benares is an ancient city and may fail to provide modern comforts. I am, therefore, not sure whether we will be able to serve the delegates to the extent our duty enjoins us to do. But I can only assure them that we will do our level best to make them comfortable. I must thank His Highness the Maharaja of Benares, the first Citizen of this place, for his kind encouragement and patronage, the Municipal Board, Benares, for their willing co-operation, and numerous other friends, without whose assistance and guidance the Conference would not have been a success. It was providential that our townsmen, Pt. Ram Narayan Misra and Babu Gauri Shankar Prasad, and also our friend, the renowned Scout Commissioner, Pt. Sri Ram Bajpai who attended the World Federation of Educational Associations in Geneva in 1929, should have invited the All Asia Educational Conference to Benares. We were not free from misgivings if the Conference would prove sufficiently attractive at a time when India was struggling for freedom and at a place which was not comparatively rich. But we are proud to say that education has always been a distinguishing feature of Benares. It has ever been and is still a seat of learning. Its hospitality, therefore, judged from the material point of view, may not come up to the modern standard, but believe me when I say that every one of us here, from His Highness the Maharaja of Benares, our Chief Patron, who has accommodated a large number of guests in his palatial house, down to the ordinary student, who is working as a Scout or a Volunteer, considers it his honour and privilege to be allowed to serve you all, who are our most welcome guests.

Once more, I welcome you to this our Holy City and pray that your deliberations might result in creating and binding together an united Asia—the once Glorious Jambudwip—on the rocky foundation of intellectual brotherhood which, I hope, shall thrive from day to day.

## 3—U. P. Education Minister's Welcome

By THE HON'BLE RAJA BAHADUR KUSHAL PAL SINGH, M.A., LL.B., M.L.C.

It affords me very great pleasure indeed to extend to you all, on behalf of the organisers of this Conference as well as on my own behalf, a most cordial welcome.

The occasion which has brought us together this afternoon is a unique one in the history of our country. To the majority of Indians, Benares, the sacred city of the Hindus and the home of ancient Indian culture and civilisation, is a name to conjure with. It was near this venerable city that Buddha unfolded the sublime principles of his religion, and it was here that Tulsi Das wrote his immortal version of the *Ramayana* and Kabir preached his inspiring doctrines of religious reform. It was here that the untiring efforts of Mr. V. N. Mehta, one of the ablest and most popular members of the Indian Civil Service in the United Provinces, gave a marked fillip to the useful work of village re-construction. To realize the value of Mr. Mehta's work you need only see the two villages Hardatpur and Churaigaon which are about 5 miles from this place. In the words of the poet, Mr. Mehta and Rai Bahadur Pandit Gursewak Singh Upadhyaya have made the desert blossom into a rose. The petty villages have improved beyond recognition and they are now the homes of happy, smiling, prosperous and healthy cultivators. It struck me when I visited these villages this morning that Mr. Brayne's picture of an ideal Indian village falls very much below the actualities noticeable in these villages. Benares has passed through many vicissitudes of fortune, but through the grace of Vishwanath, the Almighty, she still continues to be the spiritual city, the city of mind, as radiant, as mysterious, as delicate and as splendid as she ever had been. It is, therefore, a matter of no mean gratification to us that in a city so rich with the associations of the past we have been able to convene today an educational conference, which has attracted delegates and visitors not only from the different provinces of India, but also from distant countries like China, Japan, New Zealand, Burma and Ceylon.

To me it is a matter of peculiar gratification that the delegates to this Conference will be able to know, from what they see here and elsewhere in these provinces, our progressive record in the matter of primary, secondary and higher education. For the dissemination of higher education we have in the United Provinces as many as five universities, namely the universities of Allahabad, Lucknow, Aligarh, Benares and Agra. The first four of these are universities of the unitary type and the last is an affiliating university. It is, as most of you know, an acknowledged fact that our universities do not compare unfavourably with the universities in the other parts of India. I feel sure that with the passage of time these universities will gain increased vigour and strength and strive after a gradual synthesis between all that is best in the East and the West. I hope, too, that the day is not far distant when higher education in the United Provinces will be given a more practical turn, when more facilities will be provided for vocational training and there will be less exclusive concentration upon purely literary courses. In this connexion I am glad to be able to tell you that we have at Dayalbagh in Agra an institution where the system of education is not divorced from the peculiar genius, the ancient tradition, the mode of thought and the

daily lives of those whom it seeks to educate. The industrial organisation at Dayalbagh is one of the very best in India and it has certain unique features. Almost every article of everyday use is now being manufactured at Dayalbagh and I cannot overestimate the importance of the very valuable work that is being done there. Under the inspiring guidance of Sahibji Maharaj Anand Sarup, a unique personality and one of the greatest moral forces in modern India, this institution has been imparting education of a high standard not merely in the ordinary arts and sciences, but also in engineering, agriculture, dairying and industry. I hope most of you would try to see this splendid Institute before you leave the United Provinces.

In regard to secondary and primary education our progress during the past few years has, I think, been quite encouraging, due mainly to the indefatigable zeal and steadfast devotion to duty of Mr. A. H. Mackenzie, our distinguished Director of Public Instruction, whose valuable services to the cause of education will for ever be remembered with gratitude by the people of these provinces. His efforts to improve the quality of secondary education have met with signal success and I make bold to say that in general efficiency and in discipline most of the High Schools run by the State have no unjust reason to be proud. As I pointed out, in March last, in introducing the Educational Budget in the Legislative Council, the present policy of the United Provinces Government, in regard to education, has two special features:

"The first is that it is our aim that education in rural areas should bear a close relationship to the daily lives of the people. For this reason Government are extending as rapidly as possible the scheme for the introduction of the teaching of agriculture in vernacular middle schools. Up to October, 1929, agriculture had been introduced in forty-five vernacular middle schools at an average rate of about ten a year. This year there are 43 teachers of vernacular middle schools under training at the Bulandshahr Agricultural School. Thus next year the number will be increased by 43, bringing the total up to 88. But the introduction of agriculture in vernacular middle schools is not sufficient. The schools must be widely used for spreading throughout the whole province a knowledge of the elements of scientific agriculture, of public health and of rural economics. A wide dissemination of this knowledge will make rural life fuller and richer in every way. Our object is to spread this knowledge, which we may term rural knowledge, in practice as well as theory, through the agency of vernacular middle schools. But mere change in curricula will produce little result, unless a corresponding change takes place in the attitude of the teacher. We have, therefore, made arrangements for training teachers of vernacular middle schools in this subject at the Naini Agricultural Institute and at the Bulandshahr Agricultural School. When these teachers return from the training classes to their districts, they will take for their schools the whole community in which they are living, not merely the children who frequent the schools. Adult education is a part of their duty. It will not only make adults better and more useful members of society, but will also imbue them with a desire to keep their sons longer in school and to send their daughters to school. These teachers will play a part in rural uplift by improving the lot of the villager, not only by showing him what he should do and how he should do it, but also by helping him to do it. In the



villages in which they are posted, an endeavour will be made to establish 'thrift' and 'better-living' societies.

"The introduction of the subject of rural knowledge in vernacular middle schools is in accordance with the views of the Hartog Committee expressed on page 108 of their report. No other province in India has yet introduced this subject in vernacular middle schools. In the budget for the year 1930-31 provision has been made for the training of ninety teachers in this subject at the Agricultural Institute, Naini, and the Agricultural School, Bulandshahr. Thirty-five teachers have already received training in rural reconstruction work at Benares. Rural knowledge is being made a central subject in vernacular middle schools. To meet the demand for trained teachers we have received considerable assistance from the Agricultural Department at the Bulandshahr Agricultural School and we hope that we shall receive even greater assistance at the Gorakhpur Agricultural School when it is established. It is the policy of Government also to encourage the establishment in rural areas of intermediate colleges teaching agriculture. A beginning has been made at Dayalbagh, Agra."

"Another special feature of the policy of Government is the effort that they are making to alleviate the unemployment of the middle classes. With this end in view we are expanding as rapidly as funds permit the teaching of manual training and improving the teaching of drawing in secondary schools. The object of the training given through these subjects is to develop the skill of hand and eye in boys, to train them in accuracy, care and thoroughness and predispose to industrial pursuits boys with practical aptitudes. Since October 1928, 71 teachers have been trained in manual instruction, 120 in drawing. Ten Government High Schools have been provided with equipment and staff to enable them to train not only their own pupils but also the pupils of neighbouring schools. Thirteen aided schools have been provided with equipment and 12 more will be provided with equipment in the year 1930-31, 28 teachers were trained in manual instruction for middle vernacular schools. In the year 1930-31, 60 teachers of drawing will be trained, 20 teachers of manual instruction. Centres have been equipped at Fyzabad and Almora and manual training classes will be opened at Moradabad, Bulandshahr, Jhansi and Etawah. In addition Government intends, as soon as funds are available, to take action on the lines recommended by Mr. Mackenzie in his report on the organization and working of juvenile employment committees in Great Britain."

I have no desire, to tax your patience by enumerating in detail the various other aspects of education in the United Provinces and the splendid work that is being done at the Thomason Civil Engineering College, Roorkee, the Agricultural College and the Technological Institute at Cawnpore and the Medical College at Lucknow. Believe me we are toiling on in the performance of our duties, earnestly striving to overcome the difficulties that beset us and doing our best to prove that the education we impart not only trains and informs the intellects of our young men, but also helps to make them honest, industrious, happy and law-abiding citizens.

I voice, I believe, the opinions of you all when I say that we feel greatly honoured by the presence here today of His Highness the Maharaja of Benares, who is held in great esteem and affection by all classes of people. His Highness

belongs to a family which has a proud record in the pages of the history of India and it is indeed very kind of him to consent to be the patron of this Conference. We greatly appreciate His Highness' culture, enlightenment and broad and statesmanlike sympathy, and we thank him most heartily for the honour he has done us by associating himself with the work of this Conference.

Our thanks are also due to Pandit Ram Narain Misra, who went to Geneva last year to represent this country at the World Federation of Educational Associations. It was he who invited, on behalf of the All-India Federation of Teachers' Associations, the organisers of the World Federation to have a similar gathering in India, and it is mainly because of him that we have this Conference here today.

I trust, you will find great interest in the splendid exhibition which Mr. Harihar Nath Wanchoo, one of our capable and energetic Inspectors of Schools, has so successfully organised and which Mr. Mackenzie, the Director of Public Instruction, will open tomorrow.

I offer you, once again, a most hearty and respectful welcome.

#### 4—All India Federation's Welcome

*By THE PRESIDENT, PRINCIPAL P. SESHADRI, M.A.*

##### I

On behalf of the numerous teachers' organisations of this country affiliated to the All-India Federation of Teachers' Associations and also on behalf of the Board of Directors of the World Federation of Educational Associations, I extend a cordial welcome to all of you to the proceedings of this Conference. There are few cities in Asia, and perhaps in the whole world, which can boast of such an unbroken tradition of learning and culture as Benares and it is fitting that this ancient city should have been chosen as the scene of the first All-Asia Educational Conference. From the earliest recorded periods of history, Benares has been the intellectual capital of India and scholars and philosophers have flocked to this place, to establish the value of their discoveries, or to draw fresh inspiration for the advancement of their learning. It was not without reason that when a new faith dawned upon Lord Buddha, he chose Saranath in the neighbourhood of this place for proclaiming his great message to an astonished world. Nor is it surprising that a succession of Indian prophets and philosophers should have made their reverential pilgrimage to this ancient capital, as the culmination of their quest for Truth. Benares is hallowed by the memories of Shankara and Ramanuja, Chaitanya and Tulsidas, Kabir and a host of others and here is inspiration enough for people like us gathered from various parts of Asia, intent on the educational advancement of this vast continent.

##### II

The All-India Federation of Teachers' Associations which has invited this Conference to India, was inaugurated about five years ago with aims which we have endeavoured to realise to the best of our capacity, through our affiliated bodies and our annual conferences. Establishing this institution, we stated our aims to be:

1. To study educational problems with special reference to Indian conditions;

2. To work for the adequate realisation of the educational needs of India;
3. To co-ordinate the working of the various teachers' associations in the country;
4. To safeguard and advance the interests of the teaching profession in India and to secure for it, its legitimate place in national life;
5. To act as a vehicle of representation at international teachers' conferences.

During these five years, we have attempted to popularise the work of the Federation by holding conferences in various parts of India and have met till now in Cawnpore, Patna, Calcutta, Bombay and Madras and have also become a part of the World Federation of Educational Associations which has aims almost similar to ours and which can be summed up in the ultimate purpose, of arriving through the spread of education, at a closer understanding among the nations of the world.

While recognising that our endeavours to consolidate the teaching profession in India were still incomplete and we had not any great achievements to our credit, we ventured last year to send a request, through our representatives attending the World Conference of Educational Associations at Geneva, to be allowed to hold a regional conference for all Asia at this centre. We felt that this might furnish suitable occasion for taking stock of our educational progress and for useful consultation with representatives from other countries in the East. It is in pursuance of this invitation and its acceptance by the World-Federation, that we are here, to deliberate on various questions of educational interest, with special reference to Indian and Asiatic conditions.

It is somewhat unfortunate that since we extended our invitation to the All-Asia Educational Conference, conditions should have rapidly changed in our country and it should have been involved in the throes of a political struggle whose end does not seem to be within sight. Many of our distinguished leaders are in prison and we have also been deprived of the co-operation of a large number of others, including many ruling princes, as they have been in England for some time, attending the important deliberations of the Round Table Conference. In spite of these handicaps, we have persevered in our efforts at holding this Conference, thanks to the work of the local Reception Committee and the co-operation of such distinguished patrons as His Highness the Maharajah of Benares, the Hon'ble Raja Sir Moti Chand and others. The Government of the United Provinces and the Government of India have also helped us, not to speak of the large number of educationists all over this country who have come forward in ungrudging spirit to take part in our prospective discussions. The Theosophical Society whose Indian headquarters are in our immediate neighbourhood and who are always prepared to befriend any cultural movement, have also given us their assistance and friends too numerous to mention have made this Conference possible. We hope that when you finish the proceedings of this Conference and wend your way home, you will go back with the feeling that you have gained something by mutual contact with educational workers whom we have succeeded in bringing together in such large numbers.

### III

The adequate realisation of the educational needs of our country being one

of our primary aims, we are anxious to invite your help in solving some of the serious problems with which we are faced and which we have tried to indicate in the programmes of sectional meetings arranged for this conference. Our most serious problem is that of the illiteracy of our masses, though it cannot be said that they are entirely uneducated in some matters. It is a depressing realisation for us that the percentage of literacy is so low as fourteen in this country, excluding children under five, the figures for the literacy of women being unfortunately much lower, amounting only to two per cent. We cannot even console ourselves that the bulk of our children of school-going age are receiving the benefits of education and our problem of illiteracy will therefore be solved in another generation, because the percentage of boys at school in relation to the total population is not even seven and in the case of girls it is not even two, while as is well-known, 15% is usually reckoned as the school-going population of any country. The number of our boys in schools must be doubled and of our girls multiplied seven times, before we can claim that at least all our children are being educated, though many of us have been illiterate in our own generation. According to the calculations of the recent Hartog Committee, a recurring sum of twenty crores of rupees per year would be required to wipe off this illiteracy and all the statesmanship of our country will have to rack its brains to find a solution to this vexed problem.

It is gratifying to find that the province of Bengal has boldly come forward to tackle this question by the passing of a new Primary Education Act, whatever faults one may find with the manner in which the measure was passed through the council. According to the provisions of this Act elementary education will be free and also compulsory all over Bengal in less than ten years. There will be a special primary education cess on land and other immovable property of five pice on each rupee of annual value, and provision will be made for an expenditure of a crore and thirty lakhs of rupees every year on primary education. Without venturing to say that it is absolutely impossible to find any money without additional taxation, or that economy in administrative expenses cannot be effected, it may be confessed that the solution of this problem can be sought for, only along these lines, in other parts of India as well. Allied to this is the great question of the education of the adult, for we cannot afford to wait till educational programmes are put through for bringing all children of the school-going age within the four walls of a school-room and the children of to-day grow old enough to be the citizens of to-morrow.

More and more education is not perhaps the cry, to the same extent, in the case of secondary schools which are more than 2,500 in number, educating about eight hundred thousand pupils, but we are confronted here with the need for considerable improvement, so that a high school certificate may imply a fairly complete education for the average individual either for turning his hands to some profession, or for the acquirement of real intellectual illumination which after all must be the end of all educational effort. Many of the social problems of this country, including that of the unemployment of the educated middle classes, which is lifting its threatening head in many places can perhaps be solved only by attention to this question.

It is true that there can never be too much of university education in a

country, as is evidenced by the excellent example of the United States of America, but increased number is again not the special need of India to-day in the sphere of university education. With its eighteen universities, including Burma and the Indian States, and enrolment of nearly a hundred thousand students, it cannot be said to be inadequately provided, as far as centres of higher learning are concerned, but each of them has to advance immensely, before we can hope to compare with the facilities provided in the better universities of the West. Founded in imitation of the University of London, as it was at one time, it is only recently that the universities have begun to realise at all that they have other functions than the mere examination of students and the conferment of degrees. The provision of adequate libraries, research fellowships and the bringing into existence of a large band of scholars who can devote all their attention to advancing the bounds of human knowledge, are conditions to which we are only still aspiring to conform in various degrees. The atmosphere of intense residential life in a university implies expense not only to the authorities, but also to the hundreds of young men who crowd into its hostels, but neither class is now in a position in this country to meet all the demands upon it. Time was when the great traditions of university learning in India drew many a devout pilgrim from the Far East, in search of the ever-growing fruits of knowledge and scholars also went out from Indian Universities spreading the knowledge they had mastered. It will be difficult to maintain that we have now reached such eminence again.

#### IV

The provision of a complete plenary session for the consideration of women's education is only some faint indication of the importance attached by us to that subject. The problem of women's illiteracy is one of our greatest handicaps to progress, though as in most Asiatic countries, the women of this land have risen to some of the greatest heights of ideal womanhood and have shown a faith and devotion in their homes which may well be the envy of their Western sisters. Realising the need for this and also as an effective step to ensure the education of the coming generation, the Royal Commission on Indian Agriculture recommended the granting of special scholarship to young mothers, for the education of a young mother is the education of an entire home and all the children who will come under its beneficent influence. The Hartog Committee has gone further and has recommended that the education of girls should have precedence over that of boys for sometime in all programmes of educational expansion. Illiteracy is bad enough, but the present disparity in education between man and woman is committing havoc in many an Indian home which would otherwise be a model of happiness.

One of the most hopeful signs in connection with the future of women's education in this country is the awakening of women themselves to the great need, as is evidenced by the annual conferences of the Indian Women's Educational Association, under whose auspices there is to be an All-Asian Conference of Women at Lahore, closely following the proceedings of this Conference. We have worked in close co-operation and we hope that ladies who have come to this Conference will also attend the other and do everything

in their power to see that sufficient attention is focussed on this problem wherever possible, for on its solution depends the future of this country. We shall all watch with special interest the establishment of the Central Training Institute for Women for which the Association has recently published plans.

If we have not devoted a separate section of this Conference to the education of the depressed classes, it is not due to any want of appreciation of its importance and we expect the subject to receive sufficient attention in the sections devoted to Primary Education, Adult Education, and Rural Education. It is obvious there can be no great future for a country which can hold down some of its own kith and kin in ignorance, avoiding their very touch as pollution. In spite of the social issues involved in the subject, we hope it will be possible for us to do something for the educational advancement of the millions of people labelled as depressed classes in this country.

That we are alive to the needs of educational experimentation and attention to theories of teaching is perhaps evident by the provision we have made for sections like those devoted to Montessori methods, Kindergarten and kindred subjects, not to speak of the All-India Educational Exhibition which we have organised to demonstrate some of the practical aspects of educational work, and which Mr. A. H. Mackenzie, the Director of Public Instruction, United Provinces, and till recently officiating Commissioner of Education with the Government of India, has kindly consented to open. One of our most active sections this year will be the Library Section and there are also sections devoted to Health, Hygiene and Physical Culture, Parental Co-operation, and Teachers' Training, in all of which we seek your active co-operation with a view to exchanging notes of experience.

## V

The coming together of a larger number of educationists must conduce to a sense of solidarity among the members of the profession and advance one of the avowed aims of this organisation, the improvement of the conditions in which the teachers' lot is cast, not so much in the interests of the individuals themselves as is sometimes wrongly imagined, but in the interests of education itself. The poor payment of the teaching profession is apparently a chronic complaint with the world, for we find that so early as in ancient Rome, Juvenal raises his protest against this injustice, complaining in one of his satires, that nothing costs a gentleman of his time less than the education of his son and it is not worth while being a teacher of the young. In Ancient India the teacher had often to beg for his food, either directly or through his pupils. It has however been aggravated in modern times, by altered circumstances of material life and conditions are particularly bad in countries like India. The noble profession of teaching will always attract many people to whom the material things of this world are of no account, as they will seek satisfaction in the pursuit of scholarship and in the very privilege of service as ends in themselves. But it is futile to think, at least in modern times, of running the educational system of any great country only on the strength of this noble impulse, nor is it consistent with the highest needs of education itself.

In the very interesting report which has just been issued by the University Grants Committee in England, this subject is discussed in relation to University teachers and a powerful plea is put forward for the adequate payment of their

services, proportionately to the attractions of other professions. The remarks apply, of course, in varying measure to all grades of the profession:

"Our general conclusion," observes the report, "is therefore that in the matter of remuneration, the career of a University teacher should first of all offer to a man the prospect of marrying and maintaining himself and his family in such material comforts as are enjoyed by moderately successful members of other learned professions, and of providing satisfactorily for the education of his children. It would be socially wasteful as well as unfair to the individuals concerned, if access to the education which the University teacher provides for the children of others, were denied to his own, or were only obtainable for them by means of sacrifices on his part which should not be demanded of him, and are indeed likely to diminish his efficiency. In the second place, it should be recognised that if a University teacher is to retain the width and freshness of mind which are essential to original investigation and teaching on the University plane, he needs something more than food, clothing and shelter, and the use of the University library and laboratories. A scholar—to employ the term in its widest sense—needs a modest library of his own, he needs to belong to learned societies and mix with his fellow-workers in his own or kindred fields, and he usually needs, and always would be better, for some foreign travel. These things may be thought luxuries, in the sense that all too many people unfortunately have to do without them, but they are not, and should not be considered luxuries for University teachers, whose intellectual resources will be definitely straitened by their absence. It is idle to expect the teachers to be free to give their powers of mind full play, if they find it necessary to accept an undesirably low standard of living or to supplement insufficient incomes by a disabling burden of extraneous work."

Addressing the University of Agra the other day at its last Convocation, Sir Ross Barker sounded the same note when he observed: "A University must suffer in its teaching if the teachers are not given abundant leisure for the prosecution of their studies and while it is impossible to pay teachers very high salaries, it is important to remember that the acquisition of culture is expensive and that the University teacher should be in a position to acquire the books which he needs and to enrich his mind by travel." In spite of appearing to cloud the glamour of the usual talks about the nobility of the teaching profession and the need for sacrifice on the part of those who wish to enter it, it must be said that we stand for the improvement of his material conditions and providing him with the facilities necessary for efficient work. We hope that this Conference will thus also add strength to the status of the teaching profession in India.

## VI

Before I conclude, I must offer the special thanks of the Federation to the educationists who have come from foreign countries, from Japan and China and even from Georgia and the Philippines. We wish it had been possible for a larger number of our profession to respond to our invitation even from such distant countries, but we feel grateful for the opportunity we now have of meeting even a few of them. It is perhaps the first occasion, in modern times, when cultural representatives of various Asiatic countries are meeting on a common platform and the event may become historic, as one of the landmarks in the present awakening of Asia. Though the developments of modern civilisation have tended

to counteract national isolation and we are all being caught up in the maelstrom of the activities of to-day, we have perhaps a sense of special kinship, being the inheritors of an almost common civilisation. It is true that except in the case of Japan, we have not such an excellent record of educational advancement to-day as some of the advanced countries of the West, but let us not meet in any spirit of an inherent inferiority-complex. Let us remember that we lighted the torch of learning first in the history of human thought and we kept it blazing at a time, when the rest of the world was steeped in the darkness of ignorance and we have achievements of the spirit to our credit which have yet to be reached by the nations of the West. The descendants of Krishna and Christ, Buddha and Mohamed, we need not hang down our heads in reverential awe before the nations, but can afford to stand with pride as the inheritors of a civilisation which has made an indelible mark on the world, whatever our condition to-day. What was at one time, may yet be again, and let us work for it in a spirit of active endeavour and a determination to achieve greatness once more. It should no longer be said of us in the words of the English poet that we let the legions thunder past and plunged in solemn thought again. But may it be said of us, on the other hand, that we stood up and played our part in the struggle of modern life and did not lag behind the energetic nations of the West.

It is difficult to disguise the melancholy reflection that we are welcoming you to a land whose political status is now inferior to that of most of the other countries in Asia, but we hope you will find enough to interest you during your visit in the great antiquities of this land, its imperishable monuments of art, its numerous aspects of picturesque life, its signs of new political awakening and even in its extensive educational system. It is not often given to mere men to peer into the distant future, but it is hoped again that when the time comes round for holding another All-Asian Conference in this country, whenever it may be, you will find India in a much higher stage of political development, her children in real control of her destinies, laying down her own policies and working them in the best interests of her own national greatness, and with a prouder record of national achievement than what we can show you to-day.

It only remains for me now to wish you success in the deliberations which await you during the next few days. Let us remember that there can be nothing nobler than the task of applying ourselves to the educational advancement of humanity and let us approach the work in the spirit of the great Sanskrit prayer:

"Asato mā sad gamaya,  
 Tamaso mā jyotir gamaya,  
 Mrtyor ma amrtam gamaya."  
 "Lead us from Ignorance into Truth,  
 From Darkness into Light  
 And from Death into Immortality."



## IX—PRESIDENTIAL ADDRESS

By PROFESSOR S. RADHAAKRISHNAN, M.A.

*University of Calcutta*

It is my first duty to thank the organisers of this Conference for the great honour they have done me in asking me to preside over the deliberation of the first All Asia Educational Conference. If some one more distinguished, more befitting the occasion, is not in this exalted position, please remember that it is not due to any lack of perception of the importance of this momentous gathering. It is because many of our distinguished citizens including the educationists are pre-occupied with politics at the present time and that is why one less distinguished, one who is not in a position to do honour and dignity to this chair, is now in this position.

Again, I have to point out that on account of the shortness of notice I have not been able to prepare a set discourse for delivering on this occasion. I will, therefore, ask your indulgence for a few moments.

As this conference is meeting under the World Federation of Education Associations, you may take it that it is not motivated by narrow nationalism to the education of a wider horizon in drawing together only Asiatic States in bonds of friendship. It is only an instrument for furthering world co-operation. (Hear, hear.)

Again, I may say that Asia and Europe, even though they are divided, they are not divided very fundamentally. After all Asia and Europe are beyond areas. They are imperceptibly blended into one another. Many people regard Europe as a peninsula of Asia (hear, hear). Again, if you will look at the races themselves, you all know that the races which inhabit Europe are not fundamentally distinct from those which belong to Asia. You may take it, again, that racially Europe is a colony of Asia (laughter). But rightly or wrongly there has been relatively an independent existence of these two great continents and the river has carved out these differences by the slope of its journey. You do find that certain characteristics have been developed in Asia and certain other characteristics have been developed in Europe. Today, for example, if we are going to divide, it is only in order to distinguish. We are not distinguishing in order to divide. The world has become much too small a place for anything except friendship to prevail (hear, hear). I think men have something very much more to do today than to kill one another. I, again, believe that we are likely to work up a great synthesis of the creative cultures of the East and the scientific accomplishments of the West.

We are now about to turn a new page in the history of the human race. What is likely to be written upon it depends, upon what the educators are going to do, on what we are going to make



*Sir S. Radhakrishnan, M.A.*

*A famous philosopher and the President of the Conference,  
The Presidential Address was a masterpiece of eloquence  
and a plea for new international adjustments*



of our young men and women who are today in schools and colleges. Are these two continents of Asia and Europe going to face each other as combatants or comrades? If it is the former, the world catastrophe which we had the other day is nothing in comparison with that eternal chaos which will be in the future. If it is the latter, if we are in a position to face the outstanding problems of this world socially, economically and politically in a mood of beneficent co-operation, then the magnificence of that achievement is one for which all, with greatest will and heart, ought to work. I believe, ladies and gentlemen, that we are on the eve of such a kind of world co-operation which will enable us to build up a humanity which will be more generous, a society less barbarous and individuals less enslaved.

If the All Asia Conference holds its first sittings in this country—India—take it that it is appropriate for more reasons than one. The first and foremost reason is that India occupies a central position in Asia. If you want to know the typical Asia you have to come to India. It is here that you find religion which is supposed to be the characteristic feature marking out Asia from Europe. In this great land all the religious cultures have met. Though Islam did not spring from this land, still it is the country which has the largest body of Mohammadans in the world. Christian influence is also there and if a synthesis is likely to be effected it is only in this way where the two countries have come together to meet, perhaps to intermingle and bring about more harmony which will enable us to transform the present disorder into a more notable social order.

I have no doubt, therefore, that you could not have chosen for this first session of the All Asia Educational Conference any other place than India; and if you ask in India which is the best place where you can meet, I believe that Benares is a glorious city. My predecessors have dealt at great length with great enthusiasm on the glories of Benares. I agree with them. If you stand on this sacred soil 50 centuries look down upon you. It is here that you have an epitome of India—the beautiful river Ganges and the slums men produce on the banks of that river. That is India. I do not suppose you will disagree that we have not been able to bring about an effective synthesis. My predecessors have said that Hinduism was born here, watered, inspired and sanctified the dead and in spite of the vicissitudes of fortunes and the drippings of history the river flows on. Therefore you could not have chosen any other place than Benares for this first session of the All Asia Educational Conference (hear, hear).

Ladies and gentlemen, if you come to Benares, the question is likely to occur to you why is it that when the other civilisations of the world have passed away which were more or less coterminous with Benares, with the ancient civilisations of China and India,

these civilisations are still able to survive? There must be something vital with regard to this ancient land of ours which has eluded the more forcible currents of the world. We may ask a question: what is it that contributes to its vitality? When you raise that question, you get the answer, 'it is because education has been based on a fundamentally different motive.' Great Britain has for its aim the enabling of its students to become efficient as citizens. Civic virtues and community life train them for that. That has been the ideal of the Great Britain Institutes. If you come to Germany, it is pure learning and systematic thought. If you come to France it is intellectual culture. But if you come to India or any part of its civilisation whether it is Islam, Christianity or Hinduism, whatever the civilisation may be, here the greatest emphasis had been laid down on the supremacy of spiritual values (hear, hear). We are called upon to train ourselves for that—the highest kind of life. The self of man is not to be confused with his physical body; it is not to be confused with his reason or intellect. There is something deeper than intellect, deeper than the body—the Real Self which is the Highest. To aim at that and to make it a living presence is to train yourself through purity of life and conformity. That has been the aim of Ethics. To live yourself in the pattern of that Eternal Beauty has been the consummation of your ascetic deeds. To enable you to understand that fundamental spirit has been the aim of true education. It is that that has enabled the Asiatic civilisation to come down to this day and possess this vitality.

Ladies and gentlemen, if you turn to the west, you find enormous scientific developments. You find there again more social virtues which we have to receive and from which we have to learn. There is absolutely no question about it. But in spite of its intellectual advancement and scientific developments we see results of conflict and chaos all round. A great Mohammadan teacher said: 'To fly across the air is no miracle, because the dirtiest flies do it (laughter). To cross the river without a bridge or a boat is no miracle for a blind terrier can do it. But to arrest anguish or human thought can be done only by cultured souls.'

Well, it is therefore culture which is much more important than any of these things. Intellectual efficiency, physical development—all these things are quite important. But much more important than these is the culture of the soul. It is the tilling, the cultivation of your inner life, it is the training of your emotions which be in you so as to make you develop a kind of fellowship; it is the brotherhood; it is what we call evolution. If you ask me in what exactly culture consists, I would say: Culture is what remains with you. I think it is that complacency of mind, that flexibility of disposition, that hospitality to ideas, that capacity to

enter into others' sorrows and experiences. It is that that constitutes a truly cultured man. If your emotions are low, if your hearts are corrupt, however learned you may be you are essentially coarse, ignorant, earth-bound, blind of soul, you are not a cultured man (cheers).

For the question in what exactly culture consists, I would again appeal to you to turn to the ancient scriptures of all religions which took their source in this vast land of Asia where we have made that study to have inner radiance, sweetness of temper and inner illumination. That is what culture really is. It is the function of all great literature to enable you to acquire that humanity of temper, that sweetness of disposition. When you study the great masterpieces of literature—the Hamlet, Macbeth and Othello—why is it that you are struck by them? Hamlet looks at life and death, and wonders which is worse. Macbeth concludes his own story by saying his idle tale full of sound and fury seeking nothing. Othello confused, accuses himself and makes a mess of it, disorder, passion, insanity, violence, call it what you will. All these reveal to us something of the immense capacity of the human soul for suffering and isolation. Is there not that kind of absolute congruity between the circumstances in which they found themselves and the actions which they actually performed? Culture is not mere learning; it is discrimination, understanding of life. The cultured man carries a certain grace, a certain refinement, a certain distinction which redeems him from the sterile futility of aimless struggle. Culture is not a pose of intellect, or a code of convention but an attitude of life which finds nothing human, alien, common or unclean. It is also absolutely essential that we should have that fundamental kinship with all the souls, even those who are supposed to be socially unsuccessful. A man who is entirely indifferent to the misery and poverty surrounding him, to the general stringency of life, to the dumb pangs of tortured bodies and the lives submerged in the shadows is essentially a failure, though the world may call him more successful. Unless there is that kind of humanity finding us to the most depraved individual, to the worst criminal so to say, we are not regarded as truly cultured. We must know that every individual has his startling interest and the worst criminal is unique to his thumbprints as he knows to his cost. It is therefore essential to realise the solidarity of the human community and have human relations with him whom the world passes by as the lowly and the lost but who has got irreplaceable worth locked up in himself. It is, therefore, our duty, who are called cultured, to rouse the divine possibility latent in him. Those who are superiors, if they humiliate the frightened and strike them down, cannot be regarded as truly cultured. They are abusing their opportunities, they are exploiting our ignorance and poverty and our necessitous

circumstances. The truly cultured man is he who respects our sensitive feelings, forgives our mistakes, forgets our wrongs and who sees the divine spark burning in every one of us. Goethe has said: "There is not a single crime which I would not have committed the older I grow the more tolerant do I become."

Every one ought to say we must have that kind of confused humanity developed in us so long as our education does not enable us to require that humanistic outlook, so long as our education does not make us feel to our reason. You might give us great professional skill, great intellectual efficiency, but if it hurts our deepest souls, that education is not a successful kind of education.

So I would regard sweetness of temper as the first essential to any kind of real culture.

If our institutions do not help us to acquire that humanistic outlook they cannot be regarded as truly successful. Matthew Arnold has given us two marks of culture, Sweetness and Light. Well, light is not merely sanity of outlook, the light of mind, the inner illumination. It is essential to have that sanity of outlook. But we should not at the same time be clinging to the past. By clinging to the glorious past, the lingering past, the more humiliated we feel about our present today. It is because that it has not been correctly understood as to what is the spirit of the past, that is why we are in this position today. Unless we develop that kind of sanity of outlook, that sense of discrimination, we cannot call ourselves as men really sane. The radical revolutionary who tells us 'let us sweep away the past and build on afresh' is as absurd as the radical reactionary who says 'let us sweep away the whole present and go back.' It is within the circumstances forced for us by the past that we have to build the future more worthy of the past.

Mere sweetness, mere light of mind are not enough. We must have the strength to translate our thoughts into actuality. We require not merely a gentle disposition, a sane outlook, but we require a strength of mind to dare and adventure. Unless we have got that capacity to undertake risks our education cannot be considered as successful. There is a legend that ghosts do not speak until they drink blood; even so our noble dreams do not get accomplished except through the blood of our hearts. It is necessary for us to develop that great capacity for everything, that enormous strength which will enable us to dare and do what our light, sweetness of temper induces us to do. It is said in one of the ancient texts—Upanishads—that the very God before He was able to actualise mighty possibilities had to perform *tapas*.

स नपा तप्यन् स तपस तपत्र इदं सर्वं अमर्जन

"He performed *tapas*; having performed *tapas*, he produced all this whatsoever." It is through *tapas*, through the inward

travail of the spirit, that, anything great can be achieved. The Rishis of ancient India were men famous for their *tapas*. They knew no fear, feared no death. Buddha left his palace to suffer. Christ is a Man of Sorrow. None who has not suffered to the utmost gets to the foundation of reality. Nothing in this great world is achieved unless it be through suffering and the capacity to sacrifice. This is the great lesson which has come down to us. If our education is to fit us to take our place in the social community, if we are to preserve our great ancient heritage, it is necessary to develop those three ingredients—sweetness of temper, sanity of outlook and strength of mind. To these may be added patience, wisdom and courage. Unless we have these ideals strongly developed in us it is impossible for us to either survive or build up a future more in consonance with our past.

Ladies and gentlemen, if you develop that kind of culture, you will be able to realise that so far as the true soul of man is concerned there is no such thing as East or West. The naked soul is one. It is something which binds you to your brothers and sisters; it will make you feel so long as one man is not free. So long as a community is enslaved you belong to it; it will enable you to build a much better world than the wide world in which we are actually surviving.

Ladies and gentlemen, you have all your problems of education. Principal Seshadri has dealt with some of the biggest problems which are agitating us today. But I thought as the President of a general conference it was not necessary for me to enter into details but to draw a cursory sketch pointing out the fundamentals of real culture on which the whole Asiatic system was based. If it is only adopted we will be able to survive, to preserve our heritage, transmit it to others and assimilate also from whatever they have to give us. It is by so doing, we will be able to build up a richer and a better humanity, a better India and a better Asia. By building up a better India and Asia, you will be able to build up a better world.

## X— MESSAGES, 1930

### I—Non-Indian Messages

#### 1. Asiatic Meeting in U. S. A:

On November 30 a representative group from Persia, Transjordan, Iraq, Palestine, Syria and India met at a luncheon meeting organised by Mr. Hemendra K. Rakhit, Editor of the "Hindustanee Student," the official organ of the Hindustan Association of America, Inc., to discuss practical ways and means to facilitate cultural intercourse and social contacts between these countries, and to express the group's sympathy with the aims and objects of the First



All-Asia Educational Convention to be held at Benares on December 26 to December 30, 1930. The resolution, given below was passed at the meeting and I take great pleasure in forwarding it to the Conference. Due to ill health, Dr. Rabindranath Tagore was unable to attend the meeting but he sent an inspiring message.

### The Resolution Passed

"We, the representatives of India and several countries of Western Asia take this opportunity to congratulate the conveners of the First All Asia Educational Conference to be held at Benares, India, on December 26, 1930. We wish the Conference success and fervently hope that effective steps will be taken by this Conference to bring about a closer cultural and spiritual relationship between the Asiatic countries through such media as Education, Travel and Research.

"Most of the signators have received invitations to attend the Conference but distance precludes their active participation in the deliberations of the Conference. They, however, remain deeply interested in the outcome."

#### SIGNED:

Persia: Mirza Issa Kahn Sadiq, Director of Public Education, Persian Government; Hashim Hussein.

Iraq: Miss Emet Said; Mohamed Jamali, Professor of Education, Bagdad.

Syria: Habib Kurani; Albert Rihani; Rafik Ashsha.

Transjordania: Michel Haddad; Ralph Haddad.

Palestine: Abd Shoman.

India: Dr. Kaldas Nag, Professor of Calcutta University, now lecturing in the U. S. A. under the auspices of the International Education, New York; Pandit Jagdish Chandra Chatterjee, Director of Institute of Vedic and Allied Research, New York; Daniel Jivanayakam, Professor of Education, Teachers' Training College, South India; Trimbak Telang of Benares, K. N. Kinn of the Mysore Educational Service; Hemendra K. Rakshit, Editor, "Hindustanee Student," New York.

2. Dr. Augustus O. Thomas, U. S. A: Greetings. Good wishes. Regret absence.

3. Dr. C. H. Williams, U. S. A: I am writing to request that you convey to the All Asia Educational Conference at Benares my greetings and my best wishes. It is a great disappointment to me that I have not been able to make arrangements by which I could leave my work at the University of Missouri to be in attendance at your meeting. However, I shall be present in spirit and shall await with greatest interest the news informing me of its success. Please convey to all the delegates present at this conference my very great interest in their proceedings and my strong hope that out of the deliberations will come many things of greatest importance in the educational affairs of Asia. Also kindly extend to all the delegates present hearty invitation to attend the fourth Biennial Conference of the World Federation which will be held at Denver, Colorado, from July 27 to August 1, 1931.

4. Colonel J. M. Mitchell, O.B.E., M.C., M.A., Dunfermline: The Carnegie United Kingdom Trustees send very cordial greetings to the members of the All Asia Educational Conference assembled in Benares, and in particular to those who are interested in the work of the Library Service Section.

During the past fifteen years they have been intimately concerned with the very remarkable progress which has been made in Library work in this country. The period has witnessed the almost complete extension of a County Library Service, a very marked development in the work of Town Libraries, the creation of the National Lending Library which acts as a central reserve, and an almost phenomenal increase in the influence and efficiency of the Library Association.

5. Mr. Carl H. Milam, U. S. A: It is with great satisfaction that we note that the First All Asia Educational Conference has a Section devoted entirely to Library Service. Please accept from me, therefore, on behalf of the American Library Association, cordial best wishes for the success of the Conference and allow me to express further the hope that the Library Service Section will achieve results which may lead to the eventual establishment of universal library opportunities in the participating countries.

6. Mary Gould Davis, U S A. It is very difficult to express a piece of work as vital and human as the public library movement for children in words. If any members of the All Asia Conference are coming to America, will you give them an introduction to me, and I will see that they are given opportunities to observe the work in the New York Public Library or in the Public Libraries of any of our larger cities. A week of observation will tell them more than all the books that were ever written!

If there is anything further that we can do for the Conference I hope that you will tell us. We are deeply interested that the subject has come up for discussion in India, and are eager to do all that we can.

May we wish the Conference the greatest possible success?

7. Mrs. Mildred Othmer Peterson, Iowa: I am very much interested in learning about First All Asia Educational Conference and think that it should be a marked step forward in Education in India. Everyone is interested in your great country and the things that you are accomplishing. Will you kindly extend my greetings to those in attendance at the library service section. I am very much interested in this conference and would be happy to learn of the results of it.

8. Anita M. Hosteller, U. S. A: Please accept our congratulation on the occasion of the First Educational Conference and our best wishes for the success of this important meeting.

9. Julia A. Robinson, Iowa: My best wishes for the success of library work in India.

10. Miss Annabel Forter, Seattle: My best wishes for a very successful Conference.

11. Mr. Melvill Dewey, Lake Placid, Fla: In a lyf veri ful of inspirations I stil found a nu thril in reading yur notis of the All Asia Education Conference and speciali about its librari servis sektion. All nations ar cuming rapidli to understand that we shal never atain a bettr world mereli by laws, police and soldiers. Sumhow we must make peopl *prefer* the bettr things and that is education.

I hav for over 50 years been preachin the gospel that the skool ar onli  $\frac{1}{2}$  of education and that the corner stone of the 2d part is the publik librari.

We hav 5 groups of skools; elementari, secondari, hyer, profesional and teknikal and crowning all our great universities. In the same way we hav 5 groups in the other part of education. Most important is what cums from *reading* including both books and periodikals. Then cum museums of art, histori and syence including all that education that cums from *seeing* without the intervention of languaj. Then ther is the great field of *extension teaching* covering all the instruction given outsyd the ordinari skools from kindergarten to universiti. This includes summr, vakation and corespondence skools, pulpit and forum. Then ther ar the meni thousands of studi clubs which make up the group of *mutual help* and fynali, least important but stil to be rememberd, the *tests and credentials* which giv a kynd of mental yard strik with which to mezur progress. I establisht 40 years ago the 1st government dpt to rekognyz this other ½ of education. I called it 'home education'. It has grown and in the last 5 years aktiv, agresiv work has gone on widely under the name of 'adult education.' I prefer my name 'home education' becauz it is for the *youth* as well as for *adults* and represents all of education outsyd the regular skools. In thm the skool is the chief concern, even then they work out of skool hours. In 'home education' most peopl hav their regular vocations which ar their chief concern whyl home education uses the evenings, holidays and vacations to cari forward the education which meni of them got onli partiali from the skools.

The librari asosiasi yu ar starting is the natural hub round which the other features wil gro. Later yu wil hav a skool for training librarians and each year this broad vu of education will take deeper hold in Asia.

Giv a mesaj of warm congratulations to vur All Asia Conference. It is the begining of a movement certain to gro stedili in usefulness to the great peopls who liv *in the cuntries which wer the cradl of the human race.*

12. Mr. Guy W. Keeling, London: Will you please convey to the Library Science Section of the First All Asia Educational Conference at the meeting to be held at Benares the cordial greetings of the Library Association, and very best wishes for the success of the Conference.

13. Dr. E. A. Baker, London: We in the School of Librarianship are keenly interested in the forthcoming Conference, and my colleagues join me in sending you our greetings and wishing you all success.

14. Dr. Cyril L. Burt, London: Every good wish for the success of your Conference.

15. Mr. W. C. Berwick Sayers, I.L.A., Croydon: I hope, your Conference will be a great success.

16. Herr Walter Hofmann, Leipzig: With all good wishes for a good success of your First All Asiatic Education Conference, I beg you to deliver at least to the Librarian members of the Conference my kindest regards.

17. Mr. T. P. Sevensma, Geneva: My good wishes for the success of your Conference.

18. The General Secretary, the Maseryk Institute, Czechoslovakia: This Maseryk Institute for Adult Education wishes you most success in your noble work for a higher cultural standard of the Indian peoples.

19. Mr. Eulogio B. Rodriguez, Manilla: I desire to congratulate you and your colleagues most sincerely for the happy idea of holding the

Conference; and I would gladly have the National Library represented therein, were it only possible for us to do so. As circumstances now are, we must be satisfied with wishing you a complete success.

20. Mr. Luther B. Bewley, Director of Education, Philippine: We will bring your Conference to the attention of our teachers and encourage those who may be able to attend to do so.

21. Mr. F. Benitez, Manila: We will do our best to send a delegation as we would like to have our National Federation of Teachers represented in this Conference. I have given a good deal of publicity in our press to this matter in order to interest teachers in this country.

22. Rev. Bishop Georges S. Arundale, Australia: It will be impossible for us to be in Benares this year as our duties keep us in this part of the world. But I avail myself of your kind desire to send you and the important Conference which will be held in Christmas at Benares my most hearty good-wishes. I have been lecturing recently in Australia and New Zealand on the great message to education that India has to give to the western world. I have endeavoured to point out that the ancient Indian system of education contains all the essential ideals the West needs and for which the West is groping. So I feel that even though far away from you I am furthering the objects of our conference. I wish I could be present personally for I am intensely interested in education and especially in its Eastern presentation.

23. Count Hirofuro Hayashi, Tokyo, Japan: I am very sorry to inform you that I shall be unable to be present at your great meeting this Christmas owing to the fact that I shall be very much occupied in the House of Peers of which I am a member. I hope the meeting will have an effective success for the promotion of the Asiatic education in general.

24. E. Noguchi Tokyo, Japan: We heartily appreciate your movement. It is really useful and will prompt the welfare of Asia. We are expecting much from your movement and hope that all of us will do our best to achieve its ideal of International Friendship through education.

25. Yoshishige Kaino, Keijo, Japan: I highly appreciate your promotion of such a conference for the cause of education in the east and the cultivation of internal goodwill for the welfare of the world. I hope heartily great success to your conference.

26. Mr. Giintaro Daikuhara, Tokyo, Japan: I wish you to convey our hearty greetings to all delegates at the Conference.

27. Mr. J. Kai, Imasawa, Tokyo, Japan: It is very timely to hold such a conference at such a time and in such a country as yours. I wish it will be the first Pan-Asian educational conference in the name and reality.

28. S. Sakol, Japanese Consul General, Calcutta: I appreciate highly the noble work which you have undertaken for the promotion of educational activities of the countries in the east and earnestly hope that your Conference will be a great success, bringing about a new era of progress and prosperity to all those concerned.

29. Mr. Tooru Takahashi, Seoul: India is a very interesting country for me, as I have studied Buddhism for a long time.

30. Secretary to The Minister of Education, China: The Minister regrets his inability to find time to attend the Conference and wishes it success.

31. Mr. H. C. Zen, Peiking, China: Although I shall not be able to participate in the Conference in person, let me assure you that my sympathy and spirit are always with you and your organisation. Meanwhile I am forwarding your message to my friends in this country with the hope that some of them may be able to arrange for attending the Conference. My best wishes for your success.

32. Mr. L. C. Walmsley, China: I am very sorry that neither time nor money permits my taking such a long journey. I am sure it will be very much worthwhile and I wish you every success and encouragement in your work in connection with it.

33. Mr. F. Dickinson, West China Union University: By the time this reaches you the history of this splendid attempt to find out the facts and make plans for the future will have been written deep in the lives of many who attended it. We are probably facing some of the problems which you have found ways out.

34. Mr. Tung-I Yuan, China: I avail myself of this opportunity to send you our best wishes for the success of the Conference.

35. Lillian Thomason, Shanghai: I congratulate you on this forward movement of Asia.

36. Dr. P. W. Kuo of China from U. S. A.: I regret that my duties prevent me from accepting your kind invitation. I wish you very successful conference.

37. Mr. Fang Si Sun of Schantung from Jena, Burgweg, Germany: I wish great success to the Conference.

38. The Consul of China, Rangoon: I regret that I will not be able to attend the Conference owing to pressure of work. I wish the Federation every success.

39. Mr. C. F. Leo, Consul General of China, Calcutta. I regret to state that I shall not be free to avail myself of the pleasure to be present at your coming Conference. I sincerely trust that your conference will be a great success and the result of which will bring forth closer relationship and mutual benefit and understanding among Eastern Countries.

40. The Director of Education, Hong Kong: I am sending to you my Annual Report of 1929. I wish success to the Conference.

41. Main Secretary of the Teachers' Association, Dutch East Indies: I thank you for your kindness in sending an invitation and communicate to you that I directly wrote an article for our magazine in which the Conference is described and your address is published. I wish the conference every success.

42. Vice-President of The Department of Public Instruction and Culture, Dutch East Indies: I beg to express you my thanks for your kind invitation to assist the Benares Conference. To my sincere regret however I shall be prevented from joining it. I have the honour to enclose a brief survey of the educational system in which I hope you will find all the data required for the purpose.

43. Le Provoiseur du Lycee Albert Sarraut, Hanoi: I pray for the success of this interesting reunion. Unhappily my professional duties impede me from leaving Indo-China at that time.

44. Secretary, Ministry of Public Instruction, Siam: I am instructed by His Highness the Minister of Public Instruction to thank you for your kind invitation. I have forwarded under a separate cover the necessary reports and I wish the All India Federation every success in the forthcoming Conference.

45. Mr. Khun Deb Pernadera, Siam: Library movement in this country is still in its infancy and the only library worthy of mention is the National Library. I wish the First All Asia Educational Conference every success.

46. Mr. C. de M. Kellock, Consul-General for Siam, Calcutta: I much regret that owing to a previous engagement, I am unable to attend the conference.

47. Mr. M. B. Prior, M.A., M.L.C., Consul for Siam, Rangoon: I regret owing to other engagements I am unable to accept your invitation.

48. Hanvadan Sharma, Rangoon: Regret. Unable to attend. Wish Conference success.

49. C. O. John Veyangoda, Ceylon: Education is the foundation of all human activities. I wish the conference all success and believe it will bring about mutual understanding and feeling of goodwill among the different nationalities and spheres of our noble profession. Bande Matram!

50. I. Mathews, Candy, Ceylon. May success attend the Conference!

51. Sardar Ali Mohammad, Minister of Education, Afghanistan. The Ministry of Education is highly grateful to you for your kind invitation. It would have very gladly accepted it, had it not been for the recent revolution which totally upset the affairs of this country. At present it is too busy with restorations and reforms to take active part in it and, should, therefore, be excused. Moreover, during this catastrophe, most of our scholars were scattered all over the country and some of them were even obliged to take refuge abroad, and owing to the heavy loss sustained by them so far they have not resumed their previous duties. It would be rather impossible for them to attend the Conference. The Ministry of Education and the Afghan Government wish you every success.

52. Sardar Abdul Raut Khan, Royal Afghan Consul, Karachi: The Afghan Consul thanks you for your kind invitation but regrets that owing to a very important and official engagement he is unable to attend the function. He wishes the Conference every success possible.

53. Mr. C. H. Allan, Persia: I appreciate your kind invitation, and wish you every success.

54. Mr. M. M. Isphani, Consul for Persia, Calcutta: I thank you for your invitation, but I regret owing to previous engagement I shall not be able to attend the Conference. I wish success to the Conference.

55. Inspector General of Education, Iraq: I thank you for your kind invitation but we are not in a position to send any delegates at this occasion.

56. The Minister of Education, Iraq: My best wishes for the success of the Conference.

57. Mr. Amis Salloum, Damascus: An educational Conference of this kind is certainly well-worth attending and supporting. Owing to ill health I find it impossible to accept your kind invitation. My best wishes for the success of the Conference.

58. The President, American University, Beirut: My best wishes for the success of the Conference.

59. The Director of Education, Palestine: I greatly regret that it will not be possible for me to attend personally or to send a representative from this department. I wish all success to the Conference.

60. Mr. W. J. Farrell, Palestine: I regret that pressure of work here will prevent me from personally attending your Conference, but I take this opportunity of wishing it every success.

61. Mr. M. Ben-David, The Hebrew University, Jerusalem: We are in receipt of your kind invitation. Unfortunately there is no possibility that a member of our staff will be present at the conference. We regret this very much as we are well aware of its importance for the creation of a common cultural consciousness among the nations in the near and far East. We wish the conference every success in the noble task it has set itself and congratulate the All India Federation of Teachers' Associations on their initiative in creating this instrument of mutual understanding and co-operation.

62. The Jewish Agency for Palestine: It is with great regret that the Department of Education of the Jewish Agency for Palestine finds itself unable, owing to considerations of time and space, to participate in the First All-Asia Educational Conference to be held this year at Benares.

We have read with great interest the Bulletins which you kindly forwarded to us containing information as to the programme of the Conference, and we are in full sympathy with the spirit in which the Conference has been conceived, as set forth in the penultimate paragraph of your third Bulletin.

We are addressing you this letter in English, which we see is to be the official language of the Conference, but as we would like also to greet you in our own language, we attach *a text of this letter in Hebrew*, and we greet your Conference with the ancient Hebrew proverb: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

We congratulate you on the initiative which you have taken in a matter of the very highest importance. We trust that your Conference will be successful in promoting the advancement of education throughout India and in the still vaster sphere of the whole Continent of Asia, in that spirit of international co-operation which is perhaps the most significant feature in present day life. We rejoice in the knowledge of the concerted effort which is being made to this end, in the ancient and beautiful city of Benares which has already given so much to the world.

We hope that this first All-Asia Education Conference may be followed in due time by others, in which it may be our privilege to participate.

With personal good wishes to those who are concerned in the organisation and conduct of this great undertaking,

Very faithfully yours

(Sd.) I. B. BERKSON

Director of Education

of the Jewish Agency for Palestine

63. Mr. Devdariani, Commissary of the People for Public Instruction, Georgia: Workers of the Public Instruction Orakhelachvili, Tavstachvili, Koupradze are delegated on behalf of the Socialist Soviet Republic of Georgia to

the First Pan-Asiatic Conference on Public Instruction. Subjects of the communications of our delegates, Education of the Adolescent, Female Education, Primary Education, and Training of Teachers. Kindly let us know the date of convocation of the Conference.

64. Minister of Education, Cairo: Regret inability to send delegates Educational Conference, Benares.

65. M. Fareed Abou Hadeed, Cairo: I regret I am obliged to be in Egypt on the dates of the Conference. I wish it every success.

66. M. Rifat, Minia, Egypt: My best wishes for a successful Conference.

67. The Director General of Public Instruction, Morocco: Thanking you for the kind invitation we shall consider the possibility of being represented at this meeting. But supposing we should not be able to afford in sending our delegates to India, we, however, shall be glad to be in touch with you and be favoured with reports. We wish the Conference success.

68. Le Recteur de L'Academie d'Alger: We wish the Conference every success and regret we cannot send delegates to this grand Conference.

69. The Director of Education, Kenya: I regret I am not in a position to attend the Educational Conference at Benares, but I wish it every success.

70. The Secretary for Education, Union of South Africa: It is regretted that I will not be able to attend the conference nor will it be possible to send a representative, but I wish the Conference success.

71. The Secretary, Transvaal Education Department: The Conference has already been brought to the notice of all teachers in Transvaal and I enclose a copy of the Handbook of Education Laws.

72. The Secretary, Education Department, Natal: The Superintendent of Education desires me to express his fervent hope that the Conference will be a great success in every way.

73. The Superintendent General of Education, Capetown: The Department has noted with interest the proposal to hold the Conference. So far as is known there is no likelihood of delegates from this province being present at the Conference. But you may rest assured that any report of the proceedings would be studied with interest. Best wishes for success.

74. Hebrew Teachers' Organisation, Palestine: Sends cordial greetings to Asian Educational Conference and wishes success.

## II—Notable Indian Messages

1. Dr. Rabindra Nath Tagore from U. S. A: I hope very much that the near Eastern countries and Persia will be increasingly linked up in future by the mutual contact of scholars and students from those countries, and that they will build up through this comradeship a secure basis of unity for the common civilization of humanity.

The purpose of Visva Bharati, International University at Shantiniketan, India, is to establish this intellectual and cultural co-operation between scholars of different races and lands, and this, I believe, is the central ideal of the modern age to which we all belong.

May I hope that our modern youth will realize the truth in the depth of their lives and try to give adequate expression to it through various creative channels.



2. Hon'ble Sir Mian Mohd. Fazl-i-Hasan, Member for Education, Govt. of India: It gives me much pleasure to send a short message of greeting to the All Asia Educational Conference. I have every sympathy with its endeavours and shall watch the result of its deliberations with special interest. I trust that the work of the Conference will prove most beneficial to the cause of education.

3. His Excellency Sir George Lambert, Governor of United Provinces of Agra and Oudh: I wish the All Asia Conference at Benares every success.

4. Mr. R. S. Littlehales, Educational Commissioner with the Govt. of India: I trust your meetings will be most successful.

5. Hon'ble Nawab Muzammilullah Khan Saheb, Home Member to the Govt. of United Provinces of Agra and Oudh: I very much regret to say that owing to my previous engagements, very heavy work, poor health and advanced age, I shall not be able to have the honour and pleasure of visiting your Conference and reading any paper there. I wish the Conference all success.

6. Professor D. K. Karve, S. N. D. T. Indian Women's University, Poona: I am awfully sorry that I am unable to attend the Conference as I am leaving for East Africa on the 31st, and I hope that you will please excuse me. I wish the conference every success and I am sure you will prove to the World that even in these very bad political times you can organise such a great Conference.

7. K. M. Asadullah Saheb, Librarian, Imperial Library, Calcutta: My good wishes are for the success of the Conference.

8. The Secretary, the Madras University Library Staff Council: This Council of the Madras University Library Staff requests the President of the Library Service Section to convey its cordial greetings to all members and delegates of the First All Asia Educational Conference held at Benares and particularly of the Library Service Section thereof and assures the Conference that this council with great pride and pleasure, hopes that this most historic and epoch-making conference would kindle Asia's unit lamps to give a dazzling illumination to the whole world for the glory of humanity.

9. Rajah Kshitendra Deb Rai Mahasan, of Bansberia Raj, Bengal: My best wishes for the Library Service Section of the Conference.

10. Rai Bahadur Lala Dinanath, His Highness the Maharaja Holkar's first representative at the Court of the Viceroy: Your Federation has started a unique movement and I wish it every success.

11. Pandit Nilkanth Das, Sakshi Gopal: I cannot express how happy in vision I feel to think of such a Conference, specially as I have been a believer all my life in education and cultural advancement of the East. I wish and pray that the Conference may prove to be soul-uplifting and out of it the special features, genius and outlook of India may emerge to add their necessary aspect in the solution of the problems of humanity.

12. Shrijut Madhosingh, Rais, Agra-Berhara, C. I: Please accept my hearty co-operation and best wishes for the success of the Conference and progress in the supreme labour you have undertaken.

13. Master Tajammul Hussain, Bhopal: I feel much regret that I cannot attend the Conference and am losing the glorious chance of forming new acquaintances and of benefiting myself with the best and the latest ideals of

renowned educationists. I wish every success to our Conference and pray the Almighty to make the Federation more useful for the education of India.

14. Mr. Manoranjan Sen Gupta, Secretary, All Bengal Teachers' Association, Calcutta: Regret ill health prevents attending All Asia Conference. Grand Conception. Wish Success.

15. Bombay Teachers' Association: Regret inability to attend. Hope friendly intercourse secures strong professional consciousness.

16. Prof. Subramanyam, Madras: Wish Federation success. Pray increased power, prestige and prosperity to the Teaching Profession.

17. Mr. G. D. Kampli, Sangli: The Conference is a unique gathering of choice educationists from all Asia, and as such will exercise a profound influence on young aspiring minds. I long to receive deep inspiration to work in the field of education at this fountain head of Knowledge.

18. Mr. P. A. Dhond, Bombay: Hope cheerfulness warms cold environment. Wish delegates joy of conclusive deliberations.

19. Mr. M. Kanniya, Kurnool: Wish Conference grand success.

20. Mr. Nilkanta Chattopadhyaya, Calcutta: I, Nilkanta Chattopadhyaya, B.A., Calcutta, 1885, first class honours English, M.A., 1886, B.L., 1890, of Khulia, District Faridpur, Bengal, age 64, am delegate. Regret inability to attend opening ceremony, was School Master two years, Law Professor, Victoria College, nine years, seen life, various other spheres of activity, seeing deplorable condition, vast majority educated Indian youths suggest complete overhauling method Indian School Education, vernacular should be medium, English and one classical language compulsory, subjects should extend ten years, four hours daily school work, morning only, no attendance after midday meals, three hours teaching literary mathematical subjects, one hour manual training in useful arts, carpentry, smithy, gardening and agriculture, elementary chemistry, physics to be taught, great latitude and encouragement to be given, students to appear privately university examinations, oriental idea to give education free, occidental idea to make education costly compromise between two ideas wanted, teachers should train boys by tutorial, conversational and dialectic methods, discourage cramming, old pathshala system to be introduced in lower forms as far as possible, government should be asked to raise age limit up to 30 years for entry into its services, people should take up work of education upon their own shoulders without depending too much upon government.

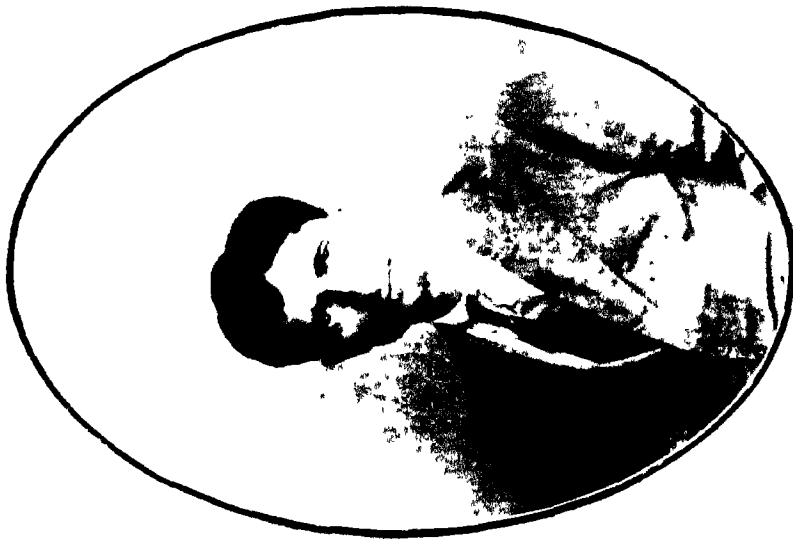
### III—Distinguished Educators in India

*(Who sent messages of good wishes and regretted their inability to attend the Conference)*

1. Malik Feroz Khan Noon, Hon'ble Minister of Education, Punjab.
2. Molvi Rafiuddin Ahmad, Hon'ble Minister of Education, Bombay Presidency.
3. Hon'ble Minister of Education, Madras Presidency.
4. R. G. Grieve, Esq., M.A., C.I.E., Acting Director of Public Instruction, Madras.
5. J. H. Towle, Esq., M.A., I.E.S., Director of Public Instruction, N. W. Frontier Provinces.
6. The Director of Public Instruction, Bengal.

7. K. B. Sheikh Nur Elahi, M.A., I.E.S., Inspector of Schools, Punjab.
8. Dr. S. R. Masood, B.A. (Oxon.), Bar-at-Law, LL.D., Vice-Chancellor, Muslim University, Aligarh.
9. K. Ramunni Menon, Esq., Vice-Chancellor, University of Madras.
10. The Vice-Chancellor, University of Calcutta.
11. The Vice-Chancellor, University of Nagpur.
12. Pandit Vishnu Digamber Palusker, Panchvati.
13. Dr. G. S. Krishnaiyya, Mysore.
14. Registrar, Co-operative Societies, Bombay Presidency.
15. The Principal, Forman Christian College, Lahore.
16. R. K. Chakravarty, Esq., M.A., Secretary, A. B. College and University Teachers' Association.
17. B. J. Akkad, Esq., Surat.
18. Charu Chandra Das, Esq., Daltongunj.
19. R. L. Khare, Esq., Secretary, Teachers' Union, Amraoti.
20. Dr. Miss Jerbanoo Mistri, Bombay.
21. Mrs. Hamid Ali, President, Kolaba Women's Association, Alibag.
22. Miss M. Kitching, Principal, Queen Victoria High School, Agra.
23. Mrs. Jan Huidkoper, B.Sc., Principal, Indian Girls' High School, Karachi.
24. Mrs. Husnara Mayadas, Lucknow.
25. Her Highness the Rani of Mandi.
26. S. C. Deb Burman, Esq., Senior Naib Dewan, Tripura State.
27. The Dewan to H. H. The Chhatrapati Maharaja of Kolhapur.
28. The Chief Secretary, Jaora State.
29. The Home Minister, Bikaner State.
30. Rai Bahadur Pandit Bishambher Nath, Member, Mohkma Khas, Kotah State.
31. Hon'ble the Education Member of the Executive Council, His Exalted Highness the Nizam's Government.
32. K. P. Kichlu, Esq., M.A., I.E.S. (Retd.), Special Education Officer, Jaipur State, Jaipur.
33. Sardar Sundar Das, M.A., Bar-at-Law, Director of Public Instruction, Kapurthala.
34. Director of Public Instruction, Travancore.
35. Lady Principal, H. H. The Maharaja's College for Women, Trivandrum.
36. Mrs. Rustamji Faridoonji, Hony. Secretary, All India Women's Education Fund Association, Hyderabad-Deccan.
37. H. M. Mehta, Esq., Petlad.
38. Haribhai Trivedi, Esq., Bhavanagar.
39. MM. Pt. Hathibhai Shastri, Jamnagar.
40. Principal Hari Narayan Sharma.





Mr. H. N. W. in his Lecture and Exhibition  
He organizes the All India Education and Exhibition



Mr. A. H. M. in his Lecture and Exhibition  
He organizes the All India Education and Exhibition

## VII

### OPENING OF EDUCATIONAL EXHIBITION

#### I—THE WELCOME SPEECH

By H. N. WANCHOO, M.A.,

*Inspector of Schools, Benares*

Ladies and gentlemen, Before I request Mr. Mackenzie, the Director of Public Instruction, to open the All-India Educational Exhibition, I would like to thank him on my own behalf and on behalf of the organizers of the Conference and the Exhibition for the trouble he has kindly taken to come and open the Exhibition today. I shall also with your permission give a very, very brief account of the Exhibition which you will see shortly and for the next week.

The All India Educational Exhibition was held last year in Madras. The north has, therefore, fittingly followed in the footsteps of the south in organizing another All India Educational Exhibition on this very fitting occasion when the other educational conferences are being held here today. I must tell for your information that the east and west and the north and south of India have all very cordially responded to send exhibits to this Exhibition. We have had even occasions when people came at the last moment with their exhibits. So great has been their eagerness that some of them mentioned that they crossed the deserts and brought the exhibits in a bullock cart journeying two or three days before coming to a railway station. Not only have the east and west and the north and south of India co-operated in sending exhibits for this Exhibition but the Kiplingian east and west have also met here. Kipling made an unfortunate remark at the beginning of this century about the incompatibility of the east and west to meet. As the philosopher-president in his address said yesterday, this conference in India is not only a move towards Asiatic federation but towards a greater federation. The unity, the germ of that greater federation of the east and west, you will find in this exhibition today. Because alongside the exhibits that we have received from all parts of India we have also a collection of exhibits from British schools brought from England and Great Britain by the educational officers of the United Provinces Government.

#### II—THE OPENING ADDRESS

By MR. A. H. MACKENZIE, M.A., C.I.E.

*Director of Public Instruction, United Provinces*

Yesterday (26th December, 1930) was a day of welcome for members of the Conference. Today, at this function, we commence our serious work. I, therefore, regard it as a privilege and an honour to be the spokesman on this occasion.

Last night I had a dream. This is not an unusual phenomenon after a Christmas dinner. But my dream had a special significance in connexion with our meeting today. I meet a Pandit from Benares. "Panditji," I said to him, "I wish to exhibit education to them. Your city of Kashi is the home of thought. It is as ancient as thought itself. Far before the dawn of recorded history it was famous as a seat of culture and learning. Here there is a gathering of teachers—all wise men and women of the East. I have been trying for the last 22 years, more or less successfully, some unkind people would say more or less unsuccessfully, to help in educating the rising generation of the United Provinces. I want to exhibit to these teachers the Education of India. Tell me, Pandit, how this should be done."

The Pandit gazed at me sadly with the pathetic and patient look with which a wise man regards a foolish person. "Friend," he said, "come with me." He led me to the banks of the Ganges. There was his hut—a cell built of sandstone. I peered inside. It was dark as night, except for a glow in a corner. "What light is that?" I asked him. "That", he said, "is the only way in which you can exhibit education. It is a lighted torch. By this means the ancients symbolized education as they thought of it, passing from hand to hand down the generations. I know of no better way of exhibiting education." I turned to go. "Stay, friend" he said, "one word more. While you hold this torch see to it that it burns more brightly."

The Pandit was surely right. Education is not a material thing. We cannot measure it by the yard, weigh it by the pound, bottle it or hang it on walls. It is the contact of mind with mind, of spirit with spirit. It is truth, beauty and right held in the hearts of our pupils, discerned in their thoughts and lived in their lives.

But education is also the development of individuality. We can show on walls and on tables things that are the expression of active thought. Too often in our schools thought is an inert dead thing, gathered from text books or from teachers' notes. Creative thought is almost a crime in our class rooms. It does not pay in examinations. Pupils are receptacles to be filled. The best student is the one with the greatest power of absorption. The most popular teacher is he who can ram the greatest amount of knowledge into a given cubic space of hollow head. Whether the pupil can think for himself, whether he can judge for himself, whether he can do things for himself, whether he has any appreciation of beauty, these matters count for too little in our schools. It is therefore of great importance that we teachers should keep prominently before ourselves that education must at least reveal itself in the development of individuality and the creative spirit. Here lies the value of the educational exhibition which I have the honour of opening today. It does not and cannot exhibit all education but it does exhibit some forms in which active thought is expressed in our schools.

You will find here collected together from all parts of India the work of teachers and pupils. Do not be too critical. The conditions under which the work has been done vary greatly. Some of the exhibits come from schools which

are literally marble halls, others from huts where pupils sit and work on mud floors.

As we examine them I hope they will encourage us to introduce on a wider scale and to a higher degree than is now common in our schools arts which develop in pupils skill of hand and eye and artistic power. That Indians have creative and artistic powers is proved by countless monuments and works of art that remain from ancient times; many of them are only now coming to light in archæological excavations. These powers are to be seen also in the manuscripts of exquisite workmanship which are to be found in libraries in many parts of the country. But we need also in our schools arts suited to the age in which we live—handicrafts which will serve as a corrective for the prevailing tendency of our educational system to develop powers of expression in words only and which will predispose to industrial life boys—of whom there are many if we only take the trouble to discover them—who have practical aptitudes and who can wield a tool far more skilfully than a pen. If this educational exhibition does nothing more than remind us that the means of education are not confined to books and lecture notes or to chalk and talk, it will have achieved something of value.

We shall find here also appliances and methods of teaching which we can use to advantage. But these are only external aids. They will be valueless unless we have the right attitude towards our work. What is that attitude? Simply this: the love for children and that understanding of them that comes from love. If we have these, we can create our own methods and devices and we can do without many prescribed by pedagogues. We can replace one method or device by another. But there is no substitute for devotion. If we have not a love for our work and a heart for it, class room appliances are like spectacles for the blind.

Let me here return to my dream. The Pandit showed me his educational exhibition—the lighted torch. If I were to organize an educational exhibition, I would exhibit a man—or more probably a woman—my ideal of the teacher, one with imagination, a sense of humour, thorough in work, conscientious in discharge of it, quick in sympathies, unbending in principles—with a great faith in and love for children. Where is such a one? Look around you. You see in him or in her far more of education than you will see in this exhibition.

But for all its limitations we are grateful for it. The nucleus of the exhibition is a collection made in England by an officer of the Education Department. That collection has travelled round the United Provinces. As it went, exhibits from Indian schools were added to it and it became the centre for teachers' conferences. This year, in order to make it worthy of an All-Asia Conference, much has been added to it from all parts of India and from other parts of Asia, even from distant China. The heavy work of organizing it has fallen on Mr. Wanchoo, Inspector of Schools. He has been ably assisted by a band of willing workers. On behalf of the members of the Conference I thank him and them for their devoted labours.

I now have much pleasure in declaring this Exhibition open.



## VIII FAREWELL SESSION

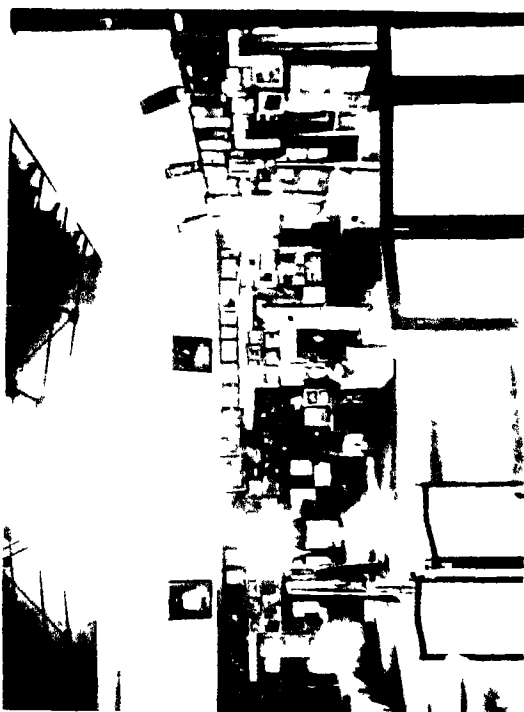
### I—PROCEEDINGS

As Prof. S. Radhakrishnan, the President of the Conference, was unavoidably absent, Mr. K. M. Wong, M.A., of China, took the Chair. Mr. Seshadri made a statement regarding the work done in the business Session of the Delegates' Assembly. The various delegates then delivered messages. At this stage Pandit Madan Mohan Malaviya, Vice-Chancellor, Benares Hindu University and Chairman Reception Committee entered the Pandit amidst prolonged ovation of welcome. He was given a rousing ovation and was escorted to the dais by a Guard of Honour consisting of Scouts. Pandit Madan Mohan Malaviya is one of the greatest men that India has ever produced and he commands the reverence and devotion of legions. It is a pity that he could not take part in the proceedings of the Conference owing to his ill health but so great was his love and devotion to the All Asia Conference that in spite of medical advisers warning, he had the courage to attend the Farewell Meeting. Principal Seshadri welcomed Mr. Malaviya in moving terms to which he responded amidst enthusiastic cheers and loud and prolonged applause. A number of resolutions were moved, seconded and adopted. Mr. Wong then made some concluding remarks and dissolved the Conference.

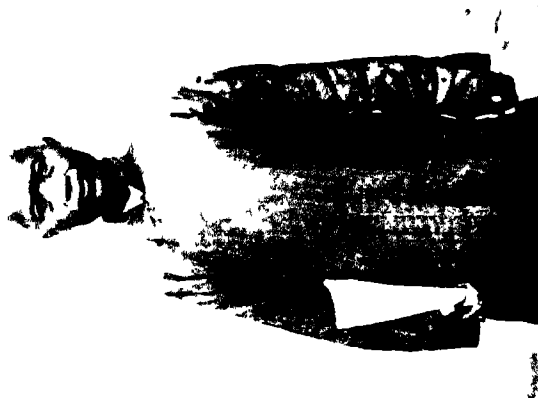
### II—MESSAGES OF THE DELEGATES

\* 1. *General Tan Yn Hon of China*. My object in life is to lead a crusade against war. There can be no better means of abolishing wars than through education. It is for that reason that I have come to your Conference. We should all banish narrow mindedness. I am on my way to Geneva to start there a Society for the peace of the world and ultimately for the liberation of the world. I thank the organisers of this Conference for their enthusiasm for peace. Such Conferences are of greatest value and on behalf of the whole world I congratulate you on your work in the cause of Peace.

2. *Mr. A. C. Harcourt, Principal, Gottfriedstrasse, Cologne, Germany*. I wish to convey a message from the International Branch of the New Education Fellowship. I imagine that the principles and something of the objects of the New Education Fellowship are probably known to many of you. In France they have got *Les Ecoles Actives* schools of educational activity in Germany the name given to this movement is *Urban Germania* and in most parts of the world they have often given the name of *Progressive Schools*. The basis of the New Education Fellowship is that the child has a right to his own judgment, that his own experience is the best for him, that we may guide his judgment but we must not impose our judgment on him from without, that the child is to do his work himself, that the teacher has to be with the child and not with the teacher. I have recently visited many of the progressive schools in England, Germany and Austria, and especially the famous one near Hamburg, where I met a famous German educationist who kindly put me up in his school for two weeks. Such men as Dr. Rabindranath Tagore are the supporters of this movement all over the world. I do not think there is any doubt that here we have found the right basis of education. The schools which are adopting these views are making marvellous changes everywhere and are rightly converting most of the leading educationists to their views. I have found that this movement and the schools which take part in it are truly international in their teaching and outlook. In many of these schools they have an international outlook, a peace outlook, and they do not have any military training course. In a German school there were French teachers throughout the whole war living in perfect friendship with the German and that school refused to celebrate the German victories when ordered by the Kaiser's Government to do so. In the last summer there was a great meeting of the International New Education Fellowship at Hsinore, in Denmark. There are branches of the New Education Fellowship in England, America, France, Germany and many other countries. There is also a branch in India founded not long ago and it is still in its infancy. I should like to see



Exhibition Fine Arts Sections



Mr. Liu Yen-Po—Hon. Poet and Ex-  
General of China  
He attended the Conference and delivered  
an Address



it built up. The secretary for the Indian branch is Mr. Sasadhar Banerjee, Rector of the Chandranath School at Mymensingh in Bengal. The Principal of the Queen's College, Benares, was going to speak to us last night about progressive schools of India, the schools which are taking up this movement, but most unfortunately the loud speaker was out of action and we were unable to hear him. My main purpose in coming up to speak here is to tell you that the president of the English branch of the international movement will visit India next year. She is one of the most remarkable women in England or anywhere else at the present moment. This movement is being led by a woman and I hope you will all do your best to give her a real welcome and when she comes to India make her visit known as widely as possible. I can assure you that her visit would be of immense benefit to education in India and, therefore, to India as a whole. I would also like to say that the New Education Fellowship in England publishes a magazine called the New Era. The general branch has its own magazine and we should like to see a magazine published in India too. I would urge all educationists from India, China, Japan or any other Asiatic country visiting London to make sure to go to the offices of this Fellowship where they will be very warmly received and where they will get a list of the progressive schools which would be interesting to visit. They will also give you information regarding the leading progressive continental schools. Not only do I feel that Mrs. Luvor's visit would be of benefit to India but I feel sure it would also be of great benefit to the progress and international friendship of the nations of the world as a whole.

3. *Mr. P. A. Inamdar, M.A., Minister of Education, Aundh:* The Indian States are with you in all your undertakings and aspirations, especially educational. Please look with sympathy and brotherly feeling towards the States and they will certainly help you in carrying on educational experiments and in putting into practice what we have decided here. Our efforts towards Asiatic unity will give an impetus to a unity in Indian education and I hope that our common work will considerably further the achievement of the chief object of the World Federation of Educational Associations, namely, World Peace. Many of you know that the World Federation of Educational Associations is established for the special reason of promoting peace and goodwill throughout the whole world through education. The next meeting of this famous Federation is to be held at Denver in United States of America and I hope many of you will go there and will take this opportunity of joining the World Federation in promoting its objects.

4. *Mr. M. B. Sant, Inspector of Schools, Dhar, C. I.* I represent the Dhar state in Central India. I was specially deputed to put forward certain suggestions before this assembly for their consideration and they will result in the economic development as well as the practical solution of the educational problem. Practical steps should be taken for the introduction of handicrafts, scientific, commercial and agricultural education in all primary and secondary schools, along with literary and academic studies and for the establishment of such institutes in all important centres in each Asiatic country, so that the vocational training of boys and girls may lead to the solution of the problem of unemployment all over Asia among the educated masses and also benefit the rural population and such of the students as may have left their studies.

Thousands of so-called middle classes are on the border of starvation and the learned professions have been overcrowded. This is the time to start practical institutions on the lines which we find in Japan and I can say without any fear of contradiction that Japan leads in this matter. The Japanese have started institutions which are on the same footing as those that we find in America. Let us all imitate their example and make our respective countries efficient.

5. *Mr. Daya Krishna, M.A., LL.B., Director of Education, Kotah:* On behalf of Kotah state I may assure the assembly here that the Kotah Durbar are fully in sympathy with the object of the Federation which we will do our best to carry out.

6. *Mr. Iyengar of Travancore:* Like the previous speakers I cannot boast of representing a State, but I rather represent the youth of my State. I am a mere professor of a college but have been living in close contact with students of both sexes and of all classes. On their behalf I wish to express my thanks to the organizers of this All Asia Educational Conference which has assembled here at a very auspicious moment during the Christmas Week. The light of freedom has come from the land of the rising sun, spread to China and has already lighted

the mountains and valleys and even the dark corners of our vast country, and I have no doubt it will go on spreading over the whole of Asia and other places in the world.

7. *Mr. K. M. Dholakia of Cutch:* Cutch is a very small country lying in the west of India and when a conference of All Asia is concerned it might be forgotten. But the great celestial fire you have burnt today is composed of little sparks and Cutch is proud that it is one of those sparks, and Cutch stands here in my person. I represent a new movement of education in Cutch. Cutch stands here to thank you for the great inspiration it has received from you all.

8. *Prof. R. K. Kulkarni, M.A., Gwalior:* This is not the time for long speeches and I am here just to thank you on behalf of Gwalior. While I was the other day at the enquiry office the officers told me that Gwalior had troubled them much more than any other State in India. Afterwards I came to know that Hyderabad had equal obligation on account of a larger number of teachers. It is really very interesting on an occasion like this to meet teachers from all parts of India together. In Gwalior we have got a Montessori school and our Maharaja was very fond of doing so many things for the State. His son who is a young prince is now ruling the state and by the time we have the next All Asia Conference Gwalior would be able to send a representative there.

9. *Mr. Newton Dutt, Baroda:* I have come here to help the library movement. The free library system has been introduced in Baroda and we have now 698 free libraries in villages and 43 libraries in towns, besides a big library in the centre. I am very happy to find that in India there are many librarians with very great enthusiasm. Mr. Ranganathan of the Madras University Library is a coming librarian. To come here is a very great inspiration to me and I have made friends with many fellow workers.

10. *Mr. M. Sultan Mohiuddin, M. Ed., Deputy Director of Public Instruction, Mysore:* I believe that the organisers of the conference are Indians and no thanks are due to them from any community. I thought that even on behalf of the Indian States it was not necessary for representatives of individual States to thank the organisers of this great function, but since our state has its turn, I did not want by not participating in these proceedings to be taken that there was lack of recognition on the part of delegates from Mysore of the great hospitality and the great service rendered by the organisers of the function. The teachers of Mysore have been long looking forward to this conference. I may tell you that the Government of Mysore have been pleased to send a fair number of teachers of all grades of schools to represent the Education Department of Mysore at this conference. Besides this it will interest you to know that a number of teachers, many of them not very well off financially, incurred the expense and took the trouble of coming all the way from Mysore to be present at this conference. Last year, the Education Department in Mysore had extended an invitation to the All India Teachers' Federation to meet this year at Mysore but owing to the All Asia Conference at Benares this year the invitation could not be accepted. But I understand that the Council of the All India Teachers' Federation have very kindly accepted the invitation to hold the next annual meeting in 1931 at Mysore. On behalf of the teachers and the Department of Education in Mysore I thank them very cordially for the acceptance of the invitation. On my behalf and on behalf of the teachers and other educational officers of the Mysore state I express our sincere appreciation of the very kind services rendered by the teachers of this place and the facilities provided by the organisers of the function for our stay and other comforts at Benares.

11. *Mr. S. Ali Akbar, Inspector of Schools, Hyderabad-Dccan:* I should like, first of all, to associate myself with the remarks which my friend Mr. Sultan Mohiuddin has just made with regard to the participation of the Indian States and the various communities in the All Asia Educational Conference. The organisation of the All Asia Conference was really a thing which the whole of India can well be proud of. I had the opportunity of attending an international conference in Europe in the year 1927. It was not the annual conference but rather the biennial conference of the New Education Fellowship. I can assure you the experience which I gained then was a rich one and it is to be hoped that the time will come when it will be possible to hold the annual conference of the World Federation as well as the New Education Fellowship in India. Certainly India has paved the way for that by holding the All Asia Conference in this country. In conclusion I should like to express the appreciation of the delegates from the Hyderabad State for the hospitality which was extended to them by the organisers of the All Asia Conference. The Hyderabad State has been associated with the All India Federation of Teachers' Associations since 1926 and from then we have been sending delegates to the annual

conferences of the All India Federation regularly, but never before did we send so many delegates as we did to the All Asia Conference in consonance with its importance.

12. *Dr. Ziauddin Ahmad, M.A., Ph.D.* On behalf of the Muslim Educational Conference I express my appreciation of the work done by this All Asia Conference and we are in full sympathy with its objects. I had occasion to be present at a large number of these communal conferences in these provinces and other parts of India and I always felt the absence of an organisation which might deal with the educational problem as a whole. When we sit in any communal conference we look at the problem from a communal point of view and the general outlook of the whole question is altogether forgotten. People in these conferences always ask whether a particular problem is or is not good to the community but I think this is a secondary question. The first problem that we should attempt is whether it is good for India and to discuss this question we have to come before the All Asian Conference

### III—COMPLIMENTARY RESOLUTIONS

I. *This Conference expresses its sense of gratefulness to the Governments of the Indian States for their gracious patronage, encouraging support and their adequate deputation of a large number of delegates to it.*

Pandit Iqbal Narain Gurtu, M.A., LL.B., moved the resolution: There are signs of a new life visible all over India and it is really of good augury for the future that the Indian States are joining hands with the residents in British India in the uplift of this country. There is no greater task than the work of joint comradeship in the field of education. Education is so closely connected with life that there is no reason why artificial distinctions should be observed between British India and the Indian States so far as our educational work goes. Their experiences will help us, as I am sure, our experiences will help them. The Indian States are alive to the necessity of coming into line with the progress that is visible in British India. The All Asia Educational Conference is particularly thankful to the Indian States for the help that they have readily given us and we hope that in future in this great work of national uplift we will work together. It is a great task to which we have applied ourselves and the glory of the future will be shared equally with residents of Indian States because our glory is their glory and their glory is ours.

Rai Sahib S. P. Sanyal, M.A., seconded the resolution: The day is not distant, we hope, when we shall cease to talk of two Indias, British and Indian. If the idea of the conference originated in British India, its success to a large extent is due to the co-operation and assistance that Indian India has rendered. If the Indian States had not sent up their contingent in such large numbers, if they had not contributed intellectually and financially as they have done to the conference, our success would not have been what it is today.

*The Resolution was carried unanimously.*

II. *This Conference appreciates the efforts of the Departments of Education of the various provinces in India in deputing teachers and administrative officers to partake in its deliberations and in bringing the Conference to the notice of all under their jurisdiction.*

Dr. Ziauddin Ahmad, M.A., Ph.D., moved the resolution: We know that education is a transferred subject and it is a matter of gratification that the

Education Departments come forward with liberal assistance in every educational movement. In all matters the Government may not go in the line which the public want them to go but from this support it is evident they are keenly interested in educational movements.

Mr. Abdul Rashid seconded the resolution.

*The Resolution was carried unanimously.*

III. *This Conference expresses its appreciation of the support of the various Universities of India in sending their representatives to it.*

Mr. H. N. Wanchoo, M.A., moved the resolution: If I may so term it, the first All-Asia Educational Conference is an intellectual aristocracy not only of the whole of India but of the Asiatic countries which have sent delegates to this conference. It is, therefore, not surprising that our universities which claim to train intellectual leaders and whose special function is to specialise in intellectual leadership, should have sent representatives in large numbers to this conference. There is another function besides intellectual leadership which they perform and that is this. Because of the wider intellectual horizon which they open up before men and thereby fellowship of their corporate life, they enable men to take a wider view of things and to live from nationalism to internationalism and thus produce the brotherhood of men and fellowship of human beings.

*The Resolution was duly seconded and carried unanimously.*

IV. *This Conference expresses its sense of appreciation to Chairmen of Sectional Conferences for their tactful guidance in conducting their meetings.*

*The Resolution was put from the Chair and carried unanimously.*

V. *This Conference congratulates Sir C. V. Raman on his brilliant achievement in securing the Nobel Prize.*

Prof. Gurumukh Singh, M.A., moved the resolution: It is the unanimous wish of every Indian that we should have an equal status in the world with any other nation and I believe that nothing can give us that equal status better than the achievements of men like Sir C. V. Raman. Sir C. V. Raman's achievements are already well known to you and, therefore, I will not take your time in reciting them. He has been one of the former presidents of the Indian Teachers' Federation and he is the only scientist in India who has won the Nobel Prize. We are often told that Indians are good at religion and philosophy but that they cannot achieve scientific success. But here is an example who has won recognition not only at the hands of Indians but at the hands of world scientists.

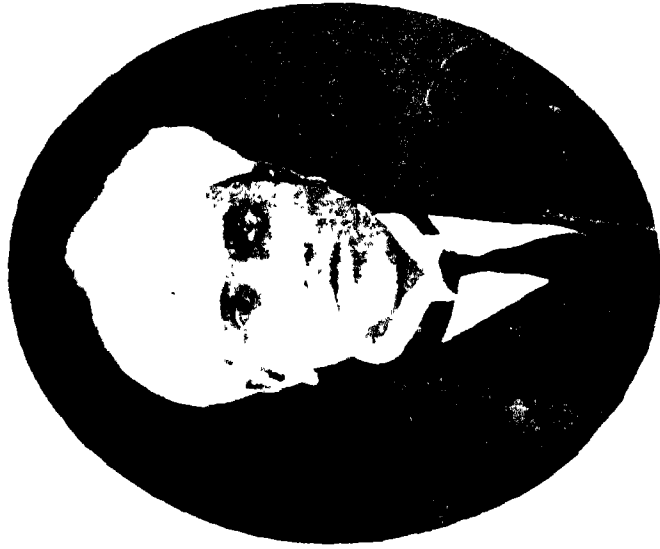
Pandit Gur Sewak Singh Upadhyaya, M.A., seconded the resolution.

*The Resolution was carried unanimously.*

Sir C. V. Raman, who is now 42 years of age, was educated at the A. V. N. College, Vizagapatam and the Presidency College, Madras. He had a brilliant career at the university and entered the Financial Civil Service in 1907. His writings in scientific journals attracted the attention of that eminent patron of learning, the late Sir Ashutosh Mukherji, who successfully persuaded him to sacrifice his official career for the sake of Science. Joining the Calcutta University







Sir C. V. Raman, F.R.S., D.Sc., Nobel-Lauriate in Physics.  
The greatest Patron of Teachers' Movement in India. He could not deliver his Public Address, as he had to leave India to receive the Nobel Prize in Physics. He is the Representative of India on the Standing Committee of All-Asia Educational Conference.



Pandit Ram Narain Misra, Secretary, Reception Committee.  
One of the front rank educationists of U.P. and a notable Headmaster and unostentatious worker **who** has a marvellous capacity for organisation.

as a professor, Mr. Raman, as he then was, found abundant scope for research in physics. He gradually acquired a high reputation in the scientific world both in India and abroad, and toured in Canada in 1924 and Italy only recently.

He presided over the All India Teachers' Conference in 1927 and over the Indian Science Congress in 1928 and delivered strikingly original addresses. He was honoured by the Government with a Knighthood in 1929 in recognition of his scientific researches.

Sir C. V. Raman has specialised in light—vibrations, molecular diffraction—and sound—music instruments and vibrations.

Sir C. V. Raman is the second Indian on whom the Nobel Prize has been conferred the first being Dr. Rabindra Nath Tagore.

VI. *This Conference records its appreciation of the spirit of co-operation and comradeship displayed by the non-Indian delegates and congratulates the countries concerned on their hearty and sincere response.*

Khan Bahadur Sheikh Abdullah moved the resolution: We are proud and feel honoured that representatives of great countries like Japan and China have come to take part in our deliberations. Today we have got the representatives only of some countries and this is not the whole of Asia, no doubt. But China is the biggest of the democracies in the whole world. It represents one man out of five of the inhabitants of this globe. However one should hope that this conference which is now concluding its deliberations under the auspices of the World Federation of Education Associations is indicative that the new spirit and the new era is at hand. Surely a day will come when people from Persia, Afghanistan, Iraq, Central Asia and Arabia will also be present.

*The Resolution was duly seconded and carried unanimously.*

VII. *This Conference records its appreciation of the spirit of sympathy and companionship displayed by the delegates from the various provinces of India and Indian States.*

Pandit Ram Narayan Misra moved the resolution: The Conference is coming to a close today. I must, therefore, thank you all, especially the ladies, for kindly taking the trouble of coming to Benares to attend it. I am not unconscious of the fact that your trouble has very much increased owing to our shortcomings. I know these shortcomings brought about some mismanagement also. I hold myself responsible for mismanagement. No one is to blame but myself. I had, nevertheless, the good fortune of being associated with a remarkable organizer like Pt. Sri Ram Bajpai, who is here with his lieutenants and souts, and with Mr. D. P. Khattry, a man of sturdy common-sense and practical wisdom. My friends in Benares have done their level best to make the Conference a success. While it was Mr. Khattry who suggested that we should invite to India the All Asia Educational Conference, it was the revered Vice-Chancellor of the Benares Hindu University, Pandit Madan Mohan Malaviya, who inspired us to work for it and whose presence here today has been hailed with delight. There were many who advised us from time to time not to hold the Conference when India was in a state of transition. It was feared that no non-Indian delegate may like to

visit India. But Pandit Malaviya always urged that even if one delegate came from abroad it was worthwhile holding it. Unfortunately at a later stage of our preparation we were deprived of his co-operation and guidance. This was a great disaster. His presence then would have attracted a larger number of workers; he would have welcomed you at the Benares Hindu University, the greatest monument of his untiring zeal and genuine self-sacrifice; he would have accommodated you in the beautiful and spacious hostels of the University; and above all, he would have been able to raise sufficient funds for holding this Conference, even on a larger scale. The collection of funds, at a time when there is financial depression in the country, was found to be difficult. The Reception Committee is indebted to Pandit Iqbal Narain Gurtu, Mr. Chintamani Mukerji, and Mr. Gauri Shankar Prasad whose long experience in public life has enabled them to learn, among other things, the art of raising funds also. You will be surprised to learn that all that has been done in this direction, was done practically in only one month. Mr. Dholakia of Dhanbad, Mr. Raj Bahadur Lal Mathur of Jaunpur, Pandit Ram Swaroop Sharma of Mainpuri and Pt. Shesh Mani Tiwari of Gorakhpur were each able to collect a decent amount. I offer my heartiest thanks to these gentlemen. But now that the time for spending money has come, I fear that the amount collected may not prove to be sufficient.

It was anticipated that the number of delegates would not be more than 2000 but the number that has actually come is much more. At the eleventh hour it was resolved that the Conference should be held under a Shamiana. It was, therefore, but a miracle that Rai Bahadur Lalit Behari Sen Roy put this Shamiana up, in such a short time. That he has done it so beautifully, is an evidence of his thorough practicality and earnest labours. The Municipal Board of Benares, with their Chairman Rai Bahadur Lalit Behari Sen Roy, their Executive Officer, Rai Bahadur Pandit Jagan Nath Mehta, their Medical Officer of Health, Rai Saheb Ram Swaroop Agrawal and their Superintendent of Water Works, Mr. P. Dastoor, with their staff, had full share in organizing this Conference. This Municipal Board contributed Rs.1,500 towards the funds of the Conference and the District Board Rs.500. His Highness the Maharaja of Benares not only graciously agreed to be our Chief Patron, but subscribed Rs.1,000, besides providing lodging and boarding to distinguished delegates. He has laid us under a deep debt of gratitude by taking the trouble of attending the Conference and personally opening it, especially when, of late, His Highness has not been in good health. Hon. Raja Sir Moti Chand took a keen interest in the affairs of the Conference from the beginning, as Chairman of the Working Committee. He is well known as a friend of all good causes, especially of education. He is our Patron, who not only subscribed Rs.1,000, but entertained the delegates at considerable cost, besides giving his valuable time in attending our meetings. I may here mention that His Highness the Maharaja Bahadur of Tehri by subscribing Rs.1,000, their Highnesses the Maharajas of Bikaner, Kotah and Dhar, Raja Bahadur of Padrauna, Maharaj Kumar of Vizianagaram and Seth Ramji Karmanji of Manbhum by contributing Rs.500 each, have become our Patrons. The U. P. Government has paid Rs. 500, in addition to Rs.550 which was received by the Convener of the

Exhibition Committee, for which we should thank the Hon. Minister of Education, who was also kind enough to attend the Conference. The Exhibition owes its success to the powers of organization displayed by Mr. Wanchoo and those friends who have co-operated with him in this great work. Mr. Mackenzie deserves our thanks for kindly coming to Benares to open it. The Chairmen and the Secretaries of all the Sectional Meetings and the various speakers who took part in their deliberations deserve our most sincere thanks. But for their co-operation and guidance, the Conference would have been a mere show. It is true that some of the papers submitted to these group meetings were not of a high order, but it is also true that some of the public speeches and papers were of a very high intellectual level. This is the first Educational Conference in India which has attracted a large number of delegates from all the Indian provinces and also from four countries outside India. The contribution of the ladies to its success has been very great and they deserve our special thanks. I am beholden to the organizers of the Muslim Educational Conference for their spirit of comradeship, to those who placed their buildings at our disposal, and to those teachers and other friends who helped us in many ways. In the office work the assistance received from Mr. Pyare Lal Srivastava and Pandit Yajna Narain Upadhyaya was most valuable.

Ladies and gentlemen, I conclude by requesting you to pardon us for our shortcomings, which have been many. My only consolation is that such mistakes are sometimes made, as I know from personal experience, in foreign countries also. There also the loud speakers fail, the rooms in which lectures are announced are abruptly changed,—the accommodation provided proves unsatisfactory, (although for almost everything there a payment is made), and the attendance in sectional meetings is thin. I have begun feeling that in public life, sometimes, the happiest man should be one who is criticized most. I am happy because the Conference has after all been an accomplished fact, happier because it evoked widespread response, and happiest because I know, you have forgiven us in spite of the mistakes that my fellow workers and I have made.

Mr. Gauri Shankar Prasad seconded the resolution.

*The Resolution was passed unanimously.*

VIII. *This Conference conveys its sense of appreciation and gratitude to the local Reception Committee, the volunteers and the workers for their cordial welcome and admirable arrangements.*

Mr. K. S. Vakil, M.Ed., moved the resolution: These friends have most strenuously endeavoured to attend to our comforts. They have provided suitable and comfortable lodgings, they have made nice arrangements for our food and for our recreation, they have done everything possible, everything imaginable, to make our stay pleasant, to make the conference proceedings lively and to make our attendance at these proceedings as comfortable, as happy as it could possibly be.

Mr. C. Krishnaswami Rao, Mysore, seconded the resolution: It is superficial on my part at an hour like this to take much of your time to speak a good deal about the great work done by the scouts and also by the organisers of this

conference. But I want to apologise to some of the officers who have been responsible for this organisation. I came to this conference a day before the scheduled date and not knowing the magnitude of this whole affair I was a bit anxious as to how thousands of people can be accommodated in this place and what arrangements would be made for the accommodation of delegates. The first thing I did was I went to Mr. Sri Ram Bajpai. Not knowing that he was Mr. Bajpai I told him so many things, that he should make such and such arrangement for the accommodation of delegates and also for providing convenience to them. But after the conference I now find from the amount of work done what a great mistake I actually made in forcing myself on Mr. Bajpai and giving him instruction. Therefore in the presence of all of you I openly and unconditionally apologise to him. I have been for a long time giving trouble to Pandit Ram Narain Misra, having been in correspondence with him for more than three months. After coming here I wanted to know who he was and I think a number of people here were more or less in the same position as myself but I also believe that some of you first saw him only when he came to the platform. I keenly realise that he is an ideal secretary. A secretary is not a person who is always conspicuous with cards and badges. But he is always a person far behind, unknown to others, but getting the whole machinery at work. Such a secretary has been Pandit Ram Narain Misra. I must also say that Mr. Khattry deserves a good deal of our thanks for the remarkable organisation that he has brought into existence.

*The Resolution was passed unanimously.*

IX. *That a hearty vote of thanks be recorded to Prof. S. Radhakrishnan for his able services as the President of the Conference.*

Prof. S. V. Puntambekar moved the resolution: No President could have conducted the proceedings of this conference who had not been a philosopher and without a philosopher of such varied ability it would have been really impossible. Politicians can never come to fundamentals or universals underlying the various movements which manifest themselves in the social and civilised life of man. Professor Radhakrishnan taking his stand on a high pedestal of philosophy and going to the roots of human problems made those fundamentals as our guide in the deliberations of such a vast continental conference and therefore it is my pleasant duty to propose a hearty vote of thanks to him.

Mrs. Nanjamma from Mysore seconded the resolution.

*The Resolution was passed unanimously.*

#### IV—WELCOME TO PANDIT MALAVIYA

By PRINCIPAL P. SESHADRI, M.A.

*President, All India Federation of Teachers' Association*

I wish to convey the great gratification of this conference on being able to welcome Pandit Malaviya this evening. There is perhaps no name dearer to this great assembly than that of Pandit Malaviya. He has numerous claims on



Pandit Madan Mohan Malaviya, Chairman Reception Committee and Vice-Chancellor of Benares Hindu University. He was given an ovation at the closing session of the conference.



our affection and homage, from whatever aspect we look at his numerous activities, whether we think of him as a great Hindu leader who embodies in himself some of the finest principles of our ancient faith and who has been one of the most glorious exponents of Hinduism in recent years, or we may think of him again as an illustrious political leader who has presided over more than one session of the Indian National Congress and who has been a great centre of electrical energy for the political advancement of this continent.

But on behalf of this conference I am anxious to lay stress on one aspect of his great achievement—the creation of the Benares Hindu University of which we are all so proud. Dedicating a small book of mine some years ago I ventured to say that Pandit Malaviya was trying to recall the glories of ancient Benares by creating the modern Benares Hindu University. On behalf of this conference I convey to him our great affection and homage on being able to see him on this occasion and I wish him long life and prosperity.

#### V—FAREWELL ADDRESS

By PANDIT MADAN MOHAN MALAVIYA

*Vice-Chancellor, Hindu University and Chairman,  
Reception Committee*

I am deeply grateful to you for the very kind and cordial welcome which you have given me. It has been a matter of sincere satisfaction to me that I am able to be in your midst before you have dissolved the session. I am sorry I am still so weak that my doctor would not permit me to come here without extorting a promise that I would not speak beyond a few minutes. I hope you will accept my assurance that I am deeply grateful to you for the very kind welcome you have given. I had hoped that I might be able to take part in your deliberations but it was willed otherwise. I am not sorry for it because we have to do our duty in whatever sphere of life or in whatever position we might be placed. I can only say this.

The first All-Asia Conference is a matter of sincere satisfaction to all the peoples of Asia and in fact to the whole world. This All-Asia Educational Conference has thought of tackling the great problem of education, a problem which is at the root of all problems, a problem which is at the root of all progress, and I hope that we have benefited a great deal by the interchange of thoughts which has been going on for the many days that you have been here. I hope this conference is a harbinger of future conferences of a like character. Though your gathering has been great and I am glad to find you have attracted very many distinguished and experienced educationists I hope that in future years we shall have the pleasure of witnessing even greater gatherings and be able to record even better work than we have been able to record this year.



### **Task Before Every Educator**

There is much that we have to learn from each other. Education is not the monopoly of any race or community. The problem of education is the problem of humanity. And how to shape humanity in future, how to change humanity's ideas into those of harmony, peace and good will, is the task that lies before every educator. What has been going on is the result of greed and jealousy and thought of dominating one people over another. All that has been responsible for the amount of misery which it is difficult to imagine, but I hope that the time is fast approaching when all these matters of violence, ill will, hatred, domination and jealousy shall be matters of the past. (Hear, hear.) I hope in future every man who deserves that high name and who has been blessed by God by that dignified position in the creation will endeavour to the best of his power to promote peace and good will among all men and among the whole world in order that all should enjoy to the fullest measure the great gifts which God has blessed mankind with.

### **Ideal of Future**

• There is enough that God has given us and more than enough for the peoples of every land to be prosperous and happy in their own lands and contribute to the prosperity and happiness of their environments in other lands. That is the ideal of the future and I hope this conference will help us to organise our work in such a manner that all schools shall be teaching certain lessons in common to all children of mankind, that hatred and illwill shall be banned, that jealousy shall find no place in the work of men in any country and we shall all be feeling gratified with the progress which is achieved by our brethern in other parts of the world. The time is fast coming when even nationalism will not satisfy the aspirations of mankind.

### **Nationalism and Internationalism**

Nationalism is good so far as it aims at happiness of the nation with which we are concerned but internationalism, peace of mankind, progress of mankind is our essential aim and brotherhood of man which has been talked about a great deal has to be brought about in reality in our relations with all mankind. That is the task that lies before us. Let us apply our minds and devote our energies to this great task in the confidence that God who has given us so many gifts and who has above all given us this great gift of intelligence and speech would help us to realise the very best that he has made us capable of. By promoting the prosperity and strength and power of our own country we shall feel great satisfaction, but we should also feel equal solicitude in the prosperity, power

and happiness of all countries, great or small. This is my humble prayer and I hope you will accept this expression of my wish for the good of all our fellowmen in the world. I thank you once more for your very kind and cordial welcome. (Loud and prolonged applause.)

## VI—CONCLUDING REMARKS

By MR. K. M. WONG OF CHINA

On behalf of non-Indian delegates, specially of Chinese delegates, I thank you for your liberal hospitality. We have been here only for a short while; we have seen more things in these few days than if we had stayed for one year. This assembly is a wonderful gathering. I have never attended a larger conference so well attended than this one. Moreover in this conference we have come to know more of you, of your problems, your desires, your aspirations in the field of education and in other things. In China we have the same problems as you have in education and in other fields of life and that is the reason why I decided to come to this country. I also realise that there is no other country save yours that has so many problems similar to those of ours. In short, we are fighting for the same thing in our country.

As I walked through your Exhibition I saw Dr. Sun Yet Sen's picture drawn by one of your people. I can tell you that your leaders Mr. Gandhi and Mr. Malaviya are known to our people as Dr. Sun Yet Sen is known to you. I hope, when I go back to my country, I can tell my people of what I have seen at this conference. I can assure you that in whatever effort you may make, you can always count upon China as a friend.

I hope that our next conference would be held in China and that you will send a larger number of delegates than we did and we shall have the pleasure of welcoming you then. In conclusion I may say that we have had a very successful conference as all the resolutions, that you have passed, show. We hope that whatever we have decided to do at this conference will be actually carried out in the future and we hope that this conference would always stand for the unity of all Asia (hear, hear). We hope that all Asiatic peoples because of this conference, would come to know more of each other (hear, hear). I thank you all for all the facilities you have given to all those that have come to Benares and I hope every one of us, in going back to our own place, will carry on the spirit of this Conference (loud cheers).

I now declare the Conference dissolved.

# IX

## THE THEORY AND PRACTICE OF EDUCATION

### I—IDEALS OF EDUCATION IN ANCIENT INDIA

By DR. ANNIE BESANT, D. LITT., P.T.S.

#### 1—Introduction

By PRINCIPAL P. SESHADRI, M.A.

Ladies and gentlemen, I shall not presume to introduce Dr. Annie Besant to the audience for the very simple reason that she began her public life long before I was born into this world. As the founder of the Central Hindu College which has now developed into the Benares Hindu University, as the President of the Theosophical Society which embraces the whole world in an organisation of universal brotherhood, as a speaker and writer of international reputation, Dr. Annie Besant has numerous claims on our affection and respect. Dr. Annie Besant has been unwell and you will, therefore, kindly preserve absolute silence if you wish to have the privilege and the inspiration of hearing her speech on a subject on which she is such an eminent authority. On behalf of this conference I request Dr. Annie Besant to speak to us this evening.

#### 2—Dr. Besant's Address

Friends,

I must begin with a word of apology for keeping you waiting. I started in plenty of time, but it was very difficult to get through the crowd and finally I had to get out and to walk. Now I am not quite as good at walking fast as I used to be perhaps 60 years ago (laughter).

I am to speak to you on a subject which concerns every nation to the very largest extent—the question of the ideals of education which that nation follows. What can be done in the case of a self-governing nation may be seen from the case of Japan. Japan educated the whole of her people and kept it up steadily. Forty years ago she began and now the whole nation is educated and the young ones, of course, are trained from the very beginning in schools of their own shaping. The remarkable thing about Japan is that she sent out some of her cleverest men to Europe in order to examine the way in which education of the young was carried on in the different countries. They made a very careful report and placed before their people what they had seen in the western countries, and suited themselves in what they picked out of that in order to build an educational system of their own.



Dr. Annie Besant - President Theosophical Society and orator of international reputation - She delivered a thought-provoking Public Address on the ideals of Ancient Indian Education.



As I just said, in forty years they had educated the whole of the people; and after that, of course, as children came gradually on, the work was comparatively easy. One great advantage that they had and we have to remember that, is that the children were instructed in their mother-tongue. They did not have, as we have had so much in India, to learn a foreign language in order to obtain education. I say that because the very short time, in which Japan was so successful, has that behind it which we have to remember. Until comparatively lately there has been and there still is to a very large extent the use of a foreign tongue, English, in the education of the children of India, so that our young people have had to gain their information through the medium, largely of a foreign language, and had to master that language to some extent at least before they could begin their education.

You have there, one of the great difficulties with which India has been confronted—one of the very many difficulties which surround the progress of this country. So it is perhaps well that you might start fairly in your judgment to realise that as regards India herself her ignorance is of exceedingly modern growth. I find, for instance, the testimony and I am preferring to give it from an Englishman, a traveller in other lands, rather simply to state the fact. Dr. John Mathai in his *STUDY OF VILLAGE ADMINISTRATION IN BRITISH INDIA* said that "when the British took possession of the country they found, in most parts of the country except in western and central India, that there existed a widespread system of national education." Most of these is taken from a report made to Parliament by a member who was sent over here. Then we find that even in 1838 the results of an enquiry were published which had been made in typical districts in Bengal. He says that they found—I am translating the words used into English—that there were what we should call high schools and elementary schools attached to the temples and to the Masjids, that is mosques. Colleges, he said, were found in all the large villages as well as in the towns. The age of the scholars was about 5 or 6 years to 16. Then, he says, the curriculum included reading, writing, elementary arithmetic, accounts either commercial or agricultural or both. In these village schools, elementary education included multiplication tables not only twelve times twelve as in England but up to 20 times 20. From that time onwards you find a gradual, rather slow disappearance of the system of national education existing when the British came into authority so that England found in India an educated people and she is accountable for the lamentable condition of things that followed, where you find it described too truly, unhappily, as the most illiterate people in the lower social class except Russia. This is one of the difficulties that we have to face and those who most desire to help India in the method of education should try their utmost to restore the vernaculars of India to their right place in Indian education.

One thing, however, India did gain from England, at least among her elder people, by some of the literature that she brought to India. For it was largely by reading that literature, some by reading the writings of Milton and others by many great English writers, that she was able to find out how much she

might gain from learning the English tongue, although that was certainly not the object which England had before itself. For it is, you must remember, in English literature that you find some of the noblest literature in connection with FREEDOM whether it be political or religious. The result of that was, that this idea of the right of each human being to freedom for himself and the unfairness and the wrong inflicted when freedom was denied, played a very considerable part in the result of the higher English education of the youths who were attending the colleges, and so brought among them very stimulating effects concerning the education of their own people.

As I just said that in some of the districts which were examined as typical you find the schools and colleges very very scattered, so that you begin to realise that one of the most unfortunate results of the connection between India and England was that the masses of the people fell into extreme ignorance, losing their own colleges which were said to exist in all the large villages as in the towns, that the age of the scholars was from about 5 or 6 to 16 and the curriculum included reading, writing and elementary arithmetic. In the village schools we find that even little children there learnt to multiply 20 times 20—that was the highest mathematical multiplication and it has left a very remarkable result even down to the present day, where if you ask an Indian boy a question to which most of us would require paper and pencil to find an answer he will give the answer in a most extraordinarily short time.

Then the next point to which I want to speak to you on this subject, is, that you have to try rather to translate the ideals of one country into the language of another and modify those ideals by the nature of circumstances with which you have to deal. One of the most fruitful ideas, I think, that we can have with regard to a nation is to learn that a nation taken as a whole is an individual that just as many cells go to make up your own tissues and all the organs of your body, so every nation has its own individual character as a whole and has to be studied from that standpoint, and not simply as though it were a kind of general mixing up of very very different types in a crowd, that it has its own national character and that its political and social forms must be adapted, if they are to be helpful to another nation, to suit the nation into which they are brought.

One of the great marks of the advancing growth from the standpoint of evolution, just one of the numerous benefits that we have from the study and acceptance of evolution, is, that a nation is as much an individual as a separate human being, that there are national types, national sub-types, and that one of the most important reasons for the freedom of each nation is that you have there really what you may call a mental and moral character which is national and does not belong only to individuals, that the nation acts as what we call an individual in impacts that it receives and also in those it gives. Now looking then at a nation as an individual, you will begin to realise what evolution means for a nation, if you will take a very much simpler case and compare it with that very very simple creature called an *amoeba* and with that very complicated creature that you call a man. Then you will find, the great agency in this

difference is that of making special parts adapt themselves to the new organs in the body. Take the amoeba for the moment and you will find that it does not search for food but whenever something touches it—I was going to say it swallows it, it has only got a general surface—it takes it: any food it finds useful it digests it, as we should say so: it has no digestive organs, it assimilates it and it becomes part of itself. When, however, you come across to deal with man, you find that he has developed a special organ for the various kinds of contact which he comes across in the course of his life and he is able to develop a new organ if something comes into contact with his life which he desires to make part of himself. In fact, evolution very largely consists of what you may call this differentiation of organs using a particular part of the body for a particular function, and the vital importance of that idea is that it is not the matter of which a body is composed which governs the development chiefly. It is the life which is embodied in the form which is the active agent in the changes that are brought about.

Perhaps you will probably know that I am really an old woman to have recognised these theories in the course of this long life. At one time I was what was called a materialist, that is, one who sees in matter what was called by a great scientist, Tyndall, that we have to learn to look at matter as containing the germs and the potency of every form of life. Some thirty years later that maxim was entirely reversed by another great thinker—Prof. Huxley. As I happened to attend some of his lectures, I asked him whether he could give me any clear idea where it was that consciousness began, and whether it began in what we call matter or what we call thought. In the first case, the great scientist used the phrase "the brain produces thought as the liver produces bile." You would not today find any one who would be likely, I think, to repeat that statement. There is still a very considerable discussion as to which we ought to look to as the stronger agent in evolution. But the agency came to the side of life; that it is not matter that under certain conditions produces life; it is life, as another great scientist called it, that is the moulder and the shaper of matter. And that profound difference between the past of science and the present has modified the whole of our conceptions of the relations of what we call matter and life. We now see in life the changed agency which moulds matter into a mere form suitable to express some quality of the life which is seeking an organ for expression, and that perhaps is one of the profoundest changes that can possibly affect a human being.

Then with regard to education we want to decide what we want to do with this education we are talking about, what it will do. Is an educated person to produce more than the uneducated? To that there can be the answer which was the very reverse that has been given by science and this was stated in the words I just quoted that life is the moulder and the shaper of matter. And so we must shape our education with a definite object in view and that object in view, I submit to you, should be the making of the youths to be, as it were, of the good citizens. That should be the object which a nation should set before itself. Choose the methods, choose the lines of thought which will



make your children or rather lead your children into the line of development which will make each of them allowing for all the differences of combination, the good citizen in his native country. You must begin, I venture to suggest, with the immediate surroundings and not with some far-off ideal, which does not present itself so often as to be able to create a habit. It is the little things of life that create habits, they continually pull us. Therefore it is vitally important that in our education we should consider what are generally looked upon as the smaller things in life and not be waiting for great opportunities which will only occur probably at long intervals of time. If we decide that the object of education is to make a good citizen then we have to take up the next part of the question "how do you propose to carry on with creation?" My answer to that would be by developing the quality of helpfulness, of service, in the little everyday things of daily life. Do not wait till a great opportunity comes—to put service in the front, because then you will not be trained to seize the opportunity. Begin to serve where you are, in your family, among your friends, make it a habit to look out for opportunities of service and to seize those opportunities, however small, whenever they occur. It was said by a very great man speaking of himself to those with whom he was working, "service in the little things of daily life counts as much with us as the so-called greater services." Knowing that the speaker was wise I said to myself to find out "why that was the keynote of his judgment". There came the result that have been just described. Because the little things that are happening continually, you make them a habit of service till it becomes automatic, and then you will have no more trouble with it. You will find that the result of that will be rapid and palpably rapid mental and moral growth. I will tell you an example of what I myself gained in practising in this manner. I began life with an exceedingly hot temper. I used to lose my temper in a most violent way. One day, before I had heard of Theosophy, I felt so angry with a person who irritated me that I had a mental feeling that I should like to kill that person. That frightened me. It seemed to me that a thing like that, a thought like that could come into my mind. The irritability which produced it must be a very very serious matter and that the cause of trouble must be changed into the reverse and practised in the everyday race of life where the opportunity for service was numerous on every side. Some of you may happen to be scouts and they will remember that a part of the promise of the Scout Law is to do a good turn every day—not to be always doing good turns continuously—just to do a good turn every day, and the man who drew that precept is one of the wise men who knew that the steady continuous effort in small things was the way in which great results were ultimately achieved. I tried this remedy on my own particular defect of irritability. I set about to do hard work not to think of irritability. You must never think of a thing that you do not want to produce which is a very very important precept in self-culture. Knowing that I was very irritable I was on the watch. First of all my irritability broke out. But I noticed that it broke out. After some time by constant effort and failures, I found there was a tendency to begin to think of the opposite virtue—

patience—in this particular case to cure irritability. Then with that sort of one-pointed effort, through continual practice, having made the rule whenever I felt irritable I would think of patience, I tried to cure my irritability. I found that after a little time I made plenty of mistakes. Still I continued until that method, that idea, that habit became habitual. Then I went a step further—to sit being calm, to send a good thought to the person who would have made me irritating. You must do that one thing after another until you find that you are replacing your faults with a definite virtue, the opposite of each. It is a rather wearisome business. But if you will kindly take the trouble in this way, you can eliminate the undesirable thought and replace it with a desirable thought until at least the thing becomes habitual, and then it is only if you notice that the habit is weakening that you really begin to remember it again, a matter really of a few days if you do it at once.

In the building up of character we use what we call "ideals" as the words show. If you strike off the "I" you are dealing with ideas, thoughts. You begin practically to mould yourself a great maxim which you will find in many religions and that maxim is that thought is your creative power; and whenever you think about the fault, at once replace it with the thought of the opposite virtue; and if you will patiently do it for some time against the discouragements of very many failures, you will find that you are building up and as an automatic result the virtue that you desire shall replace the fault that you were determined to get rid of. Where there is a tendency to recur to the old habit what we really want to bring as a motive power, constantly at work, is this patient constant toiling away at the small things of daily life—you can leave the big things to themselves. If you have the habit of service, you will at once spring forward the moment it presents itself. But it is the little things of life out of which, you can build your habits and so may gradually build up a fine and useful character, serviceable to those around you as well as peace-giving to yourself. That I think is, perhaps, one of the reasons why so much stress was laid by the Christ on the habit of service. It is a most effective stimulus that may be applied, because life is more or less for him a moulder into the effort to reproduce characteristics that he showed, and if you desire you will probably do. Having constantly to build up a character so to speak, you can trust that it does not break down at the critical moment. You can do so if you will only realise that one great thing, that thought is our creative power. Therefore never think of the evil and always think of the good; and as that habit is formed you will find work becomes much more beautiful, much more peaceful, much more full of calm and happiness.

It is not, however, those results that you are working for, it is the service you can render which are really the agents in your life. If you want not only to build up your own character but also to try to take your share in the building up of what may be called the body politic, the body social, still the method is the same. Utilise thought for the continual effort to improve not to hinder all that is desirable amongst us. The great man that I alluded to before, once told me that the Chinese taught their children when they are very very young

to take one thing at a time and learn it. I asked him what one thing at a time meant. He said, say, sitting on a chair the child can determine to sit upon a chair so many times, no more and no less in a day and gradually the child gains the power to concentrate on a thing, to use that power of concentration for the helping, the happiness of others and automatically to do a great many things that most people do with deliberate thinking. People sometimes say to me, "How do you get through a lot of work in a day?" My answer is I do not really work, I have taught my mind to do the work I want. That is really to remember a thing. You can do that. You can utilise the laws of nature in order that nature may quickly do for you what it would take a long time to bring about without nature's help, and in that way if you would try to experiment for a short time you will learn, that to know a thing by your own experience is far more valuable than the acceptance of a thing on authority. Suppose, however, there is some kind of knowledge which you find yourself unable to accept. Then it is perfectly reasonable to accept the statement of some one who is an expert in a particular line of thought in which you desire to develop that capacity. You are always inclined to remember, to exaggerate while you are taking one particular method. If you think about a particular line by deliberate effort to concentrate, you will find that after a time you may establish that habit of thought that will take up very many things.

In the evolution of body and mind you have to attend both to the material and to the non-material side. I mean by that you must bring to bear the recognition, that laws of nature exist everywhere around us, that we ought not to waste our time on what is called repentance. It only adds to the wasting of time. It neutralises every action. If you find you have made what is called a mistake, you may very well take that sensible statement of Henry Ford, the great maker of motor-cars, when he said to a reporter "I never made a mistake." The reporter apparently took him to be a conceited man and asked him, "You have never made a mistake?" Ford added, "Nor have you." The reporter was puzzled because he had made a great many mistakes. Then Ford gave him the reply, "Why do you make a mistake? Because you had no experience along that line of action, and not having experience is a new condition of things and you considered that you blundered in this. On the contrary do not think of it as a mistake but think of it as a new experience." It is really a most helpful and useful thought. Do not waste time in dreaming over the past. Because you cannot change it, you had better utilise it. You say I shall not do it, I have not the experience of it. You take it quite cheerfully. Do not make more fuss of what is called repentance. You simply note it, take care that you will not do it again. You have again a valuable piece of experience.

One object which seems to me as the most useful part of our mental peace is the forming of a harmonious community, and as far as possible we can contribute to that harmony if we can get a certain number of people to think in a friendly way of a difficulty and unite their efforts to remove it. You can definitely think over your object: What is it that you most want to bring about in life? What is it that you think the valuable gain that you can make?

Think over that fairly, frankly with your very best thought and power and strengthen it so far as you can by your will. I think you will have the same experience that I have myself had for many years if you steadily set an object before yourself. It is because you think it beneficial you are eager to attain. You will then find that you gradually become a more and more useful member of the society you are in, and in that way you contribute that essential effort after a long end by united efforts which can conquer practically any difficulty. You utilise the laws of nature, which are surely, as far as we know, said to be invaluable by learning the results of each and then balancing against the other where you want to neutralise some undesirable forces. You then have to conquer the science of conduct which is the standard to your own line of thought, your own habits in the circumstances that surround you, and you may become an active agent for good to all that which encircles you. Utilise all that you know to learn of something that will be more helpful to those around you and then you will find yourself becoming what is sometimes called a benediction to those amongst whom you go. Your presence seems to help them, your very presence seems to stimulate them and to urge them also to follow the path which to them seems the best for their character. And if we all unite in that great desire to serve, not to work for what we gain but to work for that which we can give, then we shall be, I think, coming to a point where society shall really be harmonious, and therefore by effort all the discords will be resolved as the musician calls it when a finer and more magnificent cord is added to the discords that were introduced.

### 3—Felicitations to Dr. Annie Besant

BY PRESIDENT S. RADHAKRISHNAN, M.A.

As I listened to the most inspiring and instructive address which Dr. Besant has delivered to us, the great saying of Solomon came up to my mind, "the eyes of the fool are on the ends of the world." It is the fool who always thinks of reforming the universe, the really beneficent man who is imbued with that idea will try to alter the local conditions, will concern himself about his immediate environment. If each individual transacts in that manner, that is the surest way of reforming the universe. It has been said the improvement of the soul is the soul of all improvement.

Ladies and gentlemen, I think the first session of the All-Asia Educational Conference has been really memorable by the presence of Dr. Besant with us and by her inspiring and eloquent address which, even at this age, she has been able to deliver to us. I offer to her on behalf of the conference our most cordial thanks.

## II—CHILDHOOD: THE FORMATIVE PERIOD

By PROFESSOR R. K. KULKARNI, M.A.

*Victoria College, Gwalior*

I am sure some of you are frightened by the psychological heading. I ask you whether you hold with the western nations the idea that the child is only

to develop into a good citizen of a certain state, or that the child exists for the home, or whether the home exists for the child in order that the coming man should grow to the full height of its individuality. That is a great problem for ancient as well as modern times. Aristotle takes survey of different states and he and other great ancients in the political field think that the individual exists for the state. The tables have been turned since then and now our leaders in the political thought think that the state exists for the individual and that the state has got to provide in a variety of ways for the full development of the individual and for the individual to grow to his proper height. I ask you whether you are going to be content with giving to the world only a good citizen or you want him to rise to the full dignity of his spiritual heritage.

That naturally brings us to the next question of heredity. In the modern world the problem of heredity has almost become tyrannical. Five years ago was published the momentous book "Revolt Against Civilisation" in which the author quotes example after example to show that it is the germ plasm that bears the future of man, and all kinds of civilisation, whether they are performed by the school or by the state, are all to no purpose. The environment, i.e., what the society, what the religion, what the law does for the man, comes to nothing. It is just a fragment of an integer while heredity comes to 99 per cent. But, contrary to this, American psychologists have been experimenting, and a great psychologist of the Southern Californian University has summarised the results of psychological research. He says there is heredity no doubt, but if heredity forms one side of the triangle, let us say the base, the environment forms two sides of a triangle. Just as on one base you can have a number of triangles; in the same way by changing the environment the total product of heredity and environment together could be made as grand as you possibly could. The psychologists, especially those who have been experimenting in education in the west, invented a doctrine of national heredity and Edmund Holmes ultimately comes back to the eastern theory. He says that there is in the east a belief in the reincarnation of man. Dr Arundale, while he was in charge of the Central Hindu College, came into contact with a number of small boys and big boys and he tried to understand them according to their different temperaments, according to their past. Then there is another man in the Theosophical Society, Bishop Leadbeater, who by means of his clairvoyant vision has been able to penetrate into the hearts of only some. But that had no educational value. It was only a truth given by one man about whose powers we had got no evidence. Now this truth is of educational value. A certain child comes and in America you send that child to a number of experts who make their comments and submit them to an authority higher than them. We do not have such research but I am confident that research will come about and before this century is over we shall know that not only environment, not only heredity, but the individual past of the child is a thing that will have educational value.

Before you go away from this conference I want you to take just three

hints with you. I am purposely avoiding the psychological detail about the formative period. We take it for granted that the formation of the child is not only physical, not only built up of the nervous system but also the emotional response to the environment and intellectual assimilation, intellectual reaction and intellectual realisation till at least some kind of faculty is finally established in it. You may be a graduate in mathematics in the university but by your own choice you may be a great musician. We generally think that in the home or in the school the child is a plastic matter of which we can do anything. Psychology tells us that in so thinking we are totally wrong. The child has an individuality that is out to gather experience. From its very first cry the child has begun to learn to respond to the environment. When I went over to England and America I found the ladies there understanding this law and using that from the very first day to create right habits of regular food, giving only at certain intervals and not when the child cried, as well as developing habits of excretion at the mother's command.

The first item in regard to the mother law is the habit of punctuality and regularity and the habit of restfulness which, I am very sorry, is unknown to India, Indian parents and Indian children. As regards restfulness I shall narrate one of my experiences. In Edinburgh I went to the house of a friend. His wife wanted me to see her little children at 6 p.m. and she took me there. I found in three beds three children, one six months old, another 2½ years old, and the third a little lady of 5 years. All of them were wide awake. But there was no noise, there was perfect silence in the home, and the mother introduced me to the children as their uncle. They looked rather curiously at the black type of their uncle. (Laughter.) I began just to address the children and the mother made me a sign and said, "No Kulkarni, mother-law must be obeyed and they are not supposed to speak at this time." I had to obey her and the children had to remain quiet.

I was the guest in another home and there was a boy who began to cry at 8 p.m. when our dinner was just about to be served. An American lady had come to assist the hostess and when the child began to cry her heart had melted and she actually said to the mother—"The child has cried for too long, why don't you go up and soothe him?" The mother said, "No. He should realise that he must not demand certain things by going into a temper or crying for them." When I heard this reply I thought that a guest should not waste his words and I kept quiet. In the morning the little fellow came there in a jolly mood and the mother was very firm. The western people understand what the inner man wants, they understand how the outer man of the body is to be moulded in order that, during this formative period, the right habits may be formed.

I have given you these examples in the hope that you will carry this mother-law home and ask your wives to exercise law and order. This is my first message.

The other thing is called Quiet. Give quiet to your children. I have circulated a pamphlet written by Miss Isabel Robertson giving her experience

of the treatment of babies in New Zealand. The New Zealand Government has made so many experiments and there comes the dictum to India from New Zealand. "Your children should have complete rest between their meals and neither elders, nor relatives nor friends, none of them should interfere with the children." We like to do all sorts of things to please the mothers but the New Zealand experiments have shown that such things will harm the children's nerves.

There is a second kind of quiet on which I insist and that is the quiet to which Wordsworth refers in his Ode. There is an atmosphere about your child and I want you to study it. Even when he is a young man he is the priest of another. Sometimes we think it is our duty to punish the children and we are more rough than it is necessary and for the whole of a child's life a complex is created, which psycho-analysis says creates mental and physical disturbances which can be removed afterwards only by analysis and proper treatment. These are technical things and I want to put them in a popular way. See that you don't come down upon the children. See that you are not rough to your child. See that you make only suggestions to your child.

There is a third sense in which we have got to respect the quiet of the child. And what is that? The child is living in a world of its own. Mark your little children up to the age even of 10 or 11. They are living in their own world. Your children may be very fond of you but as soon as they get their equal in age they must go together. They are living their own life. We either want our little children to be like ourselves or to be Gandhis, to be great heroes, because we have got plenty of conceit and vanity in ourselves. We want our children to think of marriage before it is time for them to think about it. So in all kinds of ways we interfere with them, we are intruding upon them. So please take away from this conference the message that you are not to disturb the quiet of your children.

The next message is this. When you are impatient you cannot control yourself, you want to throw the blame on your child. When anything goes wrong you want to beat your child, and I am the man in India who has become notorious for his antipathy for the corporal punishment. We feel inclined to beat children. A teacher is considered to have no parental affection at his back and fathers know it is desirable to turn to the teacher for corporal punishment. Some of the teachers think that in certain cases at least headmasters should have the privilege to inflict corporal punishment. When a headmaster wants to do it I ask him to think about it dispassionately, calmly, quietly and cool-headedly; he should think for at least 24 hours, before doing any such thing. I have challenged several headmasters when they have decided upon punishment just to allow that question to wait for 24 hours and after that period they have found that it is unnecessary. Parents have loving hearts for their children and so it comes to this, that they beat their children out of love for them. But they do not know that that beating nips a flower in the bud and kills the child's initiative. I have seen some children who had insulted their teachers being now very successful civilians and occupying other

high posts in life. As teachers perhaps we don't see the greatness in our children. When that latent energy does not find an outlet it comes out by wrong ways and the child does things which are contrary to school law and to our conception of what is right. Many of these things you can understand by study yourselves. Whether it is in the home or in the school, when it is a question of giving a dose of fear, you go into a dark room and go to sleep if you can. Refuse to administer a dose of fear because modern psychology says that if a man is to grow to his full height this kind of cutting is not to be allowed.

The last hint is we want our children to keep quiet because we are pre-occupied with something else. It is the tragedy of the present day education that we give certain things to learn for which we don't care at all. What we call play is work for children in which we can concentrate to any length of time, but as soon as schooling comes we can't apply our mind to that. Whose fault is it? When the child is in your lap let it understand the music of intellectual effort and let it learn all kinds of things in the play way, as modern psychologists call it. If you understand the child in that way in regard to things specially in its formative process, then school is a natural thing and from home the child naturally goes to school. In school there is a certain curriculum fixed by Government. You must create round about the child an environment which should evoke from the child energies that are latent in him. That is in fact what the educator has got to do. That is in fact what education means. Education means creating the necessary environment but not forcing anything upon the child.<sup>1</sup>

### III—FOUNDATION EDUCATION AND ACADEMIC EDUCATION

By ATIYA BEGUM SAHIBA

*Founder, Educational Reform Circle, Bombay*

Friends,

Good education makes a nation and bad education breaks a nation. I think India is suffering today because of its defective and rotten system of education. We have come to this great All-Asia Educational Conference for doing some serious work and I hope that from today we shall start a constructive and practical work. You have heard of the different sections discussing on university education, secondary education, primary education, adult education, illiteracy and all the rest of it. I do not know how many terms are used in education. They are so difficult that even the educational departments and the educationists do not understand them. I advocate no conference, no resolutions, no recommendations, no commissions, no special enquiries, etc., but I advocate a drastic revolution in our work (cheers), by overhauling the whole system and re-modelling our educational institutions.

<sup>1</sup> A Public Address delivered at the All Asia Educational Conference, Benares, on December 29, 1930



Today we require two stages in life. How do we start in India? We start with infant classes, we start with primary or elementary—I hate the word 'primary' or 'elementary' in education. Nor do I like the expressions, 'Anglo-vernacular,' 'Vernacular,' 'Cambridge lower,' 'Cambridge higher' (I am speaking of the terms used in Bombay). The process of education from Primary to University is so long, tiresome, expensive and deficient that it has accentuated national deterioration. No one thinks of India, of India's great tradition, her great ideals or her great cultures. India is the birthplace of all cultures, but yet we have to seek our daily breath in foreign countries. What is the result of all these recommendations, conferences and commissions? I see absolutely no change as a result of all these enquiries. A short while ago—20 years ago, I think—we were better off. But today in spite of all these heavy expenses to meet on a common platform the results are deplorable. There is more talk and no constructive effort.

Another thing to be noted is that education is prohibitively expensive. To obtain education means the draining of one's resources however rich he may be. How can you afford this? It is all wrong. A child must not spend a single penny on its education. It is the state that must do it. Then again, is it the Indians who are going to do it or the British Government? We always throw our responsibility on other shoulders. If we want it we can do it. We do not want it seriously. Education is not treated seriously in India. I say if there is a will we shall know the way. Where there is no will what is to be done? All the educational policies in India are too expensive. If there are really sound capable educationists on the staff the system can be changed. I shall speak a little bit of what education means to me and what should be done about it. I am fond of constructive and practical work. Therefore I shall tell you what my ideals are.

The whole life of education of a child or a student should not exceed more than 10 or 12 years. The foundation education should afford facilities for maximum results at minimum costs and time. To create the student intellectually strong and self-reliant specialisation should be initiated from infancy by a careful psychological study with an idea of giving him a vocation in life at the end of three years. There should be more teachers and less of students so that the teachers can psychologically study the individuality of each child and bring out the particular point for which he is best suited. What happens today. The whole of the country is flooded with unemployed literate or educated people. Because of your system you have got to pass your examinations. A graduate is thrown out in the street without even a chance of earning Rs. 20 a month. Education in India means that you have to cram some textbooks and pass the examinations. The textbooks often contain rubbish. The children study them in order to pass the examination, because you look to your salary, perhaps to your job. But nobody knows what sort of education exists in Vienna, in Germany or in Soviet Russia. I shall tell you what education means in Soviet Russia. It means that the duty of the educationist is much more responsible, is much more serious than the parents themselves, because the educationist has got to take up the child, first of all study him psychologically and

then bring him up. I say he is the right kind of teacher who takes great care in making the children entrusted to his care either as poets or writers or even agriculturists. Examinations are held in a most simple way, in a healthy delightful way. In Soviet Russia the teacher knows what the speciality of the child is, whether he is a fool or a genius. He takes a mental note of each child that comes under his care. Can you imagine that system here and compare it with our system? Here even examiners have to be examined (hear, hear). Our education should be cultural. Music and Arts must be introduced as absolutely compulsory subjects. All sorts of languages and certainly European languages should be taught. You cannot isolate yourself into a corner. We shall read naturally Hindi, you cannot do without it. I do not care what language you read. You must be up to date, you must be able to answer your neighbour in his own language. How are you going to do it? For bettering the world and for bettering the universe, culture is absolutely essential even to the lowest and to the poorest. In addition there should be industrial, technical, vocational and agricultural education. Moral training and character building should form the bases of education. Selections of books must be such as would be the valued momentum to knowledge, cultures, arts, tolerance, nobility, evoking the best qualities, emphasising the natural gift to academic efficiency, by a careful psychological analysis since infancy. Our time-honoured cultures, knowledge, ideals and traditions should be resuscitated and the civilisation of the land should be inculcated and countenanced in the system. Right kind of education must be imparted for the lasting glory of the rejuvenation of India's lost heritage. Education must be free from superfluous encumbrances that make the environments weighty and chaotic. It must be easily accessible in its inception and reception. In education self-control should dominate and self-assertion eliminated. Institutions of different kinds for arts, for music, for all sorts of departments of life should be built up equipped with the most modern appliances. The other day I spoke to a weaver and asked him "how do you manage and what is your method for doing this beautiful intricate weaving?" I further asked him "what is your inspiration?" He said: "My inspiration is God's nature." It was the most beautiful thing I have heard and that is what India is and what Indian culture stands for. Go to nature for whatever you want, whatever cultures, whatever arts, it will give you. That does not mean that you should not go to European countries to learn their manners and habits. We cannot isolate ourselves. We must be Indians first and then assimilate whatever is best in others. One last word more. I congratulate this great colossal gathering on the success it has achieved.<sup>1</sup>

<sup>1</sup> A Public Address delivered at the All Asia Educational Conference, Benares, on December 28, 1930

#### IV—A PLEA FOR THE REORGANISATION OF THE INDIAN EDUCATIONAL SYSTEM

By K. S. VAKIL, M.Ed., I.E.S.

*Educational Inspector, Dbarwar.*

What is the value of education if it does not fit pupils for their different avocations in life? However much we may ridicule the 'bread and butter' view of education, it is really its 'bread and butter' value, the ability it gives us to earn our living, that matters in actual life. As we all know, we are at present preparing the youth of the country for university examinations calculated to fit them for some sort of literary employment, higher or lower, according to their scholastic attainments. We are producing from our schools and colleges every year thousands of matriculates and art graduates, adding from year to year to their existing number. As soon as they come out of the school or college, they begin to seek what they believe they are fitted for—viz., literary employment, such as paid service under Government, Local Boards, and Municipalities, or private bodies. But this process of producing matriculates and arts graduates has resulted in overstocking the market of clerks and teachers. They find it extremely difficult to find suitable employment and have to wander about in search of it.

The position has become, indeed, serious, and it is necessary to consider whether time has not arrived to cry 'Halt' to the process of producing the present type of matriculates and arts graduates from year to year and divert the course of education of our youths from the literary to the vocational or professional line. It will be a happy day for our country when we approach the authorities with a request that none but really literary-minded students be admitted to the literary courses of studies in our schools and colleges and that all others be directed to pursue vocational and professional studies.

A Nation cannot live on one type of educated youths. The educated youths must be varied in type by the provision of facilities for practical education which will fit them for the various needs of the community. And what are these various needs of the community? The prime needs of any community are agriculture, industry, and commerce. In our country, over 70 per cent of the population depends for its maintenance on agriculture. This, then, is the principal need of the community which education given in our schools and colleges must seriously endeavour to supply. After giving a certain minimum of general cultural education, our schools in rural areas must give special instruction fitted to keep the sons of agriculturists on the soil. Our primary schools and secondary schools in rural areas must provide agricultural education, in addition to general cultural education, for sons of agriculturists and others interested in agriculture, so that they may be enabled to pursue courses of study suited to the actual needs of their future life. Similarly, the special educational needs of the urban population must be properly attended to. The chief occupations in towns and cities are industry and commerce. To prepare sons of townspeople for these and allied urban

occupations, it is desirable to give them industrial, technical and commercial education in addition to general cultural education in our urban schools and colleges.

In England, it is now coming to be recognised that there should be some amount of differentiation between the elementary school courses for children below the age of eleven years and those for children above this age; and central schools for children above the age of eleven have come to be established for children of the common people, which continue not only their general cultural education but also give them special instruction in agriculture, industry, and commerce according to their needs. For young boys and girls who have completed their elementary education and have entered some occupation or industry, evening or night continuation schools are also provided, where they can learn the technique of the occupation or industry they have chosen. Even the ordinary elementary school course in schools in England gives a considerable place to the teaching of such practical subjects as Drawing, Painting, Manual Training, Nature-study, Gardening, Science and Physical Training. Further, they treat even the ordinary class-room subjects of language and literature, history and geography, in a thoroughly practical manner, e.g., they dramatise the prose and poetry pieces taught; they arrange historical pageants and visits to museums and art-galleries; and project geographical tours, excursions, and regional surveys. Thus, the whole teaching in schools is given a thoroughly practical turn and the dull academic atmosphere which formerly pervaded them is enlivened.

In Japan, parallel institutions of general education and of vocational and technical education are provided, so that pupils after the first six years of general elementary education may either proceed further in their general cultural education or close their general education and take to vocational and technical studies in technical continuation schools or technical schools. The Philippines have considerably developed the practical side of education and have given their system a thoroughly vocational bent. After a general primary course of four years, they have provided three different intermediate courses of three years' duration to suit the different needs of the communities they serve; viz., (1) a general course, (2) a farming course, and (3) a trade course. These intermediate courses are followed by seven secondary courses of four years' duration, viz., a general course, a home-economics course, a farming course, a commercial course, a trade course, a normal course for those who would be teachers, and a nautical course for sons of sea-faring people living on the sea-coast.

Here is an example which we may study, with a view to determining how far we can introduce vocational education in our schools to suit our practical needs of life. We have a net-work of schools and colleges spread all over the country, and it should not be difficult to reorganise them so as to enable them to serve vocational as well as cultural needs of the community they serve. Our great need of the day is practical education that shall give us the ability to earn a decent and respectable living, and it is, therefore, up to us to devise means effectively to meet it. Following the example of the Philippines, we might provide, after the first four years of the elementary or primary school, three

alternative courses for the upper primary or middle school stage, viz., a general and literary course, a general and commercial course, and a general and agricultural course to suit respectively the needs of the literary and official classes, commercial classes, and agricultural classes. Schools need not teach all the three alternative courses but only those which are calculated to meet the needs of the population in the school locality and for which there is a demand. We might similarly provide several alternative courses in the high school stage, as for example, a general and literary course, a general and commercial course, a general and industrial course, a general and art course, a general and agricultural course, a general and home-economics course and a general and normal course for intending primary teachers. We might thus have seven alternative courses in our high schools, each school being left free to teach such of them as it might consider suited to the needs of the community it professes to serve.

As regards examinations, we might have, instead of the present Vernacular Final or Middle School Examination, three examinations at the end of the seventh school year—one in the general and literary middle school course, one in the general and commercial middle school course, and one in the general and agricultural middle school course. We might call these examinations Junior School Examinations and award to those who pass them Junior School Certificates bearing the same official value as the present Vernacular Final or Middle School Examination. Similarly, at the end of the High school stage, corresponding to the seven alternative high school courses suggested above, we might have seven alternative Matriculation Examinations leading to University courses of studies in the faculties representing the different subjects, viz., arts, commerce, science and technology, fine arts, agriculture, home economics and teaching, each leading to the Bachelor's Degree. By reconstruction of our school and college courses on some such lines, we may hope to give the product of our schools and colleges ability to earn a decent and respectable living and make them economically independent, and thus solve the menacing problem of unemployment or rather unemployableness of the educated.

## V—THE IDEAL AND OUTLOOK IN EDUCATION

### (In India and the East)

By PANDIT NILKANTHA DAS, M.A.

It is very good that All Asia Educational Conference has been conceived as a soul-uplifting institution of cultural importance. The cultural basis and the need of All Asia may rather be a vast subject and are more expected to come out of the Conference as its generic result than to be mooted in the beginning. Besides, many of the Asian nations, the Indian included, have, in imitation of the West, long fixed upon a nationalistic outlook and idea in the system of Education, the human outlook of which is still to emerge, if by education we mean the making of the man as man. Free education by which man achieves a free growth towards a natural destiny, is yet to be understood in its real

significance, and applied in the spirit of genuine sympathy for the opening humanity. Many of the difficulties that beset us at present in our attempt at educating the child in our own way, according to our special needs and congenial outlook of life, seem almost insuperable.

A word of apology. From my very youth I set myself apart for practically finding out some way for the real education of our children. Very early in life I started, in collaboration with the late lamented Pandit Gopabandhu Das, and a few other enthusiasts, an open air school, "The Satyabadi School," at Sakhigopal in Puri District. This gradually grew into a big residential high school under my resident headmastership. In 1921 it was turned into a National School, and has since collapsed. But to me it had spiritually collapsed even before 1921, on account of departmental measures coaxed and coerced into it, in spite of the loud appreciation of its open air character and many other genuinely original features even by the local Government, the then head of which, Sir E. A. Gait, paid more than one visit to it. One Englishman, the Divisional Inspector of Schools, Mr. Mac Combe, actually remarked that it was a pity that it had taken the Education Department so many generations to find out that in India a shady garden for eight months in the year with a simple shed for the rains was the only thing necessary even for a high school.

Need it be said that not even one minor item of the features, then admired by the department as well as the local Government, has come to stay in the educational system of the province.

The ideal of education is in theory always the attainment of human destiny. But the outlook of this destiny has long been fashioned in conformity with the State. It has come to stay in the modern world. Even present cultural activities, so to say, such as scientific and historical research, inventions and discoveries often bespeak not of colourless pursuit for the disinterested solution of the problems of humanity. Even metaphysics seems at times studied as a hand-maid of nationality or even nationalism, rather than a pure search after truth. As to religion, the less it is spoken of, the better. In the present world any religion, that is out to save fallen humanity and takes converts, is generally either crudely and fanatically formal or purposefully self-aggrandising, often serving as an emissary in the statecraft of the Imperialist. It seems to have long lost its actual touch with the soul of man, if it had any.

But whatever be the origin of the State control as well as the national outlook of education, the fateful Nemesis demands that the East cannot but imitate it from the West at least for a time, till she is able to stand on her own legs, just as vast agricultural lands in the East today are mad after industrial competitions as well as competency of the West. However much we may deplore it, we must first protect our home market at any cost before we think of occupations, adapted to the needs and the genius of the race. This is as true of our economic existence and progress, as a system of National Education controlled by the State is a present necessity for the very cultural existence of the East. But the basic outlook of Eastern life should not, therefore, be overlooked even in such a necessary reaction. Otherwise the future evolution of the race may not only be

hampered, but permanently twisted and bent in channels undesirable. The entire race may also be dissipated in dazed imitation and retaliation.

Once carried away by the halo of the formal independence of our local bodies, I had to apply myself to the proper method of Education of the child under the present system, to make the best of a bad case, as I then thought. Naturally I was anxious to draw upon the method obtaining in England for inspiration. I ordered for a suitable child's text or reading book from an English firm. It was a big volume with bold big letters, and vivid illustrative pictures. It was meant broadly to point out the peoples of different races and nations of the world—the white, yellow, nigger and all. To my view it savagely opened up, how a proud nation trains children to look upon other peoples with hate and conceit. For one instance, which touched me most, I may say, that our India was therein represented by a cooly in a thin strip of loin cloth with a balanced load on his left shoulder.

When I saw the book, my heart sank within me, specially as an educationist my idea was not to create any prejudice in the child, or to teach him any opinion or direct morals even in story-telling. But deplorable as it may be, our next move cannot but be much like it in our own way. Similarly a Chinese, who is painted to the European child as a pig-tailed opium-eater probably with a crude picture writing, cannot easily overcome hatred for hatred. The entire East is rapidly imitating in reaction this sort of National Education. As practical men, facing facts as they are, we cannot and ought not to cry at once a dead halt to this surging flood. We can only try to guide its course wisely. All the East will have to float with it at least for a time in conscious and self-adapting imitation, till it comes to a resting ground. But even such imitation, as this, presupposes an amount of selection, assimilation, and virile spirit of active response, if not of actual retaliation.

As one mainly concerned with the Indian Education in this Conference, I may be excused, if I deal with an important aspect of our present educational system in this connection. It really pains me to hear unqualified praises sung in favour of the policy of education, finally adapted in this country in the early thirties of the last century, under the influence of Lord Macaulay, joined with a section of our countrymen, headed by men like Raja Rammohan Roy. In spite of the shrewd vauntings of that astute English Statesman in favour of giving savage Indians a taste and training in the superior culture of England, the real intentions of the policy have not remained concealed. English was then made the medium practically of all our education worth the name. I have no antipathy to the English language as such, for it introduces a man into one of the biggest literatures in the world. So also are languages like French and German in their own way. Men with educational and cultural ambition ought to study one or more of them. But the intention of making English the medium of education in this country was obviously different. To the convenience of a handful of Englishmen, as the ruling caste in this country, the entire system had to be adapted—so much so, that even the sacred *Varanasi* should appear as Benares, if she expects acceptance in our fashionable society today, not to speak

of other more formidable aspects of the adaptation. The budding Indian youth was consequently made to learn a language and nothing else all his life. Oftener than not learning this language well with its peculiar sounds, accent, stress, colloquialism, and all, to please English ears, and thus to evoke the Englishman's sweet patronage, came to be the best of his life's ambition. Not only the struggling growth of humanity in culture was stunted, twisted and distorted, but his self-confidence, i.e., the very basis of his self-realisation, was undermined, and an inferiority complex throughout the race became the inevitable result. The educated and the common folk lost touch with each other. The ruling class, including the native recruits, came to be a class different from the ruled, and the Indian habits, customs, manners, dress—in short, all the elements in which culture makes itself manifest—became undermined, and were looked down upon even by the so-called educated Indians themselves.

After indicating the genesis and the basis of our present educational system, it is rather needless to expatiate upon the methods and the manner of its promulgation. The youth of the race generally grows and dies uncared for. And the system interestedly caters for a few, who are nurtured, so to say, in glass houses sedulously watched against free atmospheric influences. The history text book, for instance, is meant to sing the praises of the servants of the East India Company, and depict them as demigods to our children. Our history teaches us, moreover, that Sivaji was a free-booter, Siraj Uddoulla a rogue, and the whole country was plunged in blood, and lawlessness, and ruin, out of which God sent others to deliver us. All nationalism patriotism is at a discount.

The Indian Educationist particularly has here a most delicate task. A spirit of rank retaliation immediately awaits the system. The signs of its beginning are already on the horizon. The Educationist may not indulge here in the vain attempts to counteract it directly, or avoid it altogether. That would simply worsen and aggravate the situation. He can only try cautiously to turn the reaction into a constructive response, and thus save the race from what may otherwise end in a huge waste and dissipation of human energy. For if India is at all destined to live, not merely as a mass of humanity but as a cultural entity, a reaction is inevitable. The task of the educationist is to find out, how to guide it with a sympathetic touch of unselfish service, and thus give it in practice a creative character.

The basis of the Western Educational culture, which has been directly and indirectly influenced from age to age by the Athenian principles, is national, and presumes a control of the state in its operation. Here may be looked for the main distinction between the educational system of the West and that of the East. To this broad aspect of the question I am coming presently. In the meantime, for the present, we have no way out of this national outlook, and this political control of our system in the East, so long as we have got to stand in the struggle, long begun with the West, for our very cultural existence. We cannot get out of it however much we may desire. For by even opposing a man we unconsciously fall into imitating his ways and methods, and become like him.



The ancient Athenian system again, though national, was more or less tribal in its character, and was in effect applied to develop the genius and characteristics of a homogeneous people. The development of man, which ought to be the ideal of free and unfettered education, was not so much hampered in that ancient Athenian system, as it is now in the systems of the States of the West. In the last century particularly, several economic and political forces, that were long in working since the renaissance, were responsible for developing a kind of new entity, so to say, called the Nation. It had very little to do with the destiny and the aspiration of man as man. Political and economic conceptions were forced upon heterogeneous human elements of a particular area, and the Nation emerged like a machine-made commodity, so to say, in which free growth of humanity was fashioned not after human ideals as such, but out of notions, growing from what may be called militant common interest. Under the circumstances the state assumed complete charge of education, for the State was, to all intents and purposes, made to appear as the Nation. Class rule was the result; and with annexations, colonies, and foreign dependencies, grew up the imperial aspect of that nationalism, under which the entire world is fretting today. And even the masses of the Nations themselves are at times found to struggle for overthrowing the notions of forced class-rule as Nationalism.

But the West developed the system out of herself and for herself, and also developed with it traditions and institutions, firmly established in complicated interests of races, groups and individuals. Even conscription of the peasants in some states might, if need be, form a part of their national system; and in fact compulsory military training does form a part of education of states like Germany. In such systems today by free education is not meant freedom of human development, but only a freedom from paying for education by the parents or the guardian of the child. Compulsory education is a common term. It is a system in which the parent or guardian is compelled under the penalty of law to give education to his child. No system can be contemplated, in which the parent or guardian will feel it his bounden duty to educate the child, who may grow just in the natural channels to his own human destiny. For the Western Nationalism practically ignores man as man. It is in a sense the interests of a few, artificially spread over a heterogeneous mass of the populace, and foisted upon the latter as their own self-interest.

Here it is, that the East should rise up to the task of fulfilling her divine destiny of adding the real human aspect to the culture of the world. But how, so long as the economic and political self-interest rules the world and undermines it, and the very Bismarckian idea of the nation holds its far-flung sway over the world? Even the rise of the stages of Socialism, culminating in the aggressive policy of the practical Bolshevism, and even the high-sounding League of Nations have not been able to create an impression on it. Politically independent countries of the East as well as India cannot but, therefore, pass through a stage of dire nationalism and a system of education entirely adapted to them. The English Imperialist trains the Indian child for his own purposes, and the Indian Nationalist trains the child for the immediate needs of the Indian

Nation. The poor child has for the present no freedom either way, nor has the teacher. The human destiny in the child is overlooked. Notions of Nationalism just in the Western sense are made to prevail.

So also is the modern system obtaining even in the prosperous Japan, and the rising Turkey. Independent countries they are. But they are just coming out of the jaws of the Imperial West. Japan was not a conquered country, to be sure. But the all-devouring economic and political impact of the West, resulting in a deadly cultural onslaught, cannot be denied even in the case of Japan. The system of Education everywhere is, at least for the present, to be fashioned after the idea of the Nation, whatever be the genesis, character and scope of such an idea. But at the same time the educationist of the East should remember, that this notion of machine-made nationalism is but a stage in the growth of humanity as a whole. It is not the ultimate destiny of humanity. It is a stage in disintegration, out of which will come the synthesis, just like a ripe fruit or a seed, which is the ultimate destiny of the plant, coming after and out of the stage of development, in which the original seed disintegrates itself into leaves, branches, and the trunk of a tree.

For such a destiny the East must look back to the genesis of its life and culture, and to the basis of its distinctive genius. The East kept up culture in its ever-opening stages and aspects when no State ever protected it. No youth in his training was bound under the penalty of the law as in Athens. There was none to demand a particular type of education from a particular individual, nor was anyone coerced into a particular way of life. Sages and savants considered it their duty to teach and train the youth of the race, and the parents propelled by the same sense of duty sent their children to the retired forest homes of those sages and savants. It was the duty of the king, too, to supply for the upkeep of those forest Universities, for which there was neither popular nor legislative demand. Thus the form of society, which was based on duty self-emanating in its eternal interdependence of human relations, was the ideal to condition human evolution. It was natural, and conceived and practised just after the eternal laws of Nature. The sun shined, and the flower opens, without demand. Such are the phenomena of nature, self-opening and self-evolving on the basis of the principle of eternal duty, i.e., Dharma. There was no demand of right as in modern States, and the progress was therefore calm, serene, and sure.

Such was the basis of the system of education, which was not adapted only to a fashioning of the youth after something artificial and superinduced. It was a creative principle, and an evolving force, propelling from within the youth, and drawn out just in the direction of his self-emanation and self-realisation. In those residential Universities of the forest the child had scarcely, if ever, an uniformly fixed course of studies and training, but the principle of training was nevertheless one. The youth was being carefully watched in his ordinary daily duties, and was imperceptibly guided in the proper way to his natural destiny. Properly trained to the satisfaction of the *Kulapati* or the teacher, the youth would be told "Go out into the world, you are a man".

This is the real making of the man as man, aimed at and achieved with the keen personal sympathy, and the magnetic spirit of sacrifice, inspired into the youth in the carefully guided evolution of his human self—free and unfettered. This is the ideal for which the world and humanity waits, so to say, to be full and happy. This is the ultimate destiny of the East, as this was the very basis, and exhibits the real genius, of the Eastern culture. Even in our system of National Education, which cannot but be the immediate stage in the life of the East, this broad and permanent aspect of humanity must not be lost sight of by the teacher, and the people in charge of educating the youth of the land. The struggle for existence arising out of a militant demand of rights, cannot, however, be the ultimate goal. The West has tried it, tried it long and strenuously. But even today happiness of humanity is rather farther away, and even in the League of Nations, member nations, in their clandestine attempts at securing their own self-interest, are often found to play with problems like disarmament more in cunning subterfuge, than in the straight way befitting a desire for a real solution of the problems of the Nations. But the East did very early find the way to happiness in calmly balancing the society on the basis of Duty, which precludes a demand, and therefore a jealous struggle, deception and exploitation as permanent elements of human institutions. East has been long deceived, beguiled and even dazzled, because in its calm evolution it forgot the fighting aspect of human nature. Now the way has been paved for the proper synthesis, and Mahatma Gandhi has revived the culture not only in its pristine purity, but he has made even his non violence a fighting strength, his duty and self-culture as the best means to establish one's rights. Let the culture now grow from more to more, and inspire the youth and the age alike. Out of the nation will rise the real and living humanity, that is, not nations but peoples in synthesis, and the human destiny with its balanced existence of man in active happiness and living calm will be attained.

To this ideal and the ultimate end of education our teachers and educationists ought to be alive. It is not a question of schools and departments with prospects of pay and pension, that can influence such an ideal. It is the broadened outlook and selfless work of those, that know and understand, that can achieve the desired result. Everyone that feels that he is educated today, should also, like the sages and savants of yore, feel the burden of his responsibility in the matter. Various ways and outlets of educating our people should thus be permeated with the proper ideal, and be guided in the methods appropriate. This is the vast and the sacred task of the entire East, which has been the primeval teacher of the world, and which will still give out its pent up genius, and add the essential aspect to the culture of humanity to make it synthetically complete and permanently happy.

## VI—PSYCHICAL DISTANCE: A FACTOR IN APPRECIATION

By ANJILVEL V. MATHEW, B.A., B.T.

## I

Though the expression "psychical distance" is comparatively recent, the idea of detachment or disinterestedness as a factor in the creation and appreciation of beauty is very old. Dr. Marshall<sup>1</sup> points out how Aristotle, Kant, Schiller and Herbert Spencer refer practically to the same idea each in his own way, and how every succeeding thinker in the line develops the thought of his predecessor. Aristotle remarked that the pleasures of beauty involve the complete absence of lust and desire; Kant spoke of disinterestedness as a characteristic differentiating aesthetic from other pleasures; Schiller compared aesthetic pleasures to the delights of play; and Herbert Spencer putting the idea into terms of biology said that aesthetic pleasures do not involve life-serving functions.

Let us now see whether or how far disinterestedness can be possible in any work of art. We cannot think of any person being uninterested in his work; if he does not feel interested in it, he will not do it. No one can do a work to which he does not attend and in which he does not take any interest. When we say that disinterestedness is a factor in all creation or appreciation of beauty, we mean that the person concerned is not primarily interested in making material advantages out of his pursuit. Even if he derived material profits, his chief interest is not in the material profits but in the pleasure that he feels or that he hopes to communicate to others through the means of his art. "The product of true science and true art," says Romain Rolland, "are the products of sacrifice and not of material advantages. The vocation could be known and proved only by the sacrifice which the Savant and the artist make of his repose and of his comfort, in order to pursue his vocation." When the artist thinks primarily of his profit, he destroys that psychical distance that he should have maintained, and the Goddess of beauty eludes his grasp. He is like the carver who in Austin Dobson's poem listened to the advice of the Caliph. Formerly he used to give the first place to his art, and cared not whether other people appreciated or depreciated with the result that he produced excellent things:

Fair his work and fine,  
With mysteries of inlaid design,  
And shapes of slutt significance,  
To aught but an anointed glance,  
The dreams and visions that grow plain,  
In darkened chambers of the brain.

And all day busily he wrought from dawn to eve but the trouble was  
that no one bought, and he had nought to eat! In this condition the Caliph  
saw him and gave him advice of worldly wisdom.

The carver sadly shook his head;

<sup>1</sup>H. R. Marshall: *The Beautiful* (Macmillan, 1924)

He knew 'twas truth the Caliph said.  
 From that day forth his work was planned  
 So that the world might understand.  
 He carved it deeper and more plain,  
 He carved it twice as large again;  
 He sold it, too, for thrice the cost;  
 —Ah, but the artist, that was lost.

The principle that underlies psychical distance was emphasised over and over again, and applied to workaday ethics in the Mid-Victoria period by Ruskin. He appealed to the lawyers and merchants, to the doctors and soldiers and priests and through them to all trades and professions—that they should all care first for their work, for their opportunity to serve humanity, and think as a secondary matter only of their emoluments. He did not deny that the workman was worthy of his wages, but the thought of the wages should follow not precede his solicitude for the interests of those whom he should serve. The true servant of humanity is like the happy warrior,

Who comprehends his trust, and to the same,  
 Keeps faithful with a singleness of aim;  
 And therefore does not stoop, nor lie in wait  
 For wealth or honour, or for worldly state;  
 Whom they must follow, or whose head must fall  
 Like showers of manna, if they come at all.

This also seems to be the essence of the Buddha's teaching on desire, for, his teaching that desire must be annihilated seems incomprehensible unless by desire we mean the selfish desire that removes all psychical distance. The Nishkama-Karma teaching of the Bhagavat-Gita is a systematic and elaborate insistence on what we here call psychical distance, as applied to the field of ethics.

## II

Several applications of the principles of psychical distance may be met with in the school room. At the outset it is good to notice that the ideal in psychical distance is the shortening of psychical distance without its total disappearance. If the mental or psychical distance is too much, there cannot be any enjoyment. So when a new topic of study is undertaken it is advisable for the teacher to give his pupils certain preliminary instructions or suggestions in order that the new subject may be correlated to the past experience of the pupils. Thus a brief introduction that gives "a broad view of the development of art from the earliest times and its orientation with the intellectual movements of the times"<sup>1</sup> may be very useful to a student of arts. Similarly a few stimulating questions or suggestions from the teacher may be very helpful to the student of literature before he begins to study a new suggestive and thought-provoking poem or prose-passage. By this means psychical distance is reduced and students are able to enter into the spirit of the things they pursue.

<sup>1</sup> Littlejohns on Art in Vol. V of the Modern Teaching Series (1928), Newnes

Psychical distance however should not entirely disappear. Just as the artist should not put material interests before his interest in the art, the student should not put examination requirements or critical studies before the aesthetic enjoyment of the subjects dealt with by him. Teachers too are to be especially careful that this latter motive is not frustrated. In the attempt to clear away all difficulties, from Shelley or Swinburne, the teacher very often by the instruction or his detailed explanation makes it difficult for his students to enjoy the imagery or music of the work concerned. Students fail to see the wood for the trees. The over-enthusiastic and painstaking teacher speaks so much about the hidden meanings and intricate significances that the unfortunate students are perforce obliged to give their voluntary attention to these matters and are rendered unable to let their minds play in a "disinterested" way with the thoughts and fancies of the poet.

In this matter we in India have a special difficulty to contend with. Most of us teachers and students in our secondary schools speak some Indian vernacular or other at home and outside; but we have to learn and teach the works of the best English writers. We, Indian teachers, do not want to lag behind in educational methods and practice. Educationists in other parts of the world have begun to give more attention to the aesthetic aspect of good literature than to its mechanical and technical aspects; and we want to follow their example. But how can we make our students appreciate while we ourselves but inadequately appreciate and while our students are unable to discern the meaning of many of the words and expressions that should necessarily be understood before they can enter into the spirit of the author? The attempts to find out the meaning of the poem becomes so mechanical in nature and utilitarian in purpose that psychical distance gets almost annihilated. Again many of our students cannot comprehend the situation and the general atmosphere of the incidents referred to, with the results that teachers and students are obliged to do a lot of preliminary spade-work before they can hope to appreciate. Those who have ever attempted to teach an Indian High School class some portion from Mark Twain or such an essay as Robert Lynd's "The Mouse" will have understood the difficulty to which I refer. Without a lot of explanation some of the things that are of everyday experience to an English class cannot be understood by an Indian class. This is not always possible on account of the amount of work prescribed. Again many things that should be easily enjoyed lose their charm when they are explained. For instance the enjoyability of a wit lies in its surprise, and when once it is explained it becomes insipid. Before the explanation, the psychical distance was too great for the student to grasp and appreciate; and when things are explained so much of voluntary attention is employed in the process that psychical distance is almost annulled.

One of the strongest criticisms of the inglorious haste in student-life and of the thought-killing verbosity of teachers comes from rather unexpected quarters, from Miss Helen Keller of America. Though deaf blind, she was taught so well to speak and read and write that she prepared herself for College work and was duly admitted, after a regular matriculation examination,

into an ordinary (Normal Peoples') College in America (Radcliffe College). Here she found what several others find, that the work in an ordinary school or college is done too hurriedly and mechanically to allow students to enjoy their work. They do not get that psychical distance that is so essential in the appreciation of things beautiful. "Gradually I began to find," says Helen Keller, "that there were disadvantages in going to College. The one I felt and still feel most is lack of time. I used to have time to think, to reflect, my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit, which one hears only in leisure moments when the words of some loved poet touch a deep sweet chord in the soul that until then had been silent. But in College, there is no time to commune with one's thoughts. Many scholars forget, it seems to me, that enjoyment of the great works of literature depends more upon the depth of our sympathy than upon our understanding. The trouble is that very few of their laborious explanations stick in the memory. The mind drops them as a branch drops its over-ripe fruit. It is possible to know a flower, root and a stem and all the processes of growth, and yet to have no appreciation of the flower fresh bathed in heaven's dew."<sup>1</sup>

Helen Keller wrote these words while she was still young, with the memory of those "interminable comments and bewildering criticisms," as she calls them fresh in her mind. The same observation has been made by more mature critics. Bernard Shaw has in his usual biting manner made strictures on the mechanical, marks-grinding system of studies in the prefatory essay on *Misalliance*. Recently an excellent book on poetic appreciation from the pen of Dr. Hubert Jagger has been published by the London University Press. There the author—a good critic and a warm admirer of things beautiful in modern English poetry—remarks again and again that an analytic, critical study of poetry, useful in its place, is likely when given undue prominence to take away from the charming effect of a beautiful poem. "As a poem," he says, "cannot really be built from parts by the poet, it cannot be revived by studying meanings, apprehending rhythms, perceiving images. Considered in themselves, the details which are revealed by analysing the form of a poem are meaningless because a poem is an indivisible unity."<sup>1</sup> The author does not want to suggest that critical interpretation and analytic study are altogether useless. What he means is "that those operations are only justified as a means of deepening appreciation, that the fact that it is only the external side of poetry that is being examined must always be remembered and that while appreciation is in process the minds of the pupils will be distracted by comment or by study of isolated facts."<sup>1</sup> What is true of poetic appreciation is true also of all works of art. "It may be," says a modern artist, "that a good deal of the lack of interest in works of art teaching is due to the insistence on technique and the neglect of imagination and construction." That is to say, comments and criticisms and details of technique—these should not be allowed to interfere with the psychical distance that should be maintained by all seekers after beauty. Their value should be duly recognised, but

<sup>1</sup> H. Jagger: *Poetry in School*.

they should under no circumstances be allowed to intrude themselves upon our imagination while we are engaged in the contemplation of a beautiful work of art or a beautiful scene from nature.

A beautiful work of art such as skilfully executed picture in oil-painting can best be enjoyed when the onlooker does not stand very near to it, but stands at a certain distance from it. One who stands very near gets a blurred vision. Similarly a beautiful scene from nature makes the most powerful appeal when the observer stands at a little distance from the object; for from that distance he is able to make a more adequate estimate of its form, proportion and general harmony than if he had stood in its immediate proximity. The same principle of distance lending enchantment to the view holds good in the realm of the products of the mind also. When students work hard at some of the masterpieces of literature, their attention is likely to be engrossed in the immediate purpose of preparing for their tests to allow them much scope for what Tagore has somewhere called the vacuum of the mind—that period of seeming inactivity with its sense of freedom and leisure, that is really the basis of all creative activity and of all true appreciation. The break-neck speed that students have to put up before an examination makes it extremely difficult for them to keep their minds in fallow for beautiful fancies to grow at will. Examination studies are too near studies, studies that do not allow much of psychical distance. The purposes of candidates for examinations are utilitarian, and utility though to a certain extent may be a factor in the appreciation of beauty becomes opposed to it when overstressed. Whatever is not likely to be useful in the examination hall is liable to be crowded out of attention by the average student, and even the better kind of students who care for beauty as for beauty's sake, in so far as it is possible, are influenced to a considerable extent by the prevalent utilitarian view point. Another result—of being obliged to learn some of the best pieces of literature for an examination, may be still worse, and may be given passing mention here. The student by contra-suggestion may get an aversion to study and enjoy such works, and it may take them several years before they can get over this aversion. In some cases, this aversion may ever remain for life.

### III

Even in the outside world, the stress on the practical utilitarian point of view militates against the appreciation of the beautiful. The engineer who is absorbed in the consideration of schemes for the installation of a hydraulic plant over the Gersoppa falls cannot, unless he takes a more or less detached point of view, enjoy the majestic flow of the Raja, the furious rush of the Roarer, the million water-shoots of the Rocket, or the dignified gracefulness of Lady Blanche with

(Her) thousand wreaths of dangling water-smoke that like a broken purpose waste in air.

There is a story that a distinguished novelist and poet pointed out to his wife in one of their evening strolls a beautiful lamb that frisked about in the fulness of health and vigour. The lady briefly replied: "Meat for the dining table!"



The story bears Prof. Charles Fox's assertion that aesthetic intention and any sort of practical appeal are diametrically opposed to each other.<sup>1</sup> Like the student who in his preparation for examinations fails to notice the beauty of language and sublimity of thought of a Shakespeare or a Milton, the farmer who visits his fields every day to notice the progress of crops may, in spite of idyllic fancies of pastoral writers, be blind to the beauty with which nature has sought to surround him. Only in so far as he ignores the practical and the useful and merges himself consciously or unconsciously in the contemplation of the beautiful can he be redeemed from the boredom of the monotonous and dull experience of a country-life.

The stress on the useful, on the material point of view of profit and loss, is an enemy to the self-forgetting service which we usually associate with seats of learning. In ancient India, and to a large extent even in modern India up to recent times, teachers, on the whole, seem to have honestly attempted to live to the ideal of the Nishkama (disinterested) service of the Bhagavat Gita. The teacher worked and had his wages too; but to him wages was not the first consideration. He worked because it was his privilege to serve society according to his lights and talents. "Work and you will get your wages, but do not work for your wages," said Ruskin; and ages before Ruskin was born, the village teachers and Sastris and Pandits of India worked in the spirit of disinterested service. They were devoted to their duty and received gladly whatever emoluments were given to them with a free will, but whether they got less or more was not, as far as we know, a weighty consideration with them. The same ideal, if not one sterner still, was accepted by some of the members of the medical profession. Specialists in the treatment of snake-bites, for instance, seem generally to have taken upon themselves the pledge of not receiving anything in return for their services. The modern economic principles of competition and rivalry have so engulfed us that where we should have worked in the spirit of utmost detachment, we, teachers and doctors and all the rest of us, are mostly thinking of how best we may get on in our economic and social life. One does not intend to suggest that to think of our physical needs is a mistake; but it is good to remember that when we give our prime consideration to our material needs, we fail to have that psychical distance which is an important factor in ethics as well as in aesthetics. When the teacher thinks first of his being in the good books of the manager or Inspector, and thinks as a secondary matter of doing his work to his own inmost satisfaction, he is certainly riding the wrong horse. Even when he cares for the praise of the public and thinks first about his being spoken well of by them, his is not a more disinterested service and the danger of his annulling psychical distance may be equally great.

This is also true about the work of students, and that is one reason why a system of reward and punishment is not always commendable in an educational institution. By rousing the spirit of competition we may be able to get a

<sup>1</sup> See Charles Fox, *Educational Psychology*

greater output of work from them; but it is doubtful how far stimulus is to be permanent in the long run. Absolute disinterestedness is no more possible in the case of students than in the case of other workaday labourers; but we must try to encourage them to establish a certain psychical distance from their daily interests. Unless they have a more or less detached attitude in the discharge of their duties, they fail to enjoy a source of genuine pleasure in life. To encourage boys to do service to others is highly necessary, but when they have an eye over the publication of their good turns in the local Scout Gazette, they are in some danger of removing all necessary psychical distance from their world of social activities. Playing to the gallery, in whichever aspect of the student life it may be, is a very unhealthy practice. It takes away from the subjects usefulness and efficiency; being unnecessarily and unduly self-conscious, he is not able to put forth his best energy. He is distracted, and a fruitful source of failure in any undertaking is the inability to give one's best attention to the matter in hand. Such a person who wants to show himself off is also poor at team-work; he is so full of thoughts to make himself a conspicuous figure that he has little scruples to sacrifice if need be the interest of the team to his own advantage. Public life always presents a few such characters, and in our schools also we have students who are tempted to remain in the lime-light whatever might happen. Young people consciously, and perhaps to a great extent unconsciously, desire to express their individuality and attempt to do it; and it is right that they do so, or they will have no growth. Along with it, however, they should be trained to respect the attitude expressed in the lines

For me it were enough to be a flower

Ordned to blossom at the appointed hour.

"To be doing good to some one else is the life of most good women," says Thackeray. So also is the life of the adolescent boy. He is capable of being led into artistic disinterested paths of service. Unless as a boy he learns to have a certain detached attitude, to maintain what we have called a psychical distance, even with reference to those courses of action in which he may be highly interested, he will find it very hard when he grows up to take part in matters that are not of profit to him. He must be trained to see "that the breaking of the fetters of our enslavement is by complete absorption in the God-given task. Once the dignity, the glory, the opportunity of the work in hand constrains us to forgetfulness of self, we have found liberty. It is the glad transference of interest from the way in which we are doing the thing to the greatness of the thing itself we are doing. This deliverance makes the stammerer eloquent and the mediocre an instrument of power."<sup>1</sup>

#### IV

What is known as a complex may in the case of some people interfere with the application of certain things beautiful. A complex may be described as an unconscious constellation of feelings that send around an idea. An organised system of feelings associated with a central idea is known as a sentiment when

<sup>1</sup> John Hale, *Workaday Ethics*.

the subject is conscious of it; but when he is unconscious of the causes that bring about an emotional disturbance, it is said to be a complex. The suppressed or repressed idea exerts a powerful, even though unconscious, influence over his feeling tone with the result that his reactions to a situation are different from the reactions of other people. In a class room a lesson may be generally appreciated; but one student in whom some chance remark of the teacher or a fellow student has created an unconscious train of thought involving an emotional disturbance, finds it in no way a pleasurable situation. He has been too much interested in a train of thought which has taken him far away from the topic at hand. Here the psychical distance has been too great to be effective in the work of appreciation. Or, on the other hand if he thinks of the situation that is dealt with in the class, he may be so much personally interested in it that he cannot look upon it with that distance which we have found to be an essential element in all appreciation. What happens here is that psychical distance is entirely removed. Now either of these alternatives is an obstacle in the way of appreciation. There must be psychical distance, but it should not be too great or too negligible. As Bullough has pointed out, what is most desirable is the utmost decrease of distance without its disappearance.

Let us think of a beautiful landscape. If we are no way interested in it, it has no appeal to us. If on the other hand our attention is drawn to some frightful aspect of it and we are afraid that our nearness to it will result in some personal danger to us, the landscape fails to appeal to our aesthetic sense. A party of schoolboys went on an excursion to see a waterfall; one of the party dared not go near the precipice down which the water rushed to a depth of several hundreds of feet. When he was on the edge of the abyss, thought of his personal safety so overcame him that he could in no way enjoy the beauty of the Falls which he had made a two days' journey to see. When however he stood a fair distance from the precipice, he was able to enjoy the scene as much as any of his other friends did. Those who have travelled in a motor car over one of the steep ascents of a high mountain range on the West Coast or in Kashmere will be able to sympathise with the frightful student who went to see the Falls. The more they think of their safety and of the risks to their lives, the less they are able to feast their eyes with God's bounty. It is only when they cease to think of their personal life that they have their eyes opened to the beauty of the hills and dales through which they pass.

There are some people who are afraid to stand alone in the dark. Though they may be capable of being enchanted by the myriads of stars that peep out from the blue heavens, they cannot enjoy the beauty of the heavenly host unless they have someone within call who will be serviceable "if anything happens." A class of students were learning Wordsworth's "The Education of Nature." The students generally enjoyed the imagery and suggestions of the poem, but many of them could not understand how Lucy could find grace in the storm. They could not think of the beauty of dancing leaves and tossing twigs, of breaking branches and falling trees, of white waves that dash up against rocky beaches, of roaring billows and foaming creeks, or roofs of houses that leap for joy

for their liberation from manmade restraints—the beauty of these things they could not think of, for their associations with the storm as of most other people are of a fearful nature. When once they could draw their minds of the calamitous concomitance of a storm, they could very well visualise a graceful storm. If however they had no interest of any kind in a storm, if that psychical distance for a storm was unduly great, i.e., if they had taken an entirely impersonal view of a storm, then also they would not have seen any beauty in it.

Even in the appreciation of another individual's character or personal beauty, a certain detachment of outlook—a certain psychical distance—is a necessity. The popular saying that no man is a hero to his own valet is based on the same observation. That is how no prophet is honoured in his own city. It is a notorious fact that the best judges of a man's character are not the members of his own household. One of the contributing causes of a number of divorces and separations between partners in life in those circles where there is free social intercourse between men and women is the ignoring by both parties of the principle that we have discussed here at some length. Such husbands and wives are so near to each other physically and psychologically that they fail to see each other's beauty, whereas another person, a comparative stranger, sees the neglected one as a phantom of delight, because he or she is maintaining—very likely unconsciously—that distance which the official life-partner failed to maintain. If the husband had maintained the original psychical distance which made him in early days worship the very ground on which his beloved one stood, he would have found her, upon nearer view, still a lovable being even if not as Wordsworth describes (evidently his own wife)

A perfect woman, nobly planned  
To warm, to comfort and command  
And yet in spirit still, and bright  
With something of angelic light.

He however fails to keep the psychical distance, and she too does the same, with the result that they are attracted to quarters where psychical distance is reduced without its being totally undone.

It may be a paradox, all the same true and worthy of all acceptance, that in order that we may enjoy anything that is worth our respectful consideration, we have to maintain a psychical distance, hold a detached view-point, provided that as has more than once been pointed out that distance or sense of detachment is not carried to the extent of absence of relationship or of interest. The distance may be reduced to a minimum, but it is essential that it should not be annihilated. The principle holds good, as I have attempted to show in the foregoing pages, in social relationships and ethical attitudes as well as in aesthetic appreciation. The teacher who wants his students to enjoy their work is as much careful about it as the savant and the creator of things beautiful—to reduce psychical distance but not to annihilate it.

## VII—EXAMINATIONS

By C. N. RAGHAVACHAR, B.Sc., *Chickmagalur*

Throughout India Education is divided into Primary, Middle, Secondary and University Grades, the whole period covering about 15 years. Taking the average age of the commencement of education of a pupil to be 6, at 21 a student can come out of the University with a Degree—granting that there is a continuous progress as tested by the Examinations.

Beginning with the IV year Primary, till he finishes the University Course, every boy has to undergo the ordeals of an Examination twice a year, i.e., in all 24 times. At the end of the Middle School course in some provinces there is a Public Examination conducted by the Education Department. Thus at the age of 14 or less, the pupil faces the first Public Examination and he has to face 3 Examinations of the same type before getting out of the University. The Pass in these Public Examinations is a passport for entry into Government and other allied services and even fixes up his value in the matrimonial market. Thus the whole of education in India is dominated only by one ideal, that of preparing the pupil for the Examination. This unhappy state of things is a direct result of the origin of the modern system of education in India. The first Universities started in India in 1858, those of Madras, Bombay and Calcutta were modelled after the then London University and soon after a number of private and public schools were started with an express purpose of producing English-knowing clerks for Government jobs. Though some changes in the outlook on education and the method of conducting examinations have taken place in England after that period, the educational machinery here has been too slow to move. Being an imitation of the English educational system and that a bad one, we have all its defects and something more. In spite of the Hunter Commission of 1881, the University Commission appointed by Lord Curzon in 1901, the Sadler Commission of the Calcutta University and even the recent Hartog Committee, the much-needed reform in the conduct of examinations has not yet materialised.

Examinations are certainly necessary to test the attainments of the pupil and incidentally the effect of instruction. But the vital things that affect a student by Education—personality and character are beyond the pale of testing by the method in vogue. The essay type of questions is the common form. The name of the examiner is kept confidential. The examiners that do not know the students test them from a distance. Sealed envelopes containing questions are sent to various centres and the Chief Superintendent opens the cover with sharp scissors in the presence of the examinees after the first bell. Absolute silence is to be maintained in the hall and the examinee is not allowed to put any question to the superintendents regarding the question paper. Thus a completely artificial atmosphere full of a mysterious and dreadful air is created at the time of the examination for the candidates. The result of education on the boy is tested by his performance in those four or five hours of artificial atmosphere. The presence of strangers, the strange locality, the misunderstanding of the phrasing of questions, the ill-luck of the candidate in not getting the questions in the portions he is thorough with or

interested in, the essay type of examination, the humour of the examinee at the time of answering and that of the examiner at the time of valuation and the errors in valuation due to the difference in perception of different examiners, all these make the present examination system a thoroughly unreliable method of testing a boy's knowledge. In the words of Mr. Woodburne "It is neither a fair test of mental capacity nor of mental products. It rates both intelligence and progress on the basis of a chance performance."

Modern Examination 'being a limited sampling' has induced the students to cramming and they eagerly hunt after notes, questions of the previous years and try their best in guessing questions, without caring to study the subject thoroughly. Just before the examination there is a regular flow of letters between the hostels of the different colleges of the same university sending out expected questions as guessed from listening to their Professors.

The effects of modern examinations are neither pedagogically sound nor hygienically safe. The cramming which helps in the modern system is postponed till a late day of the year and there is very great over-pressure on the minds of the candidates just before the examination. The pressure falls hardest on those who least need the stimulus of an examination for study. The best boys are anxious not to fail, their anxiety causes a dangerous nervous strain resulting often in abnormal signs of over-fatigue. In the time of the examination it is a common sight to see lights burning all the night in the college hostels. If A and B are room-mates, A goes to bed at 8 P.M. and B reads till 2 P.M. and before going to bed wakes up A who then continues his reading till the morning and then sleeps. This kind of study is not education but violent mental athletics which is both wasteful and injurious. This over-strain brings permanent nervous disorder. Sometimes students commit suicide on account of the fear of examination or of the failure in it. Such instances are not many; they are extreme cases, it is true; but the permanent injury done to each individual turned out of the colleges with a minimum of 24 examinations including 4 Public Examinations, is tremendous. If a research is made into the question and weights are taken of candidates appearing for an examination from a month or two before the date, the harm done to the candidates can be gauged. The emotional strain caused, the physical energy wasted are something more than the good resulting from this system.

The duration of the examinations—a minimum of 5 hours per day, the length of the period—ranging from a week to 3 weeks in the case of Universities, the summer season of the examination with a temperature above 100° and the sun shining brilliantly, the period of suspense—of 2 or 3 months between the date of examination and that of the publication of the judgment—all these have their injurious effects on the growth of the would-be citizens. Even in the Middle School Examination the boys of 14 have to write at a stretch for five hours daily and answer sometimes papers on 3 different subjects on the same day. The educational worth of all their life is judged by that performance by an unknown examiner. Even if he fails in any one subject by two marks, he has to study all the subjects over again. What a wastage in human energy! The schools instead

of training future citizens and making them fit for their life's work, seem to be factories of de-vitalisation by this monstrous system of examinations.

The publication of the results as judged by this wonderful system is another weapon of modern machinery to injure the youth of the young. The Universities on an average fail a goodly percentage of the candidates and throw them into the world. These dispirited, disappointed, half-educated young men are now filling up the ranks of the unemployed. Dr. Ballard has immortalised the difference in perception of examiners by his record of the examination in History of an American University in 1920, when the six Professors working as a panel plucked one of themselves by valuing his reference answer paper which got mixed up with the papers of the candidates.

The evil effects of Examination are felt even in class promotions. Nothing can be more unnatural, educationally unsound, psychologically illogical than to make a boy re-learn all that he has learnt in the previous year just because he fails to come to the standard by a few marks as judged by this chance system. The modern examination system in India is not even 100 years old and is a direct result of class instruction and mass production. Though theoretically every educationist talks of child as a centre of education, in practice, the individual is clean forgotten. "The ancient Indian Universities of Taxila, Kanauj, Kasi, Bagdad, Agra and others were most unlike the examination machines provided by the modern Indian Universities." Students flocked there not because of getting a passport into Government service but because of the eminent Professors, Acharyas and Moulvis. To be known as a student of a famous Professor was itself a certificate. The merits or the demerits of the pupils went to the teacher. The attainment of the pupil was tested daily and individually and a thorough mastery of the subject was obtained in practically the same period. There was no going back by a year or trying to forget the learning of a year for the stake of a few marks, but a regular onward march of progress.

The modern examination is negative in its effects. It tests what the student has not attained and declares that about 60% or less or more of those that appeared for an examination have not attained a required standard; but have they not learnt anything and are they not fit for anything? Let us think of a positive method of judgment. Let us with one strong voice sound the death-knell of the modern system of examinations and replace it by the new type of examination and individual instruction, thus achieving the real purpose of education. The test should examine the attainments of the boys and not declare his defects only to the world. The examination and the publication of the results should go. Let each school be trusted, and let each teacher be trusted to judge the boy properly and record his progress well and give him a certificate of merit and let the employers have their own tests differing according to the nature of the employment. Let the Universities grant Degrees on the strength of the actual work done in the college. Let not the failure to get the Degree of a University mean the utter uselessness of a man as it means now.

## VIII—EXAMINATIONS

By DR. ZIAUDDIN AHMAD, M.A., PH.D.

I shall first describe the aims and objects of examinations and also give a short account of their early history. In Asiatic countries examinations did not play any part in the system of education, but in countries dominated by the English-speaking races teaching became subordinated to the system of examinations. Let me in this connection quote the statement of the Government of India with regard to the educational policy of 1904: "Examinations as now understood are believed to have been unknown as an instrument of general education in ancient India. Nor do they figure prominently in the despatch of 1854. In recent years they have grown to extravagant dimensions and their instruments have been allowed to dominate the whole system of education."

What I wish to emphasise is the importance of instituting a regular enquiry into the system of examinations in India. The International Educational Conference held at Elsinore (Denmark) in August 1929 appointed an Examination Enquiry Committee which recommended the necessity of a systematic enquiry into the subject and the publication of results among various countries. Several distinguished individuals and commissions are of opinion that examinations should be abolished totally.

The three characteristic features of the system of education in the Asiatic countries are its spiritual ideals, its cheapness and its thoroughness. But nowadays they have disappeared. Our present system of education is very superficial. The reason for this is mainly due to the system of examination. If the students were asked to write five words and if any students wrote three words out of five incorrectly, the old teacher would condemn such students. In our modern system of examinations such students would be declared by the teachers, to the satisfaction of the parents, to have passed in the second division, because he would obtain 40%.

There are at present four distinct types of examination: viz., the English system with American modifications which we have now adopted in India, the German system of Examinations which is very similar to the system of examinations followed in Asiatic countries, the French system which is carried on by special commissions deputed to every centre and lastly, what are called the Intelligence Tests.

The evils peculiar to the English system of examinations are found in our Indian system and a few more have been added on account of greater rigidity of examination rules and regulations. If I were to mention the instance illustrating the differences of perceptions and idiosyncrasies of examiners, it will require a book to put all these things. The answer paper of one candidate would be viewed differently by different examiners. The same piece of work will obtain second class marks from one examiner and zero from another. Despite these anomalies it is difficult to maintain a level in parallel examinations. This difficulty was keenly realised in England which led to the appointment in 1917 of a Secondary School Examination Council to standardise the results of various universities,



Another difficulty is that of fixing the pass marks. I must say that the system of putting down the pass marks at 30%, 35% etc., is a very arbitrary one without any justification whatsoever. The standard of examination is not fixed by minimum pass marks as some persons wrongly imagine. This question was once scientifically examined and the observations of eminent educationists are contained in the volumes of the Calcutta University Commission Report. It is established there that the minimum pass mark should be so fixed that the average mark would be between the minimum and second division marks. The unavoidable chances in the English examination system are called examination errors. The numerical value of many of these errors have been calculated and the aggregate amount of the error is 7.5%. The amount of other abnormal errors such as temper of the examiner, temper of the examinee at the time of answering his papers, the difficulty in understanding the language of the questions, etc., has not been calculated. It is evident that the success of a candidate is more a question of luck than of merit. To avoid the element of chances Americans have now introduced a new system. The answer often given is 'yes' or 'no'. They do not ask the candidates to write an essay. This new system has affected American examinations profoundly. The system is still being critically examined in England and it is altogether unknown in India. As Sir Michael Sadler pointed out, examinations cannot be done away with unless there was an educational revolution in the country. I see no signs of immediate prospect of a radical change in the system of examinations in England in spite of its universal condemnation. India is now moving so fast that I am confident that our system of examinations will be changed on right lines whether England may or may not change (loud cheers).

I now come to the German system of examinations. To appreciate and understand the German system of examination one should go to an old Sanskrit College or an Arabic Madrasa which has not been dominated by class examinations or promotion examinations. In Secondary schools they have one examination. This examination is conducted by the teachers. The teachers select three questions and the inspector chooses one of those three for the candidates to answer. The students are asked to write an essay and the result is announced at once. It is very seldom that a student has to wait for three months in suspense as we find in India before the results are announced. In the university they have only one examination and that is for the doctorate. The candidate chooses his own examiner and fixes his own time for the examination. It is the duty of the candidates to call upon the examiner between 11 and 1 on the day of the examination. Questions are asked and the results are announced immediately. The important test of the German system is the dissertation which the student is asked to write.

Let me now deal with the French system of examinations. I shall describe a few important features of this system. I think this system will be most suitable to Indian conditions. There is no scope for cram work just as we have in India where cramming is officially recognised and the students are given ample time one to six weeks in order to cram the lecture notes. This kind of cramming has no place in the French system of examination. The second important

item is that the results are always announced within a week or fortnight and the suspense of waiting for three months is altogether unknown. In India every person who has gone through the ordeal of an examination knows three months really hang very much on the life of the candidates. In the French system all the examinations are held twice a year, once immediately before the long vacation and another after the long vacation. Students who fail in the first examination are permitted to appear in the second examination. The examinations are both oral and written. A written examination is not so important as the oral examination. The written examination is not published, but the oral examination is published in good many cases and the written work can be seen by any person in the examination hall. The French system does not break down with numbers. The English system always breaks down with numbers because it necessitates the appointment of a large number of sub-examiners whose work is exceedingly difficult to co-ordinate. In the French system there is no room for the idiosyncrasies of the examiners. The Vice-Chancellor of the University conducts the examination. He appoints an Examination Commission and the Commission actually visit the schools and conduct the examinations and the results are announced then and there. No written papers are sent to the examiners. The candidates are required to answer only one question out of three questions set to them. There is one important feature in the French system and that is the method of recruitment for the services. It is superior to other methods adopted in England or in this country.

The last method of examination is the Intelligence Test. This system has not been worked out systematically. It is almost unknown in this country. It was first suggested by Prof. Binet in France and was developed by Prof. Freeman. They say that the intellectual quotient remains uniform throughout. If anybody goes to an appointment he has not to say that he has passed this or that examination. He has simply to say that his intelligence quotient is 114. A big employer knows what it is. Under this particular system it is not necessary for any candidate to say that he has passed this examination or possesses that diploma. His intelligence quotient remains constant throughout his life. If this system is properly worked out all the examinations in colleges and universities will be abolished. The intelligence quotient of an individual is sufficient for admission to every university.

I would appeal to all those that are gathered in this great conference to follow the advice of Sir Michael Sadler and think over this very important aspect of educational advancement in this country. It requires very careful consideration at their hands. Whenever I get an opportunity I urge on the local Government and the Government of India to appoint a special committee to discuss this particular question.<sup>1</sup>

<sup>1</sup> A Public Address delivered at the All Asia Educational Conference, Benares, on December 28, 1910

## IX—CULTURAL EDUCATION IN INDIA

By PRINCIPAL B. SANJIVA RAO, M.A.

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"Education in India," says Mr. Arthur Mayhew, "has meant a system of schools, colleges and examinations ultimately controlled by the Government." It may appear strange, therefore, that in speaking of Cultural Education in India, I shall have to deal only with schools which owe their origin and inspiration to individuals or religious organisations. It is only fair to Government Institutions to mention that in spite of the good work done by a body of conscious and capable teachers, there are inherent limitations which makes it difficult if not impossible to initiate new lines of work. Lest I should run the risk of exaggerating or misrepresenting the nature of such limitations, I will start by quoting the words of a distinguished Educationist, Mr. Mayhew, whose book on 'the Education of India' is a refreshingly frank and honest attempt to understand the educational needs of the country.

"The master enmeshed in the network of our Indian system works with code in hand. For him, there is no unwritten law or tradition. There are 'returns' to be submitted periodically, regulations to be followed, examinations in which a percentage of passes is to be obtained, and an inspector, more regular in his visitations than famine or the plague, who in the course of a few minutes, must be convinced that no rule has been broken and that something practical has been done. It is hard to imagine a Thring, Arnold, or Sanderson thrown up by such a system. It will not produce a Sankara, Kabir or Tagore in India."

"The system affords no chance of personality coming into play as an educational factor. It is terribly rare to see a real live man at work in an Indian school room. Emergence of the real self, with all its prejudices and convictions, would scare the class, and probably produce an entry in the daily order book, to be shown at the next inspection, reminding the man who is a real live ember that controversial subjects, particularly, religion, politics and social affairs are debarred. What constitutes the real self must remain outside the school."

If State schools cannot produce a Sankara, a Kabir or a Tagore, what do they turn out? According to Mr. Mayhew our State schools and colleges are more or less vocational in their aims.

"Essentially practical and utilitarian, they have aimed at the production of government officials, lawyers, doctors, and commercial clerks and within this narrow range, they have succeeded remarkably well. Where they have failed, almost completely, is on the cultural side. They have trained their students to earn a living in occupations congenial to their traditions and antecedents and increased in number and attractiveness by British administration." But they have not taught them to enjoy their life, to enter with minds steeped in the culture of their home and caste into a joyful heritage. I have quoted the above not in any spirit of carping criticism. In all fairness to those engaged in the work of teaching, it must be admitted that the schools and colleges of India have produced men of the highest ability and even of culture. It may not have produced

a Kabir or a Sankara; but it has produced a Ranade, a Gokhale and a Tilak; it has produced a Dr. Bose and Dr. Raman and a Dr. Roy; it has produced a Gandhi and a Swami Vivekananda. It has produced a large and distinguished body of able journalists, lawyers, judges, and administrators. It may be that genius will manifest itself, no matter how hostile the environment may be to the expression of such genius. But the general charge laid against our existing schools is unfortunately too true, that the education that is given is one which is far too narrowly utilitarian in its aims, that it places before the students an ideal which makes no appeal to his higher nature, that with regard to all those things of the spirit, Truth, Goodness and Beauty without which life has no joy or significance, the influence of the schools is practically negligible.

All State education whether it be in India or in England must plead guilty to the charge of not being specially suited for the development of individual genius. Even the best public schools of England have never been conspicuously friendly to the growth of the abnormal and the unconventional. Wherever education is standardised, personality must suffer and efficiency as measured by technical ability and not culture must continue to be the criterion of success.

There is however a more powerful factor which has influenced modern education, and that is the domination of the age by the concepts of Physical Science. So brilliant have been the achievements of that Science that the century which witnessed the marvellous applications of steam and electricity may very suitably be considered as the mechanical age. Under its influence all the old values have been transformed. In the world of labour it has led to enormous development in technical ability and success in the world of today is impossible except to those who possess a high grade of technical knowledge of the industrial, mechanical or business side of life. This has led to a corresponding change in outlook and ideal. The hero of antiquity was the wise man, the hero of the middle age was the saint and the martyr, the hero of today is the great leader of Industry, or the Engineer who harnesses the tides or the waterfalls in order to obtain electric power from the vast storehouse of Nature. The development of technical ability is the ideal of modern life, not the culture of being, doing instead of being, expression instead of significance, organised service in the place of kindness of feeling, efficiency instead of the wholeness of life, success and prosperity in the place of health, happiness and well-being, quantity and mass preferred to quality and distinction, speed and hurry considered as the signs of progress rather than quiet and dignity.

This change in the absolute values of life is nowhere more evident than in the changed relationship between teacher and pupil in our schools in India. In India we had a very lofty traditional conception of the Guru, the one who by the possession of a profound wisdom and spiritual insight considered it as his Dharma to lead his pupils to a greater understanding of life and its significance. In the old world the teacher occupied the highest rank in the social hierarchy. The school master of today possesses neither much learning nor much money with the result that he is not considered much of a success either according to the old or the new standard.

India is a deeply spiritual country. It has never accepted this change of values in the western world. It has valiantly struggled against the imposition of a soulless and mechanical education. The enormous influence of Gandhi today in India, an influence which may be suitably compared to the influence of great spiritual teachers in the past, is a sufficient testimony to the existence in the heart of the Indian people an instinctive reverence for the ideal of renunciation and spirituality. No teacher, however capable, however learned, can ever hope to really influence the life of the Indian student who does not appeal to this deep-rooted feeling for the spiritual element in life. That is the one justification, the one hope of India as a nation. All through the millenia it has lived, surviving all her ancient contemporaries, Babylon and Egypt, passing through many vicissitudes, conquered over and over again. It is once more alive today throbbing with a new life and is declaring to the world the supremacy of the life of the spirit.

Earnest Raymond in a sermon at Christ Church Cathedral, Victoria, said of education: "The business of education is not primarily to enable us to pass examinations or to take degrees, not primarily to enable us to earn a living, but simply to enable us to live. Let those of us who are teachers not be afraid or ashamed to take to our heart ourselves the words of the chief of Teachers: 'I am come that they may have life, and that they may have it more abundantly.'" The first part of his statement is the commonplace of educational theory. Christ's conception of the mission of a teacher is of abiding interest. To be educated is to live more and more fully, to be capable of the highest joys of life, and what are they? Love, Beauty and Creative activity. Renunciation or the dedication of one's life to a high and sacred purpose, Love which is both wisdom and understanding which enables us to know and feel ourselves as part of the universal life around us, the joy of perceiving the Divine in all the varied manifestation of that life, that which we term Beauty, the joy of self-expression, of the satisfaction that comes of embodying our vision of life in some material medium, all those are the eternal gifts of the spirit. No education is worthy of its name unless it leads us to our grand inheritance.

Education is thus seen to be twofold in its nature, there is the development of technical ability, there is the culture of being. The former enables the individual to obtain the materials necessary for efficient living, the latter gives meaning, significance and joy to life. Technique is not an end in itself, it has value only in so far as it leads us to greater understanding, to a fuller life. The cultivation of 'being' can be most efficiently done through the medium of human personality. Art and Literature can accomplish much. But as Goethe truly said "the Highest cannot be spoken"; but it can be embodied in a human personality and can only be transmitted from one individual to another through that very elusive but most important factor in education which we call personality. This truth was recognised in ancient India as well as in Ancient Greece. The Guru was the transmitter of Reality, the one who gave spiritual insight. The spoken or written word is dead and impotent until it is vivified by the life of the teacher. The characteristic of all vital phenomena is that they deal with the mysterious process of transforming so-called dead or inorganic matter into the live stuff, the

protoplasm out of which the organism builds its tissues. Education is a vital process. The facts, the words and ideas have all to be vitalised by being given significance and meaning, only a teacher who has lived who has experienced can give such meaning. Let us take some very common word like Love. The life of a Buddha or Christ has given to the world the full significance of that word. The whole history of Christian Europe is an attempt to embody in a life of organised service the interpretation of that word as seen through the personality of Christ. Every teacher small or great enrich the significance of an idea by contributing his own uniqueness to it. St Francis of Assisi or a Ramkrishna Paramhansa have thus greatly enriched human thought and experience.

Education ceases to be a living force where the element of personality either does not exist in a sufficient measure or has to be crushed under in the effort to subordinate it to the demands of an organised system. This has been the fate of most of the schools in India.

The inadequacy of the existing state machinery of education to give to the students of India a living education has long been recognised. Attempts have been made by various organisations to remedy the defects. The earliest institutions started for supplementing the instruction afforded in State Schools were those of various Christian Missionary Societies. That the object of such institutions was primarily conversion of India to Christianity will not be denied. That objective has not met with the success which was anticipated for the very effective reason that all that is best, all that is of abiding value in Christianity a Hindu can accept without conversion and science and modern thought have effectively destroyed the cruder part of Christian dogmatic Theology. While I believe that western Christianity will never be acceptable to India or for that matter to any modern scientifically trained mind it would be ungenerous to deny the very great influence exercised by the lives of great Christian teachers, missionaries or hymen in the moulding of Indian thought. The life of the students of Southern India has been profoundly affected by the influence of the late Rev. Dr. Miller and his devoted band of workers of the Madras Christian College. The proportion of students who embraced Christianity is a negligible one. But one must concede the fullest credit to those faithful servants of Christ that though their creed was often narrow and limited, they have brought to India the spirit of Christ, the spirit of love of human fellowship and service. Many others there have been who by their patient and loving service of the low and the outcast have created a new vision of the ideal of human brotherhood. No Indian today will deny the vast educative influence of Mr C. F. Andrews. The spirit of Love, the spirit of Beauty, the spirit of Holiness, all these are beyond the pale of national strifes and cut across all the frontiers of creeds and races.

A great deal of experimental work has been done by the Missionary societies in the direction of making education more living, more real. Dr Fleming's admirable account of the 'Schools with a message' published by the Oxford University Press contains a most illuminating report of this work. To remove human ignorance and selfishness, to destroy dirt and disease, to educate the common people in habits of cleanliness, to improve the sanitation of the village,

to train students for leadership and citizenship, in the practical manifestation of our love for our fellow human beings in service, all these are, briefly, the ideals which are sought to be embodied in Missionary Schools. Training for Social Service finds its best expression in two very notable institutions, one in Srinagar, Kashmir, where the Church Missionary Society has a large school of nearly 1,500 boys associated with the name of the Rev. C. E. Tyndale-Biscoe and the other in Ceylon, the Trinity College, Kandy, which will ever be the most enduring memorial of the Rev. Fraser's many years' service of the youth of Ceylon. It is not the purpose of this paper to give a detailed account of the work done by these and other missionary institutions. But I shall not be doing my duty unless I state my own unhesitating conviction that much of the spirit of service that is now so abundantly manifest in the public life of India is due to the inspiration of the lives of many of our brothers and sisters from the west, who whether professedly Christian or not, are still transmitters to us of that spirit of love which is so conspicuous a characteristic of the teaching of the Christian Master. This Christ spirit blended with the deeply spiritual wisdom of India has produced many beautiful types; Raja Ram Mohan Roy, Keshab Chandra Sen, Debendranath Tagore and his distinguished son, our own poet Rabindranath Tagore, and Mahatma Gandhi have all been profoundly influenced by the spirit of Christ.

I now turn to purely indigenous institutions which are the product of India's own genius. No organisation has been more successful in the field of education and social reform than the Arya Samaj.

Our greatest gift to life is our individual uniqueness. To be content to be just what one is in one's innermost being, to be utterly natural and spontaneous in all one's thoughts and feelings is the beginning of self-realisation. It is just as true of the nation as of the individual. This intuitive perception of one's own individual uniqueness and expression of it in one's personal life is what we in India call Dharma. To be one's self is to be great. To perform one's own Dharma however imperfectly brings us nearer to perfection than the performance of the Dharma of another. Swami Dayanand Saraswati was one of the first to perceive the danger which threatened the integrity and uniqueness of our national life by its contact with the vigorous civilization of the West. He realised that India's mission was a spiritual one. She had a great inheritance from the past and that treasure of spiritual wisdom she had to conserve and share with the rest of the world.

With this end in view the Arya Samaj has in its educational institutions sought to restore to Sanskrit Literature the place that ought rightly to belong to it as the source of all subsequent world literature and to carry to mankind the Vedic message it so sorely needs—the message of a self-controlled, self-denying, simple, spiritual mode of life based upon co-operation and loving service.

Swami Dayanand is the first leader of India's National movement. To him and his followers must be given the credit of initiating a great movement for conserving and purifying our national spiritual inheritance. The educational work of the Arya Samaj is characterised by an extraordinarily fervid faith

and energy, and great self-sacrifice. The great experiment at the Gurukula at Hardwar is being watched with intense interest all over India. The ancient ideal of the close but reverent fellowship between pupil and Teacher, the leading of a strict and disciplined life consecrated to the highest ends of life, in an environment where Nature itself appears to speak to the heart, of an eternal and abiding peace, the fixing of the mind and heart of the pupil on the noblest achievements of the human spirit, all these lend a peculiar significance to the educational work that is done by the self-sacrificing and devoted band of workers at Hardwar. The authorities of the school feel that luxury and bodily comfort are not conducive to the development of the highest intellectual and spiritual life, that a certain amount of asceticism is necessary in order to develop powers of endurance or the capacity to throw away, if need be, one's very life in the service of others. The ideal of purity, of Brahmacharya, of discipline and self-control is laid special stress on.

There is no doubt that the educational efforts of the Arya Samaj have given to the country a large body of earnest, self-sacrificing workers who are contributing to the national movement, a virile and energetic faith in the essential quality of our national culture. Everywhere, especially in the North of India, they are courageously facing the question of disentangling the ancient faith from the age-long accretions of superstition and ignorance. In the field of women's education and social reform it has done notable pioneer work.

We must at this stage remember that the whole movement is essentially one of revolt and protest. It took up the challenge of the west, of western science on the one hand and western proselytising Christianity on the other and out of this challenge Hinduism has emerged out of its exclusiveness and thrown its doors open wide to the world. We may note one or two very valuable results achieved. There are signs in India that the Christian Missions are less and less inclined to stress the proselytising aspect of their work and there is every reason to believe that though in the beginning Christianity was essentially a disintegrating and denationalising force, yet, thanks to the inevitable protest of time and circumstance, Indian Christians have realised that if Christianity is to live in this country it must undergo a process of recreation. This wholesome reaction is due in a large measure to the splendid educational work done by the Arya Samaj.

It is not profitable to dwell upon the elements of excessive fanaticism, of narrow intolerance, of ignorant faith that are to be found in all mass movements, where appeals have to be made very largely to the emotional side of human nature; I have specially tried to assess the more permanent and valuable contributions to the problem of education in India. We have seen that Christianity has made a notable contribution by emphasising the element of love and brotherhood and its practical expression in social service and citizenship. The Arya Samaj has made us realise that no system of education is adequate which does not base itself on its social and spiritual inheritance. Its disregard, in our existing state schools on account of the attitude and neutrality of the Government, has created a dualism and conflict in the life of the student which has made education unreal, because it is unrelated to the actual life lived in the



- home. Education to be vital must be organically related to the deepest instincts and institutions of the race. So long as it deals with the most external and superficial aspects of life, it fails to touch the core of our being. That in brief is the most abiding contribution to the problem of education made by Swami Dayanand and his movement.

The educational work of the members of the Theosophical Society in India has contributed one notable element to the problem of education. Like the Arya Samaj, it believes in the necessity of a deeply religious and spiritual education. It also has sought to restore the ancient ideal of the Guru. But it has inculcated both in theory and practice a reverent attitude towards all faiths. The Christian, the Mussulman, the Hindu, the Jain, the Buddhist all realise that while he properly claims the right to perform his own Dharma, he must respect a similar claim on the part of his fellow human beings belonging to other faiths. The Central Hindu College stood for this great principle of not merely tolerance but of real reverence for the unfettered freedom of the individual to approach the great mystery of Life in his own way. Since then there have been considerable developments in the educational work of the Society.

In this group of educational institutions there has been a tacit acceptance of a dualism in education. Religious education was considered as something which would supplement the ordinary secular Government system of education. But educational theory has been enormously developed as the result of the magnificent progress made in our knowledge of Psychology. It has gradually brought to us the realisation that Life cannot be divided in this way, that there is no secular education as apart from religious education, that life is a whole and that all the fine distinctions we make about it are due to our habit of dealing with abstractions and not realities. Education has become synonymous with life. The personality of the student cannot be divided into so many mechanical parts. It is not a machine which can be broken to pieces, each piece cleaned and oiled, and put back into its own proper place. It is not possible to separate physical, intellectual, moral and spiritual education. It is one single whole. Man is a living soul organically bound with the universal life. All education must lead him to a fuller communion with that life around him. Rabindranath Tagore's school at Shanti Niketan is a wonderful attempt to give expression to this great Truth. He feels that it is India's mission to realise the Truth of the human soul in the Supreme Soul through its union with the soul of the world, that this mission urges them to seek for the vision of the infinite in all forms of creation and in the human relationships of love; to feel it in the air we breathe, in the light in which we open our eyes, in the water in which we bathe, in the earth on which we live and die. As he very beautifully put it:

"In a little flower there is a living power hidden in beauty, which is more potent than a maxim gun. I believe that in the birds' notes Nature expresses herself with a force which is greater than that revealed in the deafening roar of the cannonade. I believe that there is an ideal hovering over the earth, an ideal of that paradise which is not the mere outcome of imagination, but

the ultimate Reality towards which all things are moving. I believe that this vision is to be seen in the sunlight, and the green of the earth, in the flowing streams, in the beauty of the spring time, and the repose of a winter morning. Everywhere in this earth the spirit of paradise is awake and sending forth its voice. We are deaf to its call; we forget it; but the voice of eternity wells up like a mighty organ and touches the inner core of our being with its music."

It is hardly necessary to write about Shantiniketan. It is known wherever the voice of our Poet has reached the ears of men. All that I want to stress is the increasing realisation by the world that education is the free manifestation of the spirit in man, that in man even more than in the beauty of the little flower there is a living power more potent than a maxim gun. Buddha and the Christ proved it in the ancient world. Mahatma Gandhi and the hundreds of gentle women of India who asserted the power of their womanhood by exposing their frail bodies to danger have proved it today.

The power of gentleness, of a love that is not afraid, the power of simplicity and beauty whether it be manifested in a way-side flower or in the heart of a woman or child is infinitely greater than the power of the mightiest artillery. Such gentleness, love and beauty are the inevitable accompaniment of a life that is in harmony with the world around. So the world spirit brings us back to ancient Greece and ancient India. But what was then the perception of a few has, thanks to the power of science, become the common heritage of all. The average man, the humble man has come to his own. He is no more the pawn of ambitious statesman, a mere spoke in a vast industrial wheel. He does not exist for the state, but the state exists for him. Greater than any organisation, greater than country, or the state is the Divinity that lies hid in the humblest individual.

It is the business of education to liberate all this hidden beauty in man—which has been stifled and suffocated by the superstition of race, creed and separative thought. Education can have no lesser goal than the perfection of the individual. The work done in the school is only a part of that whole process of continual development which we call Life.

In that development all must take part—the Hindu, the Mussalman and the Christian. All the differences that now divide will vanish when the problem of education is seen aright. Goodness, Truth, Beauty, these are the ultimate things of life and where these are sought as the end, all conflicts must cease.

## X

# EDUCATIONAL SURVEY AND GENERAL DESCRIPTION

## I—JAPAN

In the days before Meiji, the educational ideas in Japan underwent frequent changes due to Buddhist and Confucian influences, but the people were able to assimilate these foreign teachings, and by the help of the national constitution and sentiments peculiar to the Japanese, they developed a culture of their own. At the beginning of Meiji, the Japanese were so eager to introduce Western civilization that they adopted everything Western and the educators allowed themselves to be guided by all sorts of doctrines and principles. Upon this, an Imperial Rescript on Education was issued in October 1890 which definitely established the educational policy of the country. All the schools in the country followed the principles set forth in the Rescript, with the consequence that education well suited to national requirements in form as well as in substance has formulated itself. Japan is now in possession of an education which is in no sense inferior to that of Western countries either in system or in quality, and which is entitled to credit for having successfully blended Eastern and Western civilizations, with the beauty of her national constitution as foundation.

The following is a translation of the Imperial Rescript above referred to: "Our Imperial Ancestors have founded our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire, and herein also lies the source of our Education. Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests, always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of our Imperial Throne coeval with heaven and earth. So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers. The way here set forth is indeed the teaching bequeathed by our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages

and true in all places. It is our wish to lay it to heart in all reverence, in common with you, our subjects, that we may all attain to the same virtue."

Another Imperial Rescript was issued in 1908 which is generally known as the "Boshin Shosho." The Rescript teaches us what the Japanese people should observe in practical life, social and private, in order to promote the development of the national resources so that they may keep pace with the progress of the world. The text translated reads as follows:—"Civilization is advancing day by day and progressing month by month, and the nations of the whole world, east and west, through mutual dependence and help, alike share in its benefits. We confidently anticipate a lasting enjoyment of its blessings along with other powers by improving our relations and strengthening our friendship with them. But in order to move onward with the main current of the world's progress and to share in the blessings of civilization, it is obvious that we must depend upon the development of our national resources. Our country has not yet had time to recover from the effects of the late war, and improvement and expansion are necessary in various branches of our administration. Therefore, with one mind, let all men, high and low, faithfully pursue their callings, be diligent and frugal in the acquisition and management of their property, maintain good faith, continue in righteousness, live simple and sincere lives, shun ostentation and cleave to reality, mutually warn one another against negligence and idleness, and brace themselves to ceaseless activity. The precepts of our Sacred Imperial Ancestors and the facts of our glorious history shine like the sun and the stars. Indeed, the development of our national resources has its root in reverently hearkening to these precepts, learning the lessons of these facts, and steadfastly acting up to them. In view of the circumstances of the present time, we purpose, relying on the co-operation of our good and loyal subjects, to enlarge the Imperial Plan of the Restoration, and to exalt the august virtues of our Imperial Ancestors."

Education in Japan is mainly controlled by the State. It is partly entrusted to local public bodies, the object being, as in other administrative affairs, to suit peculiar local needs by adequately dividing educational control between the central and self-governing administrations. Private individuals, too, are allowed to found schools and other educational organs by conforming to certain conditions. The main principles regarding the nature and objects of schools, their scholastic terms, curricula, organizations, entrance qualifications, qualifications for the teachers, equipment, means of meeting the expenditure, tuition fees, etc., are prescribed by Imperial Ordinances. The establishment of schools by public bodies or private individuals must be approved by their supervising authorities, which also exercise control, to a certain extent, over their methods of education and finances.

The Minister of Education has charge of all matters relating to education, art, science, literature and religion. He is the highest authority in the educational administration and is assisted by the Parliamentary Vice-minister in the conduct of political affairs and in matters which have bearing with the Imperial Diet. The Minister is further assisted by the Vice-minister of Education, who

adjusts the work of the Department and supervises the business of all the different parts of the Department. The education in the colonies, however, comes under the control of the colonial governments, and the schools belonging to the War and the Navy Departments and a few others belonging to other government offices are also outside the jurisdiction of the Minister of Education. Of the affairs within the jurisdiction of the Department of Education, those that pertain to education, art, science and literature are distributed respectively among the Bureau of Higher Education, the Bureau of General Education, the Bureau of Technical Education, the Bureau of Social Education, the Bureau of School Books, and the Bureau of Student Control, and those pertaining to religion are under the direction of the Bureau of Religion. Each Bureau has a Director and under him, Secretaries, for the conduct of affairs. Those affairs which do not properly belong to anyone of the above-named Bureaux are dealt with in the Minister's Secretariate. Besides these there are the Parliamentary Secretary who participates in affairs which have bearing with the Imperial Diet and other political matters; School Superintendents, who inspect and supervise educational affairs; Superintendents of Compilation, who compile and examine text-books; and Superintendents of School Hygiene, who look after the sanitary conditions of schools. Furthermore, various advisory committees with prominent men in and out of office as members are instituted, so that with their advice, the educational administration may be properly conducted.

The Minister of Education is authorized to direct and supervise the Superintendent-General of the Metropolitan Police, the Governor of Hokkaido and the Governors of Fu (urban prefectures) and Ken (ordinary prefectures) in matters under his control. He supervises directly the heads of universities and other schools and libraries established by the Government as well as the public and private universities and higher schools; and, through the Prefectural Governors, he controls all the public and private schools, kindergartens and libraries of the prefectures. The Prefectural Governors and the Governor of Hokkaido are responsible for general administrative affairs in their respective districts. They direct and supervise their subordinate officials, and exercise supervision over the public and private schools, kindergartens and libraries within their jurisdictions. Among their subordinates there are two departmental chiefs, i.e., the Chief of the Department of Internal Affairs and the Chief of the Police Department, former having control of matters relating to education. In addition to these, there are School Inspectors and Sub-Inspectors, who inspect school affairs and conduct business relating to education. Educational expenditure is met from three different financial sources, the State, local public bodies and private individuals and organisations. In recent years the educational undertakings have been greatly extended and the treatment of teachers considerably improved in accordance with the post-war programme of the country, and this has caused the educational expenditures to swell in a remarkable degree.

*(Department of Education and Dr. Kaneko)*

## II—HONG KONG

Those schools in England and Wales which are, wholly or partly, dependent on assistance from public funds lie within the control of the Local Education Authority, the Board of Education and, in the case of non-provided schools, of their own managers. In Hong Kong Government doubles the parts of Local Education Authority and Ministry of Education. Consequently there is no distinction with regard to financial assistance from rates and taxes.

Of the 107 schools controlled by the Education Department twenty are directly managed by Government. The cost of their equipment and maintenance is a charge on the colonial revenues and, except for a few temporary appointments, the teachers are civil servants, on the permanent establishment of the Government of the Colony. Three hundred and twenty-eight schools under private management are partly dependent on assistance from public funds. There are also six hundred and fifty-nine other private schools subject to registration and inspection but receiving no financial assistance from funds at the disposal of the Director of Education. A "school" is defined in the Education Ordinance as "a place where ten or more persons are habitually taught." All such institutions fall within the control of the Education Department.

The total Education Department expenditure is \$1,152,375.

*(Department of Education)*

## III—DUTCH EAST INDIES

Having to face the difficult problem of providing good education on a large scale in this extensive country with its variety of population and languages and its different stages of civilisation, the Government has adopted a system which differs in various points from the methods in force in other colonial territories.

When at the beginning of the past century the Netherlands took over the government of this Archipelago after the decline of the East Indian Company and after the English temporary occupation, they soon paid particular attention to the problem of education.

Certain principles became at once predominant and they have never been abandoned since and still are typical for the system.

The necessity has always been recognised of shaping the system of education in accordance with the requirements of the population. The use of the native language as a medium in Native Primary schools can be considered as one of the results of this system. This principle has been introduced everywhere except in districts where the native language owing to its backward development was not applicable for school education and even in this instance it was not the Dutch language with its manifold variety and delicate form of expression which was chosen but the Malay language which, in the beginning of the 19th century, had developed already into the lingua franca for business and intercourse with native authorities. In accordance with this principle, which advocates education in the native language, are the strong propaganda for the study of the

customs and languages of the native population and the conservation of their historical monuments.

In addition to this respect for the native culture, which is embodied in the constant endeavour to avoid any steps which may result in denaturalisation, one is struck by the minute care exercised by the Government in connection with the education of the children of European descent including Indo-Europeans.

The schools for this group provide in every respect for particular needs. The officials, merchants, and planters, who immigrate from Holland, find the same type of schools here as in the mother-country and equivalent education is given in close conformity with Home Institutions seldom rendering it necessary to send the children home for education.

Between these groups of which one requires exclusive teaching in a native language and the European group, which later on leads to the Netherlands' school system, there is also a native group, which, in consideration of its social position and profession, insists on a knowledge of the Dutch language. For this latter group the Dutch Native school has been instituted being a primary school where the lessons are given in Dutch, the native language being maintained as a compulsory branch. This school opens the same possibilities for Western development as the European school.

Besides this kind of school a new one has been introduced (the "Link" school), which enables the ordinary intelligent native child to obtain access to the secondary schools of the Western school system.

The education of the Chinese Group is also a subject of continuous care of the Government (Dutch-Chinese schools).

The importance which the Government attaches to institutions that wish to co-operate in introducing education, differs from what is to be observed elsewhere in this respect. In distant districts on the outer islands as well as in more civilised districts the Missions, the Christian societies, the Neutral ones and, during the last years, also the Mohamedan societies are actively assisted by the Government. The Government-subsidy provides for the greater part for the expenses of the building of the school, the stationery and salaries of the staff. The principal stipulation made by the Government in granting the subsidy is that the teaching should be on the same level as that at similar Government schools.

The municipal councils also gradually take part in the educational task and, with the present development of the government system, it may be expected that a strong decentralisation of education will result. At the revision of the Education Bill, which is going to be dealt with by the government, the legal basis will be put down for transferring the care of the native education to the provinces and to the lower local governments (Regentschappen, regencies).

*(Department of Education)*

#### IV—SIAM

Before the advent some forty years ago of the idea of the State providing for the people's education, practically all the instruction within reach of the

public was given in the monasteries. While, in accordance with Doctrine, the Buddhist monks hold themselves apart from political and commercial activities, they have, ever since the establishment of the Church in this country, taken on themselves the role of public school-masters. This work was one of pure philanthropy and abstract merit-acquiring, no payment in return being asked for or expected. Parents, it is true, generally sent their boys to live with the teachers in the monasteries with the object of repaying for the instruction received by personal service rendered. Such a service was, however, always voluntary; and probably it benefited the servant as much as the served. For in the monasteries, the boys would come in contact with more discipline, with more social intercourse with several others of their own age and with more of an atmosphere of learning and culture than they would have done at home. Such an education was naturally of a limited character. Reading, writing and perhaps arithmetic of the simplest kind were all the instruction that a boy would receive. The attendance would be irregular and the accommodation was limited. In those days, therefore, literacy was the exception rather than the rule, even among the male population.

Education in the sense in which it is now understood may be said to have had its beginning in the reign of His Majesty Phra Chom Klao (1851-1868). His Majesty himself, before he came to the throne, had acquired, partly by self-tuition and partly by the help of some American missionaries, a considerable knowledge of the English language, of Latin, of the world's Geography and History, of mathematics and of some of the natural sciences, specially astronomy, besides that of Pali, the Buddhist Scripture and Siamese literature. Although the time was not ripe for the organisation of education on a national scale, the personal precept set by the King was of great moral and propagandic value, in so far as it aroused the interests of the princes and nobility in all learnings in general and of western sciences and foreign languages in particular. For the first time European tutors were engaged to teach the young princes; for the first time boys were sent to study in Europe; one or two secular schools made their first appearance, and Christian missionaries were given every facility and encouragement in their good work of instructing the people in modern knowledge.

Soon after his accession to the throne (1868), His Majesty King Chulalongkorn opened the first school under official control in Siam. It was an elementary school for sons and relations of princes and high officials, in which Siamese arithmetic and government service methods were taught. Later on English for the more advanced scholar was added.

Educational reform is always a slow process in any country. Prejudice and, what is worse, indifference have to be broken down and enthusiasm aroused. Before there can be national education, the nation has first to be educated to have a taste for being educated. Such a task is a slow one. In Siam, it began less than forty years ago. At the present day it is by no means ended, especially in connection with higher education.

In about the year 1890 the first step towards education on a national scale was taken, when a Government Department of Education was inaugurated.



First in Bangkok, and afterwards in the Provinces, primary schools were opened, most of which were founded upon the old monastery schools with monks as teacher, but with modified curriculum and organisation. Thus the traditional close relationship between the Church and the people's education was preserved; the Department of Ecclesiastical affairs and Education were soon afterwards placed under the same Ministry which is now called the Ministry of Public Instruction. A Normal College for the training of teachers was opened in 1892; and at about the same time a purely secular boarding school under an English Headmaster was founded, where a secondary school standard was reached. The same standard was soon afterwards reached by some of the larger monastery schools in Bangkok. With the increase in qualified officials, who had been trained in Normal College or had been granted scholarships to study abroad, the Ministry of Public Instruction gradually extended its activities into the provinces, where by the beginning of the last reign (1910) there were resident Educational officers appointed to all circles, and model schools with trained staffs were set up in various centres. In 1921 the Primary Education Act was promulgated and became enforced in all circles except that of Bangkok.

With regard to the Higher Education, various Technical Institutes such as the Ministry school and the Law school were founded during the middle part of His Majesty King Chulalankarana's reign. The University is a later development, out of the old Civil Service College, being founded by His Majesty King Vajiravudh in memory of his father.

The total Government Expenditure on Educational Salaries is Baht 1,243,572.

*(Department of Education)*

## V—CEYLON

Education in Ceylon is under the general supervision and control of the Department of Education assisted by a Board of Education and 32 Education District Committees. The Head Office is in Colombo and there are 4 sub-offices: one in Colombo, one in Kandy, one in Jaffna, and one in Galle.

The Board of Education is composed of 20 members nominated by the Governor. The Director of Education is Chairman and the personnel of the Board includes members of the Legislative Council, managers of schools, and teachers. The main duties of the Board consist in considering questions of legislation and policy and in advising the Government on any other matters specially referred to it for advice. It is not an administrative or executive body and all regulations which are recommended by the Board require the approval of the Governor in Executive Council.

The schools of Ceylon are not divided on a basis of race or nationality. All schools which are maintained by Government or assisted by means of grants are compelled by law to admit pupils irrespective of race, nationality, or religion. There is thus no distinction in Ceylon as in some other colonies between "native" schools and other types of schools. This fact leads to a considerable simplification of problems connected both with administration and medium of instruction.

Attendance at school between the ages of five and fourteen is compulsory, subject to a few exceptions. Such compulsion, however, applies only when school accommodation is provided within a reasonable distance of the residence of the pupil.

There are 1,400 Government schools and the arrangements for the staffing of these are entirely in the hands of the Department. There are in Ceylon 2,425 assisted schools under the immediate control of private managers. These schools are assisted in the sense that they receive an annual grant from the Education Department towards their maintenance. The system of grant which applies to such schools is of two kinds, according to whether the schools are English schools or vernacular schools. The basic principle on which the grant system depends is a standard salary scale for teachers according to qualifications. In the case of assisted vernacular schools, the annual grant from the Department is calculated as the total amount of the salaries paid to an efficient staff plus an additional amount for maintenance. No fees are charged in vernacular schools. In the case of the English schools, the system of grant is somewhat more complicated. In these schools fees are charged and from such fees the manager has to provide a fixed sum towards the salary of each teacher he employs. This sum varies according to qualifications of teachers. The grant consists of the balance of such salaries. In the case of both English and vernacular schools, the number of teachers which is taken into account for the purpose of grant is based on the average attendance of the schools during the previous year. In addition to Government and assisted schools, there is in Ceylon a certain number of private schools which are not assisted in any way from Government funds. Such schools are, however, subject to inspection by the Department, but are in no way a charge upon the revenue.

*(Department of Education )*

## VI—PALESTINE

Palestine, which after the Great War was placed under the mandate of Great Britain, is a country with an area of about 24,000 sq. km. and an increasing population which, according to figures published in the Official Gazette for 1st June, 1929, is 794,516 of whom 557,649 are Muslims, 149,554 Jews, 78,463 Christians of various denominations, and 8,850 of other faiths.

At the date of the British Occupation in 1918 the public system of elementary and secondary education in Palestine was essentially that first established by the Turkish law of 1860. The secondary and higher elementary schools in the provinces were subject to Vilayet control under Imperial officers and were comparatively efficient. The lower elementary schools in towns and villages were managed by special local committees and were often little better than the old Quran schools. The general organisation of the school system was modelled on the French. Improvements in organisation and efficiency were effected after the Revolution of 1908, more particularly by the law of 1913, which was designed to strengthen the control of the Ministry and of the Imperial education officers over the lower elementary schools. Comparatively little progress, however, was

made in the outlying parts of the Ottoman Empire. The Northern districts of Palestine which formed part of the Vilayet of Beirut profited more than the independent mutesarrifliq of Jerusalem where education was largely in the hands of foreign missionary bodies and where the law of 1913 remained practically a dead letter.

From 1917, when the British Occupation of Palestine began, to 1920 when the Civil Administration was set up under Sir Herbert Samuel as High Commissioner, the quasi-military Government began the work of educational reconstruction. Schools that had existed before were reopened in the larger towns, training colleges for men and women were instituted in Jerusalem, and Arabic was made the medium of instruction. In 1919 the Military Administration voted £ E. 53,000 for the education Budget, which was increased in the financial year 1920-1921, the first year of Civil Government, to £ E. 78,000. In addition to the foreign missionary schools many of which were closed during the war, and were later reopened, a number of new Arab and Jewish schools have been opened since 1920 by various agencies other than that of Government.

Since 1920 a dual system of national education has gradually developed, formed on linguistic and racial basis, Arab and Hebrew. Into one or other of these systems, all schools, except some of those maintained by foreign bodies, naturally fall. The Arab system includes all schools, Government and non-Government, where Arabic is wholly or chiefly the medium of instruction; while the Hebrew system includes all schools, whether under the Zionist Organisation or not, where Hebrew is the language of instruction or at least is regarded as the predominant feature of the curriculum.

The system of maintaining schools for Arabic-speaking children in all towns and many villages has been continued and developed since 1920 by the Government Department of Education, which is responsible for all Government schools in the country. The Zionist schools are also under the inspection of the Department, but are directly controlled by the Zionist Department of Education.

Expenditure for the administration, maintenance of schools and other educational matters as well as the cost of salaries of teachers is met from public funds.

The national renaissance movement among the Jews in the nineteenth century began with the rebirth of the Hebrew language. During the centuries of the Diaspora it had been the language of religion and scientific inquiry alone. In everyday life the Jews spoke the languages of the countries where they had found a haven during the Middle Ages; and they continued to use those languages even after being exiled from the countries where they had acquired them. It was only in the nineteenth century that Hebrew again became a secular literary medium. During the first half of that century, it was used chiefly as a vehicle for the conveyance of European enlightenment into the Ghetto. At the same time, however, its accents awakened (often with the conscious intention of the Hebrew writers, as in the novels of Abraham Mapu and the poems of Micha Joseph Lebensohn) a vivid remembrance of the national life in that land. But the Hebrew of that period was an artificial, archaic tongue, confining itself closely to the vocabulary and syntax of the Bible, and ignoring the linguistic treasures

of the later centuries, which had been kept alive through the currently quoted religious texts. Only in the last third of the nineteenth century was the language further vitalized by the absorption of its post-Biblical linguistic wealth, so becoming an instrument adapted to every need. Ahad Ha'am with his philosophical and political essays, Mendelevich with his prose narratives, and Haim Nachman Bialik with his lyric and epic poems, were the creators of the neo-Hebrew language. However, it was only in Palestine that Hebrew became the popular medium in secular life and at the same time an instrument for every kind of scientific inquiry. And here it became, thanks first and foremost to the efforts of Eliezer Ben Jehuda, the current language of the home. The chief co-operating factors of the revival of Hebrew in Palestine were the necessities of practical life and the education of the children in Hebrew schools.

Palestine is the meeting place of Jews from every land and every continent, the scene of the "ingathering of the exiles", who speak a great variety of tongues. The Pioneers of the Hebrew renaissance were helped by the necessity which arose of the Jews' understanding one another. But the aim of making Hebrew the language of instruction throughout the community was based on still another motive. The renaissance movement, which has found its most conspicuous manifestation in the resettlement of Palestine by the Jews, also has the underlying motive of preserving and developing Jewish cultural values, and the establishment of a national life consonant with those values and with the creative force of the Jewish genius, which has always manifested itself through the Hebrew language. The revitalization of the Hebrew language was therefore necessarily one of the chief purposes of the Jewish renaissance. For Hebrew symbolizes not only the unification of present-day Jewry, of a lingual "ingathering of the exiles", but also of the unity of Jewish tradition and spiritual values throughout three thousand years. Hence, the Zionist Organisation, as the vehicle of the renaissance movement among the Jews, is responsible for the Hebrew school system in Palestine.

The first educational institution to be conducted in the Hebrew spirit by the Zionist Organisation was the Jaffa Girls' School, which was handed over in 1894 by the Alliance Israelite Universelle to the Hoveve Zion. From that time on, Hebrew has continually gained ground in Palestine as the language of instruction in the schools; and when, in 1924, the Hilfsverein der Deutschen Juden attempted to introduce German as the language of instruction at the Technical Institute which it had founded at Haifa, it met with every active resistance on the part of the Hebrew teachers and the whole Jewish population of Palestine. As a result of this "language struggle", twelve of the Palestinian schools of the Hilfsverein were taken over by a Zionist educational committee (Vaad Hachinuch). After the World War, the Palestine Zionist Executive set up a department of education of its own which controls the Hebrew school system of the country. At that time, also, Hebrew was recognized as one of the three official languages of Palestine.

During the early years, there were neither Hebrew text-books nor traditions and methods of Hebrew education. The Hebrew teachers therefore were compelled not only to build up a school system, but also to create their own methods

and even the very instrument of instruction, since the Hebrew language had to be adapted to the demands of the various scientific subjects and to modern pedagogical requirements. All the while, the teachers kept in mind the need for a synthesis between modern European culture and the Jewish tradition and literature.

In time with the various modes of meeting this problem, the Hebrew school system of Palestine today falls into three groupings, namely: (1) the Mizrachi schools, where the pupils are brought up in the Jewish religious tradition, much time being devoted to religious studies, especially to the Talmud; (2) the general schools, where the study of the Bible takes an important place in the curriculum, and where the children are taught the prayers and religious commandments, without their exercise being obligatory within the school; (3) the labor schools, situated chiefly in the workingmen's agricultural settlements, where prevailing social conditions and pedagogic tendencies have led to the creation of a special type of school in which much importance is attached to manual labor. Thoroughgoing freedom of action for the children, even in their earliest school years, is there looked upon as basis.

It should be understood that a process of social restratification is going on in Palestine. Whereas, in the Diaspora lands, Jews are engaged chiefly in commercial and professional pursuits, in Palestine the emphasis is put upon agriculture and the manual trades. It therefore has become incumbent upon the schools to include manual work as an organic factor in their programs.

The Educational Department of the Palestine Executive is assisted by an educational council (Vaad Hachinuch) consisting of thirteen members, as follows: Three representatives of the teachers' association, one of whom belongs to the Mizrachi, three representatives of the Vaad Leumi (Jewish National Council), one of whom belongs to the Mizrachi and another to the labor party; four representatives of the Yishuv named by the Palestine Zionist Executive, who, again, include one member each of the Mizrachi and of the labor party; two representatives of the Education Department of the Government of Palestine; and finally, the member of the Jewish Agency Executive responsible for education. The Vaad Leumi and the Executive of the Jewish Agency come to an understanding at definite times concerning the personnel of their representation on the educational council (Vaad Hachinuch). This council controls the general educational policy of all the schools, without, however, infringing upon the educational autonomy of the various Zionist educational institutions, or interfering with their choice of teachers. The Educational council is also responsible for the publishing of the necessary text-books.

*(Government and Zionist Departments of Education).*

## VII—UNION OF SOUTH AFRICA

Education, other than Higher—i.e., Primary and Secondary Education, is under the control of the four Provinces of the Union of South Africa which have independent systems each under a Superintendent of Education. They also train their own teachers in their Normal Colleges. Under the Union (Federal) Depart-

ment of Education fall the Universities, Vocational and Technical Education as well as such matters of Child Welfare, etc. Legally the schools are controlled by School Committees which are elected by the parents of the children attending school. The chief function of these Committees is to select the teachers, of course, subject to the approval of the Education Department. This is practically the only form of Parental Co-operation which we have in education in this country.

Population:	European	Non-European			Total
		Bantu	Asiatic	Mixed & others	
	1,738,937	5,277,023	183,771	577,852	7,777,583
European Primary pupils					259,868
„ Secondary (High School) pupils					76,678
„ Normal College students					3,519
„ Trade and Vocational School pupils					3,575
„ Technical Colleges					17,525
„ University Students					6,470
Non-European (Coloured and Native)					324,708
These are all in State and State-aided institutions.					
About 18,000 pupils attend private schools.					
The State spends more than $\frac{1}{4}$ of its income on education.					
The State-expenditure for 1928 may be divided as follows:—					
Primary and Secondary Education					£7,570,000
Vocational and Technical Education					400,000
University Education					370,000
				TOTAL	£8,340,000

If what is spent by private bodies on education is included as well this sum would probably reach £9,000,000.

In other words, the Union of South Africa spends more than £5 per head of its European population on education.

(Department of Education)

### VIII—PERSIA

Schools are run by the Government, the Persian public or the foreign missionary societies which are five in number viz., (1) The English Church Missionary Society, (2) The American Presbyterian Mission, (3) The Alliance Française Mission, (4) The Alliance Israelite, and (5) the French Roman Catholic Mission. The students of different kinds of schools have distinctive caps. English is little known in Persia. Persian, the mother-tongue, Arabic, the language of Islam, and French, the international medium, are widely studied.

Esperanto has also received some attention. There is a good deal of difference between the Indian Persian and the Persian of Persia with regard to pronunciation, script and idiom. The Persian of Persia is not grammar-ridden, rather it aims at simplicity and intelligibility.

*(Mahesh Persad, Alim Fazil)*







Hon. Justice Sir Shah Muhammad Sulaiman, Kt., Bar at law  
Puisne Judge High Court Allahabad. He presided over the  
University Education Section.

## XI

### UNIVERSITY EDUCATION SECTION

*December 28, 1930. 11-30 A.M. (Conference Pandal)*

*Chairman:* Hon. Justice Sir S. M. Sulaiman, Kt., Bar-at-Law,  
Puisne Judge, High Court, Allahabad

*Secretary:* P. Seshadri, M.A., Principal, Sanatan Dharma  
College, Cawnpore.

#### I—PROCEEDINGS

Proposing the Hon'ble Justice Sir S. M. Sulaiman, Kt., Bar-at-Law to take the Chair, Principal P. Seshadri said that he was not only a distinguished graduate of the University of Allahabad but also an eminent educationist, having taken keen interest in the matters relating to the University of Aligarh, whose Vice-Chancellorship he had also held for some time. The following papers were read at the Conference:—

1. S. K. Yegnanarayana Iyre, M.A., Madras: "Co-operation among the Various Universities of India."
2. H. A. Ansari, Registrar, Osmania University, Hyderabad-Deccan: "The Osmania University."\*
3. S. V. Puntambekar, M.A., Benares Hindu University: "University Students and the Present Lecture System."
4. Syed Afzal Hussain, B.A., LL.B., Advocate, Fyzabad: "Some Muslim Ideals of Higher Education."
5. V. S. Ram, M.A., Ph.D., Lucknow University: "Exchange of University Professors."
6. K. G. Saiyidain, M.A., University of Aligarh: "The Aligarh Movement in Education."
7. S. C. Deb, M.A., Allahabad: "A Plea for Teaching of Continental Languages of Europe in Indian Universities."
8. P. B. Sathe, B.A., LL.M., Sub-Judge, Nagpur: "The University Extension: its Scope and Method."

The following papers were taken as read:—

1. J. P. Gupta, M.A., B.Com., Chandausi: "Technical and Commercial Education in Indian Universities."
2. S. C. N. Rao Sarode, Daryabad: "University Education and the Brahma Vidya Ideal."
3. Hariharnath Hukku, M.A., B.Sc., Cawnpore: "On a Mistake in Fundamentals."

\*Printed copies of this paper were distributed in the Conference and can be had from the author.

An interesting discussion followed each paper and the gathering dispersed with a vote of thanks to the Chairman proposed by Principal Sethadri.

## II—PAPERS AND ADDRESSES

### I—Exchange of University Professors

By DR. V. SHIVA RAM, M.A., PH.D., F.R.H.S.

*Head of the Department of Political Science, Lucknow University  
and sometime Carnegie Fellow in International Law*

For a great many years past exchange of University Professors between the U. S. A. and the various European Countries has been the special feature of intellectual co-operation between the various Western Countries. The exchange between Germany and the U. S. A., France and the U. S. A., England and the U. S. A. has been specially successful and deserves special study due to the encouragement of the Carnegie endowment and other similar institutions. I propose to discuss in this paper exchange of professors between the East and the West in general, and exchange among the various Eastern Countries in particular. This work may be said to belong properly to the committee of the Intellectual Co-operation of the League of Nations. But that committee meets once a year and is too large to undertake this special work. I believe a special sub-committee of that Intellectual Co-operation Committee should undertake this work. There are two aspects of this exchange problem, i.e., (a) the betterment of international relations and (b) the stimulus offered to research workers in allied subjects in the various countries and the ultimate advancement of knowledge. I need hardly mention the advantages of betterment of International relations as a means of world peace and progress and I believe few will deny that exchange of University Professors is a great step in the promotion of friendly relations between the East and the West, and also among the various Eastern countries. About the advancement of scientific knowledge and co-operation among research workers, there is no need for me to elaborate the point, as the proposition is self-evident.

Let me now put forth a concrete scheme how these two objects can be secured specially among the Eastern countries. I think Japan will greatly welcome receiving a scholar of repute in Buddhism and Buddhist philosophy to lecture in the Imperial University of Tokyo and the other Universities of Japan for a year. In return a distinguished Japanese Professor of applied or medical science will greatly benefit the Indian Scientific world in the stimulation of research in that particular branch of knowledge. Similarly a scholar like Sir J. C. Bose or Sir C. V. Raman will foster the cultural bonds of India and China while a Chinese scholar on Buddhism or Confucianism will help our outlook on Chinese philosophy. The same is true of exchange between India and the Philippines, and India and Egypt, Siam, Persia or Afghanistan. We have an M.A. course on Modern Japanese history and with tutors in the Lucknow University and I think a Japanese professor of History or Political Science it will

create a real interest in Japan and her civilisation not only among the University students, but also in the general public. We have a similar M.A. course in the Islamic world and Islamic institutions in the Lucknow University and scholars from Egypt, Turkey, Afghanistan or Persia will greatly add to the interest and knowledge of those countries. What is true of exchange among Eastern countries is equally true of exchange between the East and West, except that some Western countries are in the habit of thinking that they have nothing to learn from the East. But there are some like Germany who have a great regard for Eastern culture and civilisation and I have no doubt Germany will welcome Indian, Chinese and Japanese scholars and in return will send to us her best scholars. In time France, England and the U. S. A. will have to imitate Germany's lead and welcome our scholars to their best centres of learning including the South and North American Universities in the new world.

I can quite see that most of you agree with me in principle, but say how is this exchange going to be effected as a practical measure. Well, if the principle is good, the ingenuity of man cannot fail to solve the practical difficulties involved in the scheme. The chief of these practical difficulties is undoubtedly *finance*. As far as India is concerned we have two central agencies to solve this problem, i.e., the Inter-University Board and the Ministers of Education in the various provinces, as also the departments of Education, Health, Lands, etc., of the Government of India. If we are convinced of the necessity and desirability of the exchange idea, it should not be difficult for the 17 Indian Universities comprised in the Inter-University Board who have an average annual budget of five lakhs of rupees each to set aside at least 1% of their budget which comes to about 5,000 rupees each for this purpose. The total income from the 17 Universities thus amounts to Rs.85,000 and the balance of Rs.15,000 may be granted by the central grants for this purpose in addition to providing free first class passages for visiting professors. If it is argued that the Universities cannot spare even this petty amount, which I doubt, then the ten provincial governments can without much loss apportion a sum of Rs.10,000 each for this purpose. Surely a sum of Rs.10,000 in the educational budgets running to lakhs is a very small item indeed. So much for finance.

Other difficulties such as the availability of scholars, adjustment of University time-tables, etc., will no doubt be raised by sceptics. My answer to this objection is brief. It is preposterous to say that in the West any single country has the monopoly of all wisdom and knowledge, and I think India can and ought to provide a dozen outstanding scholars each year for this purpose, in the various branches of knowledge. Similarly, Japan, China, the Philippines and other Eastern countries will send men who will make the Asian renaissance a reality. These exchange professors need not be men of science alone, fine arts, music, literature, history, economics all can provide their quota in order that India may be understood in all the various branches of Indian civilization and culture. These men of learning will be ambassadors of peace and goodwill and better agents than ten official diplomatic representatives.

Now comes the question of adjustment of time-tables and leave for the professors. Most of the Universities at present give study leave as also privilege leave once every three or four years. A professor on leave cannot spend his leave better than imparting the civilization and culture of his native land to a friendly neighbour at the same time learning the institutions and civilization of that country. His return passage will have to be provided by the Government of India or the provincial governments, while his pay will be provided by his own University out of leave funds. Thus he will entail no expense on the visiting country except occasional hospitality for which the East is proverbially generous. The same will be true of visiting professors to India from the various foreign Universities. About the time-tables, it is for the Inter-University Board to fix up a detailed scheme of lectures in the various Indian Universities, so that full advantage may be taken of the visiting professor by all the Indian Universities.

At a time when the Renaissance and the cultural unity of Asia is beginning to be felt, I need hardly emphasize the necessity and importance of exchange of creative thought and ideas among the elite of Asian scholars. So far Asia has been receiving knowledge in applied science and medicine and not giving much in return to Europe or America, that is why she is looked down upon by the West with a patronising air. Asia which houses and feeds half the world's population and is the cradle of the ancient systems of religion and philosophy of the world cannot afford to be any longer a mere recipient at the hands of the west, but must contribute her own quota of knowledge and culture to the world and a continent that produced a Buddha and a Confucius need not despair of her future. Only close co-operation and cultural friendship is needed among the various Eastern countries and the exchange idea supplies this long-felt need.

## II—University Students and the Present Lecture System

By S. V. PUNTAMBEKAR, M.A., BAR-AT-LAW

*Representative of Benares Hindu University*

My attitude is more of criticism and less of construction. The criticism is confined to the policy of drift followed by our colleges and universities especially in regard to the methods of imparting knowledge and of training the student in the art of thinking and thus of fitting him in his pursuit of knowledge.

No doubt the lecture system is widely prevalent today in most of the colleges and universities and that its value is taken for granted, but my point is that it should not be the only system of higher education and that it should not be practised in excess. I object to the very way in which it is worked in our colleges and universities. Its faults which are many are not rectified as is done in European Universities by the addition of other methods of study and contact between teachers and students.

I am totally against compulsory attendance, a large number of lectures, the frequency of examinations, and the text-book system of lectures.

Very few university authorities pay attention to the organisation of lectures and their existing large number from the point of view of a student's capacity

or mental ability. In fact nothing is organised as regards the methods of teaching which develop among students the art of self-thinking, self-observation, and self-help.

Colleges and universities have to avoid the old school mentality being introduced into its teaching and courses. Its teaching has to promote not only the contact and conflict of mind with mind but also a co-operation between the teacher and the pupil in the pursuit of knowledge. The teacher is not to be a mechanical pump pouring out information from the higher level of his raised seat, and the student is not to be a receptive and passive but a broken and leaking bucket being filled at a lower level of his sitting desk.

No doubt this lecture system is relieved sometimes by students writing occasionally essays for their teachers or tutors who look over them cursorily and value and mark them, but is not corrected or supplemented in any regular way. There are hardly any doubts raised and discussions or study classes held. During the lecture itself students hardly ask or are asked questions. Outside the class there is hardly any desire to do so. They rely more on their memory and on the printed notes or dictated lecture-notes. Very few students try to read papers or give short addresses on topics or problems they are studying, to discuss their pros and cons, and to give the sources of their own knowledge and observations.

Thus besides the regular giving and hearing of lectures attentively or inattentively in crowded rooms there is no other system of study at all tried.

The lecture system itself is very defective. The lecturer generally summarises some books other than the text-books and repeats them without personally investigating the old and new sources and without any independent valuations and view-points based on new facts discovered and studied and old facts correlated and corrected, carefully. He often dictates notes personally made or copied from private note-books of renowned professors or from printed ones which are now largely on the market.

In such lectures additional readings are hardly suggested and if any references are given to standard writers which some students may desire to consult and work out, the library facilities are hardly available and in many cases nil.

But really speaking, both the student and the professor can and do hardly keep themselves in touch with the new researches of others; much less do they make their own. Journals and periodicals are scarcely read or referred to.

The teacher lectures in a mechanical way on text-books taking them one by one, pointing out important passages and questions, but not on the subjects and problems contained in them in an organic and independent way. He seems to be preparing students for an examination and not for their real understanding of the subject, or of the methods of study and the art of thinking. There are few standard writers or first-rate original thinkers whose books are included in the prescribed syllabus. Consequently students gradually fall into the practice of using notes and keys and memorising them.

The teacher hardly does and cares for research, being engaged in the party politics or social parties of his college or university or in getting place of power

in academic and executive bodies. He has no desire to investigate the new facts nor re-examine the old for the complete understanding of ultimate principles of a branch of knowledge. He hardly possesses a fresh mind because he does not come in contact with great minds either by travel and intercourse or talk and study. There is no renewed examination by him of old propositions, no comparisons, no revaluations, no new view-points. He treats students not as individuals who have to be initiated into the methods of scientific study and observation and the correct art of thinking because he himself often does not possess them. He does not and cannot inspire them. He does not always possess a love or devotion to his subject nor does take any real pride in his work. Having to teach the same subject year in and year out to lower classes he loses originality and even interest in the subject. He loses also his power of analysis and synthesis of complex materials. An idea of self-importance, a feeling of self-satisfaction, and a disease of self-stagnation overcome him gradually, and he stagnates. There is no questioning or spirit of inquiry left within him.

But my chief objection to and the greatest evil in the whole system is the large number of periods during which the students and professors have to hang on to the classes every day. There are not less than five periods a day which they have to attend. It is one of the worst features of our lecture system. No one considers its reaction on students' minds. It is really a brain-destroying system. A student's mental powers are practically crushed in this jail-like parade and attendance at every class and at every lecture interesting and uninteresting. A student becomes apathetic as a feeling of monotony comes over him. The teacher is already apathetic in his work having to lecture for three or four periods a day and to teach a number of allied subjects. He no doubt does this work, being treated more as a worker than as a teacher or a scholar by the authorities because he cannot dissatisfy them in these days of unemployment and cheap competition which have largely invaded our educational institutions. This means that he can hardly possess any depth of knowledge or any freshness of outlook, any power of analysis, or any specialisation. He may develop some bluffing to make himself popular but he can hardly command any respect. Intelligent students soon find out their professors and often express their opinions freely about them. And being often economically ambitious he engages in a number of activities outside his sphere of work. Thus he easily becomes worse in his lectures than even the text-books or notes which students get.

The plight of a regular industrious and energetic student can be easily imagined under such a system. He reaches the college just after his meals, say, about 10-30 A.M. He leaves it at about 4-30 P.M., or a little earlier if possible. Can he really go on attending continuously these uninspiring, stale, and monotonous lectures where there is neither any inspiring personality behind them, nor the central idea of a subject being developed, and retaining any receptive capacity or giving any response after listening to the information poured forth hour after hour in a dull way. The wearisome sameness of the lectures delivered day after day and month after month leads to his mental inertia and apathy. There is not even a passive receptivity much less any active interest left. And

there is no real impact of mind on mind, no training of the mind nor any acquaintance by the student with the methods of study or the art of thinking. The teacher who is generally a summariser or reproducer has no method to teach, no problem to discuss, and no view-point or valuation to offer.

A student can keep his mind fresh, actively receptive and responsive, critical and grasping at the most only during three periods of attendance per day. More than that he cannot do. But to compel him to attend is not merely a tyranny on him but a crime against all principles of education. I call it tyranny and crime because there is a compulsory roll call and a fixed percentage of attendance made necessary, which he dare not avoid as he will be detained and not allowed to appear at the examination for want of proper attendance.

This mass lecture system under teachers of the type described above and with a compulsory attendance imposed as on a labourer for five or more periods, tuned to the half-yearly and yearly examinations and leading to failures and detentions, and further based on a course of a large number of text-books to be gone through is something like a bed of thorns on which a student's mind has to sit and to develop its freedom and power and to learn its discipline and to apply its force.

When a student returns after 4-30 P.M., what energy can he have for any mental work? There is a definite mental apathy and reaction in him after the fatiguing day. Ordinarily if he had been attentive in the class during all the lectures he had to attend he would have to think over the problems which were touched or discussed or explained in the class. Then he would have to collect additional information and views and compare and value them independently and correctly before he reaches any conclusions. When is he to do this when fatigue and monotony has overpowered his mental and bodily powers? Is it possible in the evening after meals? I doubt it. The student is not in a mood to do it. It can be only in the morning if he were to get up early and apply himself to his task.

For this he requires some powers of concentration and application and some method of study, and also some peace round about him during those hours. But this is not available as there are a number of distractions and disturbances which prevent him from utilising that time well and usefully. Leaving aside his personal friends who disturb him quite often, there is no discipline of any kind in the modern ill-built, ill-regulated and uncontrolled hostels. There is very little peace or privacy for any concentrated and undisturbed study. The constant waves of external disturbances are so many that they engulf the weak students easily and they in turn go and accompany the new wave only to disturb others. Moreover there have grown up a number of clubs, unions, societies and associations which arrange lectures, parties, processions, festivals, exhibitions, discussions, anniversaries, social functions, games, tournaments, etc., which distract a student's attention and leave him no leisure for study or mental and bodily discipline.

If the old school boy fallacy is disturbing the teaching system, the new householder's fallacy is ruining the bodily mental and moral discipline of the



student. He is becoming more a leisured householder than a real pupil desirous of study and knowledge, and acquiring the art or method of thinking or observation. I do not find in him any desire for a real discipline of body and mind nor any inclination to come in contact with higher thought or great minds. There is more a search for aristocratic pleasures and enjoyments, more an incentive to passions and unregulated and aimless freedom and fashion, than to any devotion to knowledge and concentration, exercise and discipline of human faculties and powers. These alone would create the strength of mind and body and thus a power or energy-possessing man dynamic and progressive.

Add to this the want of library facilities, of good tutorial guidance, and of a strong tradition of a higher and more regulated but a restless life which means struggle for knowledge and conquest, the picture becomes heart-rending or disconcerting.

A student must be taken to have joined a college or a university to learn the scientific methods of study and inquiry so that if properly trained his observation, experience and reasoning may help him to construct his own thoughts, test his own feelings and guide his own actions and speech. He does not come to take everything on trust. The conception of an authoritarian knowledge and a faith in its truth or efficacy have passed away with the Middle Ages. Everyone is now to be allowed and made to pursue his own way amidst a thousand and one doubts and difficulties created or arisen in his mind and under such a feeling of dissatisfaction he is to work at various problems and their solutions. He must be allowed and made to examine the various facts and ideas, and their correlations and consequences himself and after a long process of mental struggle and thought to reconstruct or revalue a system or a subject for himself. These must grow up in him from within and are not to be imposed on him from without. Socratic sarcasm and method are very necessary in his study. He must also be made and allowed to think not only within but beyond the confines of his own subject.

Colleges and universities must organise their teaching methods with this end in view and must provide facilities for the same purpose by way of a better regulation of their libraries, hostel-living and other activities and keeping a correct proportion between their respective importance in the interests of students. Neither buildings nor books, neither libraries nor laboratories make by themselves a University. The teacher and the student are its soul and make its life. It is the qualities they show that makes a real university. Their idealism, their devotion, their discipline and their research, their quest for truth and their scientific, artistic and intellectual contribution justify the existence of colleges and universities.

Students, therefore, must study first-rate thinkers in detail with the help of best professors, step by step, learning their methods of observation, their reasoning and approach to a subject, and then they should attack them at every point and the professor should attack them in return, and in such a contact, and conflict of ideas, learn the art of correct thinking and reasoning for themselves.

Every average student needs personal guidance, talk and discussion in this matter. They are of greater importance educationally. To make him rely on himself more by way of writing essays, starting discussions, reading papers and referring to library books is greatly valuable in teaching and training him to think for himself on a subject as a whole. He will thus study the original sources, make observations and comparisons, collect facts and ideas, test them, correlate them and reconstruct them and revalue them. This method will deepen and extend his mind and teach him to grasp easily and accurately the significance of events, giving scope to his individual genius and remove the jungle of thought from within him.

I do not think that colleges and Universities are making the right use of their opportunities and responsibilities and thus discharging the functions of their sacred trust and performing their educational duties in the higher sphere of learning which they have undertaken to organise and to spread.

### III—Technical and Commercial Education in Indian Universities

By J. P. GUPTA, M.A., B.COM., *Chandausi*

Although India possesses vast potential resources for her material development and prosperity yet she is perhaps the poorest country in the world. Still a majority of her sons goes to bed every day without their full meal in spite of the extremely low prices quite unknown previously to the present generation. Obviously the reasons are the disproportionate distribution of the population among various trades, professions and industries: while in other industrially and commercially advanced countries of the world hardly 25 to 40% of people depend upon agriculture, in India the figures are reversed and the sole dependence of her people lies upon this all-important industry. As scientific methods and machinery are almost unknown here we have to depend upon the whims of nature: A single crop failure (whose visits to this land are so often) results not only in the misery of her agrarian class but in the disturbance of the entire economic structure of the land.

The principal cause of all these ailments is to be sought in the want of proper education. While the general education of the country is deplorably poor—only 8%, there is practically no technical education in the land. The business of the Universities so far has been to impart a liberal and general type of education and slender attempts have been made to give commercial and technical education.

There has been so much of literature, theory and accumulation of knowledge but little of practice. 'Mere accumulation of knowledge stunts rather than educates the mind': Dr. Marshall says, 'The mind can be strengthened only by gradually increasing calls on its strength and spontaneity.' The specialised education in agriculture and industry is as much necessary as an education of a general kind and perhaps more because it calls into action different parts of the body, including brain. The true function of education which is the development of different faculties in man is served more by teaching which combines in itself theory and practice than merely theory.

This principle can be advantageously adopted from the lowest rung of the ladder to its uppermost step—from the primary standard right up to the University standard of the highest type.

Our educational system is mostly borrowed from England where undue importance has been given in the past to liberal education. The danger and disadvantages of this system are recognised and they are on the path of a change. Model Universities of Manchester type have been organised at several great centres which impart instructions of the highest type in chemistry, engineering, commerce and other studies which bear directly on industry and trade.

Germany has done pioneer work in the cause of education. Upon her solid educational system rests the foundation of her industrial prosperity. Unlike England, the technical and commercial side is not left to the tender care of the voluntary associations, private institutes, apprenticing firms and industrial and commercial chambers. Her universities have done excellent work in the promotion of technical knowledge by instructions and laboratory research. The number of students who take technical subjects in a single university is greater than the number of all such students studying in various universities of England (*vide* The Real German Rivalry by Sir Swire Smith, 1916). In fact zeal of German universities and German students is very great.

In our own country there is considerable scope for university work in the interests of industry and trade. We need well-educated persons,

- (1) to handle machines already employed or which are to be employed in her factories and workshops,
- (2) to supply parts and repair the machines going out of order. This itself can provide lucrative employment for many of our graduates and undergraduates who at present knock at the doors of officers in search of some clerical jobs in vain,
- (3) to make improvements upon the existing machines and methods according to the changing needs of the hour,
- (4) to invent and model machines in the light of the peculiar tropical and sub-tropical conditions of the country and find out better methods and devices for better running of our industrial shops.

There is considerable work for research scholars in the field of chemistry and electricity. In the course of the present century electricity will play a considerable part in moulding our economic destinies. There are at the same time immense possibilities of hydro-electric development in the country. Would then our universities earn the gratitude of the 33 crores by instituting research, by diffusing knowledge and by sending out their graduates who by their own example show light to others for the development of large and small industries? India needs such research work not only to promote her industries but also to maintain her present position and to safeguard her hoary industry of agriculture from ruin.

In the field of commerce, banking, insurance, trade, organisation, transport, exchange one finds almost everything resting in the hands of foreigners. Only the fringe in this line is touched by us. Considerable research is needed in the

habits and requirements of our own population and those of our neighbours. Considerable knowledge is required to handle properly and diffuse commercial facilities in the very interior of the land.

German and American universities already impart degrees in farming, horticulture, sericulture, engineering, agriculture, commerce, in fact in all branches of industries and trade. The universities carry on research work, while businessmen take advantage of them. These researches ultimately result in aggregate national welfare.

Taking into consideration our economic thralldom of over a century and a half and the daily emaciating condition of our folk our universities will do well if they put their best labours in solving the question of bread. Eminent personalities like Sir Visheshwar Ayer, and others have already raised an alarm to face the worse economic plight that is still to come, and it is the duty of our centres of learning which of course are our universities, to find a way out. The universities alone can find out courses which can promote means to impart instructions for material prosperity, avoiding at the same time pitfalls where the excess of materialism is bound to carry an uncultured community.

The question of finance is also to some extent the cause of apathy of the university authorities. Those who have already realised the need of such education are actually facing the financial crisis.

A few suggestions, of course, from a layman wholly out of touch with the university administration, would not be out of place.

Leaving the Government help which of course is of the greatest importance in this land there are other methods of collecting funds for the purchase of costly scientific apparatus, machinery and literature.

The leading industrialists of the country would do well in setting apart some portion of their earnings for research work in these universities. Similarly the landlord class can also help them a good deal with funds. What is required on the part of the universities is to approach them in the right manner and to kindle in them a genuine desire to help the promotion of learning. There is little harm in adopting propagandist methods both for educating the public and for inviting their help. These methods have proved very useful in America and Russia.

In India where in the cause of learning millions and millions of rupees are raised every year by many genuine, semi-genuine and defrauding institutions there is no reason why our universities be kept starved of funds. Only a right handling of the situation and rightly invoking sympathies of the public are needed.

#### IV—The Problem of University Education in India

By BATUK NATH BHATTACHARYA, M.A.,

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The spread of western education over Hindustan strangely enough fulfils the adage—Out of the East comes Light—Ex Oriente Lux. First lighted in the Gangetic delta, its flames now cover the populous centers of Upper India of

which Benares, the most famed in history, now holds the educationists of Asia in her bosom. This system of education is now more than a century old. The pioneer-institutions which set about to impart it have had their centenary celebration during the last fifteen years. The Hindu College of Calcutta completed its century in 1917, the Serampore College in 1918, the Bishop's College in 1920, the Sanskrit College in 1924 and the General Assembly's Institution a few days back. The departments of Public Instruction set up by the British Government in India date from 1855 and the Universities from 1857.

By a strange irony of fate, however, just when the University system of education seemed securely rooted through length of years in the country, it received a rude shake, the rudest, perhaps, in this long term of its existence. The Universities and colleges all over India cannot forget the tremendous shock that the present political movement has given them. Relations between the teachers and the taught have been strained, students have revolted against the teacher's authority; appeals made by the highest University authorities to the alumni have fallen on deaf ears and the University spirit has proved inadequate to wean the student mind away from political distractions and to calm and compose it to its normal academic pursuits.

These untoward phenomena are explained to a great extent by the fact that the universities in India, in the successive stages of their growth, have been no more than instruments of the state, creatures of its charters and seminaries of public servants. They did not, like some of their European prototypes, such as the university of Paris, spring up from the quickening intellectual atmosphere thrown off by a great teacher or a band of scholars. They are not like the famed Nalanda and Takshashila, the natural and necessary embodiments of the cultural instincts and aspirations of the Indian peoples. During the last two decades there has been a steady decline in the value of their degrees as passports for employment. When their popularity was thus at a low ebb they were caught in the wave of disaffection surging round and lashing against our existence.

A powerful solvent acted on the bonds of academic life—the appeal of a selfless personality that standing aloof from and opposed to the administrative machinery was wooing the idealism and self-sacrificing impulses of the generous youth. The lesson that stands out from human history is that the triumphs of the intellect and the solidarity of systems alike give way before the fascination of a lofty moral idea. Man's primary concern is life more than life's where-withal. And routine duties and occupations are forgotten in the hour of a supreme experiment in the business of civilisation. "Man is civilised," says Matthew Arnold, "when the whole body of society comes to live with a life worthy to be called human and corresponding to man's true aspirations and power."

The East is becoming conscious as never before of her special destiny—of a freer existence—no more chained to the chariot-wheel of the West. India, in particular, is striving to assume in her own hands the economy of her national life. It is all the more important that at a time so pregnant with future poten-

tialities—she should look within and look back so as to have a truer knowledge of her historic self that she is seeking to recapture in the present.

A reorientation of the University System of education is the speculation of the present hour—it is bound to be the most pressing problem of the new regime. The early multiplying number of institutions on the model of the Gurukul and the Rishikul, the Brahmacharyashramas at Ranchi and elsewhere, the Shanti Niketan at Bolpore and even the denominational colleges and universities clearly testify to the need that is more and more keenly felt of some departure from the replicas of the London University and English public schools in which for this period of a century and more Indian students have been trained. Much was expected in this matter from the ill-starred Calcutta University Commission of 1917-1919 which though furnishing the ground plan to many a University born since, has in Bengal been the probervial prophet who is not unhonoured except in his own country. That Commission, with a unique combination of the talents and scholarship of the East and the West, concerned itself with possibilities of extension and development of the system already in existence, along the lines on which it has been fostered by the Government for more than a century, and did not think it worth while to face the real problem: how to preserve for Indian education its distinctive character, conformably to the conditions of modern life and its present needs and resources.

The basic ideas for which the Western University system stands are catholicity in the range of studies and cosmopolitanism in the composition of their alumni. It is generally assumed that these ideas were wholly new, and that the unknown indigenous systems that, from time immemorial, had been functioning in India and in the form in which they were propounded by Western educationists, admitted of no further advance or extension. This proposition, though true in the main, is not wholly so. The narrowness of outlook which marks the courses of studies in the indigenous institutions such as the *Toles* or *Chatuspathis* accounts for the position of neglect and unimportance that as popular instruments for the advancement of learning they now occupy. But during the last century the study of the ancient literature of India in its various departments has multiplied the branches of learning and some of them such as comparative philology, comparative philosophy and comparative religion have established themselves in the University syllabus. M. Arnold's conception of Europe as one great consideration bound for intellectual and spiritual purposes to a joint action and working to a common result whose members have for their outfit a knowledge of Greek, Roman and Eastern antiquity, now appears cribbed, cabinned and confined beside the immensely larger cultural vision that Oriental studies have conjured up. It is a pity that despite this fact the Senates of some Indian Universities should be anxious to provide loop-holes through which their alumni may snatch at degrees while avoiding the classical languages.

The other great idea on which the Western system of education has been built up and which is now recognised almost as an axiom is the right of all men to every kind of knowledge. This right limited only by the student's lack of capacity or taste and not by birth or social rank has been one of the funda-

mental assumptions of Western Universities. They have thriven upon this idea. These temples of knowledge have not been open on one side only—accessible only through a narrow door of privilege. The barriers of caste are in theory at any rate foreign to the idea of a University. This lesson of equality which the world has not yet quite assimilated is the great contribution of the West and is the root idea from which all her ameliorative activities have shot up. The importance which under this idea, a single person gains cannot perhaps be better put than in the words of Emerson—the great exponent of the democratic spirit in America—"everything that tends to insulate the individual to surround him with barriers of natural respect, so that each man shall feel the world as his and man shall treat with man as a sovereign state with a sovereign state, tends to true union as well as greatness." Even here the ancient Indian educational system was not so narrow and exclusive as it is generally taken to be, nay, it also has something positive to contribute to the modern thought. It is true that the educational system which the Grihyasutras and the Samhitas promoted was strictly related to the social hierarchy and the scheme of life that then held the ground. It ministered to the first three castes that together formed a homogeneous mass. These three divisions were more like classes than castes with a degree of social communion amongst them which in the rigidity of later times disappeared. Their separate existence was due to different occupations. Secular instruction could be imparted by the members of all three but the knowledge of the scriptures and transcendental truths could be dispensed only by the highest. All these distinctions and the exclusion of the fourth or the Sudra caste are things of the past. They are disappearing even from *Chatuspathis* and Oriental Colleges under the impact of the ideas of equality and dignity of the individual. The Hindu social fabric itself that was upheld by the traditional teaching agencies is breaking down. Castes and caste occupations alike are in the melting pot and the mighty revolution is steadily and irresistibly progressing. Education rescue from all restrictive and exclusive provisions is recognised as the birth right of every citizen in the state.

But if Europe insists on the universality of education, India, in the days of her ancient glory, emphasised its compulsory character and the advance in ideas is not so startling as some imagine. No ideal emanating from the West can transcend in loftiness the conception of the five debts with which every man is born and which it is his duty to discharge the debts to the gods, the sages, the fathers, to humanity and lastly to all animate creation. The preservation and transmission of *Vidya* or knowledge which form the debts to the sages was *Yajna* or essential sacrifice. And every member of the twice-born caste was bound to its performance or he would remain an imperfect man. In the system of education that autonomous India will evolve, due regard must be had to both these conceptions lest with the increase in the number of learners there should be a loss in the depth and range of the substance of knowledge. The modern democratic principle is in theory some education for all while the restrictive principle under the old Hindu system was all knowledge for some. Reduced to practice, however, the gulf between the two principles is consider-

ably narrowed down. The portals of the University are opened to all but of the many that seek to enter, most are turned away for few can pay the price at which the commodity is to be had. Of the English Universities it is justly remarked—these seminaries are finishing schools for the upper classes and for the poor. Under the old Hindu system, however, the highest education was within reach of all members of the twice-born caste. The device which brought about this remarkable result is best set forth in the words of the late Principal Ramendra Sundar Trivedi whose memorandum to the Calcutta University Commission has not received its due measure of attention from Indian educationists. "Education being compulsory, the birthright of every free citizen, it becomes the duty of the community to provide and maintain an agency for the work of educating every member of it. In India the problem was solved by the institution of a permanent hereditary class of teachers—the much maligned class of Brahmins. The institution had its defects and demerits but it was the only practical solution." This solution, however, is a thing of the past and nobody dreams of building up again a hereditary class of teachers—Brahmanic or non-Brahmanic in these days; but in order that education may achieve its highest result the cardinal lesson yielded by the Hindu system must not be lost sight of. Teaching must be a vocation—the mission of one's life as in the days of the culture that the forests and hermitages of ancient India developed. It must not be strictly regulated by economic laws of demand and supply, outlay and return, cost and profit just like any other marketable ware. The student in these days feels that he pays for the tuition he gets. His teacher instructs him for pay and not because it is his calling or *dharma*. Thus the relation between the teacher and the taught becomes mercenary. The inability of the present day institution to resist the destruction of the outer world is the effect of their loss of their moral asset. The mind of the people requires to be led back to an appreciation of spiritual values in education. Life according to the modern view falls at most into two stages—the period of growth and preparation and the period of maturity and work. This view shuts out the Infinite which is the back-ground of human life. A philosophy of keeping fit till the last day for the joys of life and the calls of society, of dying in harness cannot persuade the rising generation to lead a life of simplicity, continence, study and reverence. To this philosophy India has never subscribed. Hers has been a more austere and ascetic creed. She has pinned her faith to renunciation in every stage of life and to human existence gently sloping to its close. Education here has never been a mere means of way journey and acquisition of technical skill. Its aim has not been to train mere servants of the state accomplished in the arts of peace as well as of war. Neither the economic nor the civic aspects not even the two together exhausts the scope of life. Hence the aim of education cannot be to turn out the finished gentleman with whom taste is conscience, modesty humility, philosophy religion, propriety goodness, seeming in regard to moral qualities becoming, honesty the best policy, smartness the supreme virtue and the art of getting on the greatest lesson of life. The aim of education is pitched much higher than in Cardinal Newman's Idea of a University by Swami Viveka-



nanda when he says, "Education is the manifestation of the perfection already in man and religion is the manifestation of the divinity already in man." It is this inspiring conception of education that the Shatapatha Brahmana holds up in the memorable words:

"Study and teaching become dear to him. He becomes single-minded and independent and accomplishes his object from day to day, sleeps happily, becomes the best physician of his self. Control of the senses, self-absorption, growth of wisdom, fame, and instruction of the people result."

### V—The Aligarh Movement in Education

By K. G. SAIYIDAIN, M.A.

*Representative, Aligarh University*

The first half of the 19th century was a period of great intellectual decadence in India and all the energies and activities of national life were at a low ebb. Since the decline of the Moghul Empire, the old order had been breaking up and the new order was not yet born. In this period of transition, the whole nation was in travail, not consciously intent on the recovery of its lost individuality but vainly groping in the darkness. The situation was further complicated by the contact and conflict with a new and vigorous civilization from the west. The attitude of the people towards it had not been properly thought out and formulated yet. The first almost instinctive reaction was one of repugnance and rejection. As is usual in periods of intellectual stagnation and despondency, people had turned their eyes to a contemplation of the achievements of the past and they were apt to idealize it. As Europe in the Middle Ages, so India at this gloomy period of her history, shut her mind to all research and originality of thought and exercised her intellectual ingenuity in learning and commenting upon old texts in Sanskrit, Persian and Arabic. The learned men sought the shelter of religious orthodoxy for this suicidal conservatism and made out the established system of education to be sacrosanct—a system which had long outlived its usefulness and now shut out the social and scientific studies which had been vigorously developing during last two hundred years. As an alternative to this old system of education, the British Government had been charily evolving its own scheme of schools and colleges where instruction was to be imparted through the medium of the English language. The adoption of this new education, as it was called, involved breaking away from prejudices and prepossessions which were centuries old. The Hindu community, after a comparatively short period of resistance, decided to take advantage of the new facilities offered. The Muslims, on the whole, remained aloof from it for reasons which go back into their cultural and political history and into which it is not possible for me to enter here.

This was the stage that had been set by a conjunction of circumstances, when Sir Syed Ahmad Khan, of revered memory, the founder of the Aligarh movement in Education, appeared on the scene. He is not only the greatest figure amongst the Musalmans of India for the last two hundred years, but, what is of greater interest to us here, the prophet and precursor of a national

movement in education. He realised clearly the two-fold danger which beset the path of the Indians. There were, on the one hand, the forces of obscurantism, masquerading under the name of religion, which were working to reject the western knowledge and sciences altogether in the interest of an effete system of education in which little life or vigour was left at that time. On the other hand, was the education which the Government offered in its schools and colleges which was not only secular and "godless" but avowedly and narrowly utilitarian in its aims and scope. There was no other alternative except these before the aspirant for education. Sir Syed's distinctive contribution to the educational situation was the idea that the Indians should organize their education in the light of their own special needs and characteristics and, through it, the whole people be fired with a new vigour and vitality so that the forces of obscurantism on the one hand and those that were threatening to overwhelm and disrupt religion and national culture, on the other, should be defeated.

The early part of Sir Syed's public life from 1837 to 1870 was devoted to the cause of national education and enlightenment generally, and was not specially concerned with his own community. The foundation of a publicly supported school at Moradabad and a college at Ghazipur, the establishment of the Scientific Society for translating books and of District Advisory Committees on Education all belong to this period. He believed that it was the community of effort inspired by common aims which creates unity and, even in his later efforts for the education of Musalmans, he always associated with himself his Hindu friends like Raja Jai Kishan Das and Professor Chakravarti. He realized about 1870 that the backward condition of his own community demanded his whole-hearted concentration, and that, if their existing lethargy and intellectual inaptitude continued, they would lose their distinctive identity and serve as a drag on the progress of the motherland. He found the orthodox religious heads sticking to "the letter that killeth" and ignoring "the spirit that keepeth alive", and, against the true principles of Islam, rejecting all light coming from new quarters. He demonstrated to them, through his writings, that the progress of Science was in every way consonant with Islam and the acquisition of all knowledge a religious duty. To him we owe the recovery, in modern days, of the great Islamic principle that there is no ultimate antithesis or dualism between spirit and matter, between the knowledge and affairs of this world and those of the next. To Life, with all its temptations and hardships and failures and triumphs, we should say "yes", and build on the basis of its everyday elements the fabric of a spiritual life. Science and Philosophy are, in the words of the Prophet of Islam, the lost property of a believer; he should acquire them wherever he found them. It was, he argued, by working on this principle that the Muslims had attained their intellectual greatness in the past and he started preparing, with the help of his talented son, Justice Mahmood, a scheme for the establishment of a Muslim University which should make good two very important defects of the English education—that it was not founded on the culture of the country and that it ignored the deep spiritual relationship between education and religion which has always been implicit in Indian thought.

He was not satisfied with the existing Universities to whom, in his memorable words "we have sold ourselves. We feed ourselves on the crumbs of knowledge which they throw to us. Our education will be adequate and satisfactory only when education is in our own hands and we have been liberated from the slavery of these Universities. Masters of our educational progress, not subservient to them, we shall spread the light of true knowledge in our land. Philosophy will be in our right hand and Natural Science in our left, with the Crown of Religion on our head."

It is not possible, during the short time at my disposal, to deal with the fascinating and complicated history of the movement, its occasional set-backs and gradual progress. I shall now turn to a discussion of the most important characteristic features of this movement. We have to remember that Sir Syed's importance, in the field of education, is that of a pioneer. To him belongs the credit of initiating movements and ideas which have since become commonplaces of modern educational thought, even as the paradoxes of one generation become platitude to the next. We have also to bear in mind that the movement has not made any remarkable contribution to the technique of University or school instruction, partly because that pedagogic problem as such was not being faced anywhere at that time and partly because Sir Syed had the idea that the Universities of Oxford and Cambridge provided a model which the Indian Universities could imitate in many academic particulars. It is, of course, questionable in the light of modern socio-political developments, whether their ideal of "the production of gentlemen" well-disciplined in body and mind and character and trained for social life and an easily gained leadership—whether this static ideal would hold good today. But Sir Syed formulated his scheme at a time when there was hardly any education worth the name for the middle and higher classes and he was an educationist in the wider sense—as one interested in questions of policy, organization and the formation of character.

In his own domain, he made two great departures over the existing state of things which place him in the forefront of Indian educational leaders. He intellectually apprehended and practically provided for the training of character side by side with intellectual instruction. The existing Government Schools exclusively confined themselves to formal instruction—training of character and formation of good habits came, if at all, through the personal influence of some good teachers or as a bye-product of school routine and intellectual training. In the traditional schools, the methods adopted were faulty—except when the living example of some great teacher's personality transformed the students' character and disposition; didactic teaching, sermons and punishments were supposed to train their character. The Aligarh movement stands for the idea that the education of character is only possible when students *live* in a good and wholesome environment where corporate life, social activities and sports, as well as learning, would go on under the guidance of teachers who would themselves live with students and exercise their living influence. This growing together in a controlled environment, saturated with the richest intellectual values and the best cultural traditions of the nation, is the very essence of the

educative process. Hence the introduction of the residential system at Aligarh which was the first great institution in the country to adopt it—a system which has since spread to all parts of the country, and which, if properly directed, can exercise an irresistible influence in favour of developing a common national outlook and character.

The conception of character which underlies this educational movement is wider and more comprehensive than the conception then prevailing. Besides exalting the ideal of service and loyalty to the country and the community, and involving a training for social life, it also gave physical development and physical culture their proper place in education and was responsible for propagating the cult of team games in India, which develop the qualities of physical endurance, activity, initiative and enterprise which we particularly require. The movement also laid special emphasis on the development of self-respect and self-reliance amongst the students who, living with European professors on a footing of equality—which was then all too rare in India—were often able to overcome their inferiority complexes and estrangement and develop an attitude of manly self-respect and easy assurance which stood them in good stead later.

The Aligarh movement is also the first attempt, on a large scale, at educational self-help in the history of modern India. It is based on the truth that no Government, least of all a foreign Government, can properly solve the educational problem of a people, for education is a cultural and spiritual activity which is hindered by official routine and bureaucratic control. The state must certainly provide the machinery, the framework and the resources, but the inspiring aims and ideals should be the outcome of people's own genius and needs. The Musalmans, though a poor community, husbanded their resources and, with some generous help from their sister community too, raised a fund and established a central educational institution of their own. In the words of the Hunter Commission of 1882: "In some respects this college is the best educational institution in India. From the beginning of the British Rule in India to the present day this is the first manifestation of self-help on the part of Musalmans. The Aligarh party has set such an example before the country that if it were properly followed, it would solve the problem of national education. If there were a few such examples of self-help in India, there will be no need of education commissions." It has always been the cherished desire of the leaders of the movement—from the founder to his grandson, the present Vice-Chancellor—to raise a fund which would make them independent of Government help and thus secure to them true and full academic freedom which is the life-breath of educational activity.

Another contribution of the Aligarh movement was an attempt at the synthesis of national culture with western civilization and modern science. Sir Syed believed that the Indian genius is essentially assimilative and has grown as a result of the confluence of cultural streams arising from different sources. In his own scheme, western scholars were to teach modern science and social studies, and oriental languages and literature were to be interpreted by oriental scholars of repute. The movement was inspired by a sense of historic continuity

and therefore, while welcoming the vitalizing element of the new civilization, it was not prepared to see the culture and civilization of the East being swept away by the flood of western thought which had its own weaknesses.

The movement is also responsible for the due recognition of the place of religion in education. It is clear, especially to an Asiatic assembly like this, that no education can be successful in transforming the life of a people and the deeper spiritual sources of their being which is not broad-based on religion—not dogma or “the letter that killeth” but the religious spirit. The Government provided an education which was avowedly secular and hence had no hold on the affection or the esteem of the people. As Justice Mahmood remarked in his great book: “This religious neutrality is, I believe, absolutely without parallel or precedent elsewhere besides being entirely opposed to the traditional idea of education current in the East. It seems a tremendous and dangerous experiment for the state to undertake, and in some cases to monopolize, the direct teaching of whole generations above their own creed and above that sense of relation to another world upon which they base their moral obligations.” The Aligarh movement, accepting English education for what it was worth, tried definitely to find a place for religious instruction in it and it is directly the result of this movement that religious instruction is today, in however imperfect a form, a feature of national educational institutions.

One remarkable and distinctive feature of the movement has been the exceptionally broad-minded policy of religious toleration which has invariably inspired its leaders, so that the breath of suspicion has not dared to touch it even in the darkest days. Hindu-Muslim students have always lived together on a footing of perfect friendship and camaraderie which, I am glad to say, is unique in India. In the words of the Commission of 1882: “In the matter of scholarships, prizes and other college rewards the rules of the college show no partiality either to Hindus or Mohammadans. The College is conducted upon the most advanced principles of toleration. The Committee can congratulate themselves upon the circumstance that they have not observed the smallest indication of any feeling other than friendly spirit between the Hindu and Mohammadan students and they are sincerely convinced that the college may, as an educational agency, be regarded as suited alike to Hindus and Mohammadans.” In spite of the dark days through which the country has been passing, there has not been a deviation from it by a hair’s breadth.

Finally, this movement was educational in the wider sense of the word—not confined to the narrow problem of instruction but directed towards a general intellectual renaissance and social betterment. That is why the founding of schools and colleges, the establishment of the Scientific Society to popularize modern knowledge and enrich the vernacular, the editing of *Tahzibul Akhlaq* and *Aligarh Gazette*, the criticism of the existing system of education, the re-interpretation of religious writings—all formed an organized sequence of steps. The founder visualized the University as an vanguard of progress which would defeat the forces that were weakening the morale and intellectual and social life of his community and equip them to play their part as capable

citizens of the motherland. In the degree that a divorce is allowed to creep in between education and life, the movement would fall short of its basic ideals.

## VI—Some Muslim Ideals of Higher Education

By SYED AFZAL HUSSAIN, B.A., LL.B., *Advocate, Fyzabad*

The Muslims divided learning mainly into two sections: namely Spirituality and Ethics. Their comprehension of Ethics is much wider than the present meaning of the term. It comprises of not only ethics but civics, politics, law, economics and philosophy. But they place Spirituality on a higher level. The Muslim ideal of higher education is certainly not like the Greek ideal, i.e., the knowledge for its own sake but to them all knowledge is of no avail unless and until it helps man in his concentration on God, in Devotion in prayer, in the purity of soul and in the development of various ethical virtues.

They have, like socialists, a conception for the betterment of the society and they do not ordain to develop one's individual self unless and until it has some bearing and connection with other members of society. They ordain two kinds of duties to be performed; the duty of one man to another and the duty of man to God. Their theology, which is not merely a science of various tenets and injunctions, prescribes that one is to be punished for his commissions and omissions unless and until another individual whose right has been usurped forgives the accused.

All higher education aims at culture, and what the Muslims meant by culture in the past ages was not to make a person a walking encyclopædia of information dealing with the worldly progress and material advancement, but to produce men who could best be of service to society and to the country at large. By a cultured man we meant one who was well acquainted with the various duties prescribed for men in the holy books.

The whole problem of advancement was based on Spirituality and not on materialism. The Muslims believed that man is created for his services to God, and religion does play a very important part in every activity of life. That was why the doctors of education in those days had included theology as a compulsory subject in the education of children. Their ideal was that all education was no good if it did not adjust itself to the religious teachings of the Prophet. In whatever sphere of activity they placed themselves they set the lives of the Prophet and the Saints as their ideal for culture, learning and piety. All knowledge to them was due to the Prophet. The Muslim educational conception was the true conception of the religion. They moulded their lives according to religious teachings. The fraternity of man is a basic factor. Their teachings were based more or less on our conception of democratic ideals and all that they taught they practised in their lives.

All books on ethics deal with virtues and vices. They emphasise the golden mean. The Muslim educationists prescribe various lines of conduct and work-a-day principles which can easily be practised.

We are living in an age which is advanced in the Science of practical politics.

But when we look back to the teachings of our Saints we find that many of our ideals have long been anticipated by them.

### VII—Co-operation Among the Various Universities of India

By S. K. YEGNANARAYANA IYER, M.A.

*Professor, Pachaiyappa's College, Madras*

I take it that there is great need for co-operation among universities and that at present there is very little of it. Each university works in an isolated manner and has very little to do with what the sister universities are doing in other parts of this vast land. The number of existing universities cannot be, at first glance, considered to be many, but unfortunately taking the economic resources of our country into consideration, I am afraid they are somewhat too many. We cannot afford to maintain this costly duplication. Taking my own portion of the country in the south we find that where about 15 years ago there was one university we have now five; in addition to the Madras University that has been functioning from a long time, we have now the Osmania University for the Hyderabad State, the Mysore University for the Mysore State, the Andhra University for the Andhras and there has recently come into being the Annamalai University at Chidambaram. If you analyse the working of these universities, you will find that they are exactly the replica of one another. Almost all these are examining universities in which little attention is attached to original research. It is acknowledged on all hands that research work which is the chief function of the university is not given the prominence that it deserves because the resources are meagre. Research in scientific departments is a costly thing. Hence I plead for the avoidance of duplication and for pooling together of men and money in Indian universities.

Not only do we find this lack of co-operation among the universities of India, we find the same lack of co-operation among the constituent colleges of a university. The old tradition of petty rivalry among these colleges, each trying to produce the number of passes more than another, is not dead. The university has not begun to function as a co-ordinated unit. The university, in many places, has no hall of its own where we can all meet together. Very few universities have got good libraries, a play-ground or hostel or anything of their own to mark the university nature of their character. There is very little opportunity given even for students living together in one central headquarters to realise that they belong to a university which has a peculiar characteristic and tradition. I also plead for co-operation among the colleges constituting the University. I would draw your attention to the fact that there is the Inter-University Board of which my friend Mr. Seshadri is the Secretary. It has been doing its work in its own way. My complaint against it is that it is highly officialised. It consists of vice-chancellors and other officials. Ordinary people who constitute the bulk of the university teachers, who do the day to day work, have very little voice either in the constitution or in the management of its affairs. I would, therefore, on this occasion, make this suggestion that there should be

an organisation of university teachers in different parts and a central organisation which would act as a clearing-house and do what the Inter-University Board is expected to do on a larger and wider scale.

### VIII—The University Extension: Its Scope and Method

By MR. P. B. SATHE, B.A., LL.M.

*Representative of the Nagpur University*

Residence in a university is an expensive thing. In a poor country like India it is not possible for many to enjoy this privilege. It would be very unfortunate indeed if knowledge is denied to those intelligent people who cannot go to the university because they have not sufficient money to do so. University is not meant only for the rich but for all alike and this idea gives a scope to the idea of university extension.

The simple idea underlying the system is this. All students who want to acquire knowledge cannot come to the university for some reason or other. They must have, however, knowledge and the university must impart the same to them. If the students cannot afford to come to the university, the university ought to see its way to go to them and impart them that knowledge which they aspire to have. The university extension, therefore, means the extension of the activities of the university in the interests of those who cannot for one reason or another take advantage of university education in the university colleges or schools.

The university can extend its work of imparting education by arranging lectures to two sorts of students. One set of lectures is delivered to those persons who have attained a certain standard in education, i.e., who have obtained a certain degree from the university and who are thus able to take advanced instruction in their subjects of choice. Such students are necessarily few but it does not mean that instruction imparted to them is not of great importance. These lectures to the graduates are called postgraduate lectures and giving an opportunity to students in specialising in the intensive study of their particular subjects goes a long way in the educational activities of the university.

The second type of lectures are those which are delivered to those members of the university or to those who, as a matter of fact, want to get real education and who do not care for a university degree. Such lectures on general useful subjects help all persons who cannot afford to have the expensive university education to acquire knowledge. These lectures are bound to be popular by their own intrinsic merit.

I had had the privilege of getting some information on the university extension activities from the bulletins of the University of Missouri, U. S. A., by the courtesy of Dr. Williams, the president of the extension division. In America this activity of the university has attained phenomenal success. Students have taken advantage of the university extension by correspondence and the courses prescribed are also as varied and as sufficient as they could possibly be.

It, however, does not seem to be practicable to adopt the scheme of corres-



pondence course in Indian universities whose finances are quite insufficient to meet their needs. Correspondence course would need more professors and more readers than our universities can afford to have. But even these universities can arrange lectures series of their own professors and of the members of the university bodies for the benefit of those who cannot come in residence to the university.

Under the able guidance of its Vice-Chancellor, Dr. J. F. McFadyen, the Nagpur University has undertaken to do this sort of work. Popular lectures are arranged for the use of the general public. A list of such lectures is prepared and is published for general information. The lectures are on several subjects—some on travel, some on physiology, some on art and literature and some on economics, civics and politics. The lectures are sometimes supplemented by magic lanterns to make them more interesting and attractive. The lectures are not delivered only in English but in Hindi and in Marathi also. A genuine attempt is thus made to make the services of university professors and lecturers available to all those who want to seek education. At present the lecturers are mostly professors engaged in teaching in the various university bodies and departments, and owing to their idea of self-sacrifice they have undertaken to go to different places, out of their own free will, to deliver the lectures.

The men of the town who want certain lectures on certain subjects have to find out lectures from the list provided to them and have to correspond with the University Registrar to arrange for such lectures. The registrar makes arrangements and the only condition imposed upon these persons who invite the lecturers is that they must try to have at least 30 persons to attend the lecture. The University bears the travelling expenses of the lecturers and the lecturers charge nothing for their services. In my little town, Bhandara, we have taken advantage of this system and the success that we had in the very first lecture was very encouraging indeed.

It is to be noted that such lectures cannot in the beginning lead any one to the university degree but it is possible to arrange for complete courses of lectures on one particular subject, i.e., it is possible to arrange the course of lectures for a week on a subject like the 'League of Nations', 'The French Revolution' or the 'Human Body'. It will need greater co-operation of university professors and some expenses on the part of those who invite lecturers to their place. It would also at the same time be necessary, in future, to require from the lecturers a synopsis of the subject on which they are going to speak and to publish it and hand over the copies of the same to the audience, so that they might understand on what subject and in what way the lecture is to be delivered. Such a synopsis would be in the form of the notes of those lectures and they will be useful for one to refresh his memory even some years after the lectures have been delivered.

The lecturers may not only be university professors. Many gentlemen who take keen interest in certain subjects may be invited by the university to deliver such lectures and one can confidently believe that such lecturers would be available. The university may conveniently appoint them as honorary lecturers. This number of honorary lecturers is bound to increase day by day, and in the

near future it may be possible to arrange a great part of such university extension work with the help of honorary lecturers under the guidance of the university professors.

The Nagpur University has simply made a beginning and hopes to push on its work further. It is an experiment at present but we are confident that the experiment will be positively successful. Such university extension work will be immensely useful in education of citizenship.

I may also suggest one more method of university extension. Publication of popular books, articles in easy and encouraging style on subjects of every day importance will facilitate the work of the university extension provided the books are made available at a comparatively cheap cost. The idea is that the people be attracted to purchase these books in order to read them.

### III—DESCRIPTIVE NOTES

#### I—Japan

A university is an institution established for the purpose of imparting essential knowledge in theoretical and applied sciences, of undertaking minute research in various branches of sciences, as well as of building individual characters and fostering the formation of the national spirit.

As a rule, a university consists of several faculties; in special cases a university of one faculty may be established. There are the Faculties of Law, Medicine, Engineering, Literature, Science, Agriculture, Economics, and Commerce at present. These faculties may be divided or amalgamated into another faculty, when its scale and condition necessitate the new formation. A post-graduate course is attached to each faculty. In a university of many faculties a university hall may be provided in order to facilitate the connection between the post-graduate courses.

Besides the Imperial and other Government Universities, universities may be established by public communities (Hokkaido and prefectures) or by private persons in accordance with the Ordinance relating to Universities. Private universities must be foundations excepting the case where they are established under special circumstances, by the foundations having their sole object of establishing and managing schools.

A candidate for admittance to a university must be one who has completed its preparatory course, a graduate of the higher course of a higher school or one who is in possession of the same or higher scholastic attainments. When a student has studied in the university for three years or more (four years or more in the faculty of medicine) from the date of his admittance and has passed a prescribed examination, he may assume the degree of "Gakushi" (Bachelor). He is also qualified to enter the post-graduate course. In many universities faculties are provided for those who wish to pursue studies only in some particular subjects, according to the prescribed regulations.

A university is authorized to confer a Doctor's degree on persons who have

pursued studies for a period of two years or more in the post-graduate course and whose theses have been approved by the faculty council. Those who have not pursued studies in the post-graduate course may also submit theses and claim Doctors' degrees. The degrees are conferred if the faculty council is satisfied that the candidate is in possession of scholastic attainments equal or superior to the above-mentioned standard.

There are 5 Imperial Universities, 6 government, 4 public, and 19 private universities.

Imperial Universities are established by the Government, and consist of a university hall and the faculties, the kinds of which are determined by Imperial Ordinances. The Imperial University at Tokyo, the Imperial University at Kyoto, the Tohoku University at Sendai, the Kyushu University at Fukuoka and the Hokkaido University at Sapporo are examples of these. The important Faculties are those of Law, Medicine, Engineering, Literature, Science, Agriculture, Economics. The following are often attached to the faculties concerned:—Libraries, Hospitals and Dispensaries, Historical Compilation Institutes, Botanical Gardens, Marine Laboratories, Forests, Farms, Institutes for the Study of Infectious Diseases, of Aeronautics, of Earthquake Research, Astronomical Observatories, Seismological Laboratories, Veterinary Hospitals, Research Institutes for Metals and Fisheries.

By the appellation of Government University is meant a university having only one faculty, established by the Government. There are 6 universities, namely, the Tokyo University of Commerce, the Niigata University of Medicine, the Okayama University of Medicine, the Chiba University of Medicine, the Kanazawa University of Medicine, and the Nagasaki University of Medicine.

The Public Universities are established by Hokkaido or prefectures, when a special need for them is felt. At present there are 4 public universities, viz., the Osaka University of Medicine, the Aichi University of Medicine, the Kyoto University of Medicine, and the Mumamoto University of Medicine.

Private Universities are foundations in accordance with the Ordinance relating to Universities, excepting the case where they are established by foundations having as their sole object the instituting of schools. They are 19 in number, viz., the Keio Gijuku, the Waseda, the Meiji, the Hosei, the Chuo, the Nihon, the Kokugakuin, the Doshisha, the Tokyo Jikeikai (Medicine), the Ryukoku, the Otani, the Rikkyo, the Kansai, the Toyo Kyokai, the Senshu, the Ritsumeikan, the Rissho, the Komazawa, and the Tokyo University of Agriculture.

The Universities have on their rolls more than 56,670 students.

*(Department of Education)*

## II—Hongkong

The University of Hongkong is the only University in this State. It has several colleges affiliated to it and also conducts the Matriculation and the Local Examinations.

*(Department of Education)*

### III—Dutch East Indies

Although formerly more than one Professional School gave good training for professions which usually are exercised by University trained men (Physicians, Lawyers), the High School proper (University) was established only since 1920 by the foundation of the Technical High School at Bandoeng. In 1924 followed the Legal High School and in 1927 the Medical High School, both in Batavia.

These institutions are cast in the same mould as the Dutch ones. They give the same or an equal scientific training and ~~those~~ those who have finished their studies enjoy the same rights with regard to appointment and salary from the Netherlands Universities.

The number of students of the Universities as at October 1930 amounted to:—

Of the Technical High School: 117: (73 Eur., 36 Nat., 8 Chin.).

Of the Legal High School: 203: (68 Eur., 98 Nat., 37 Chin.).

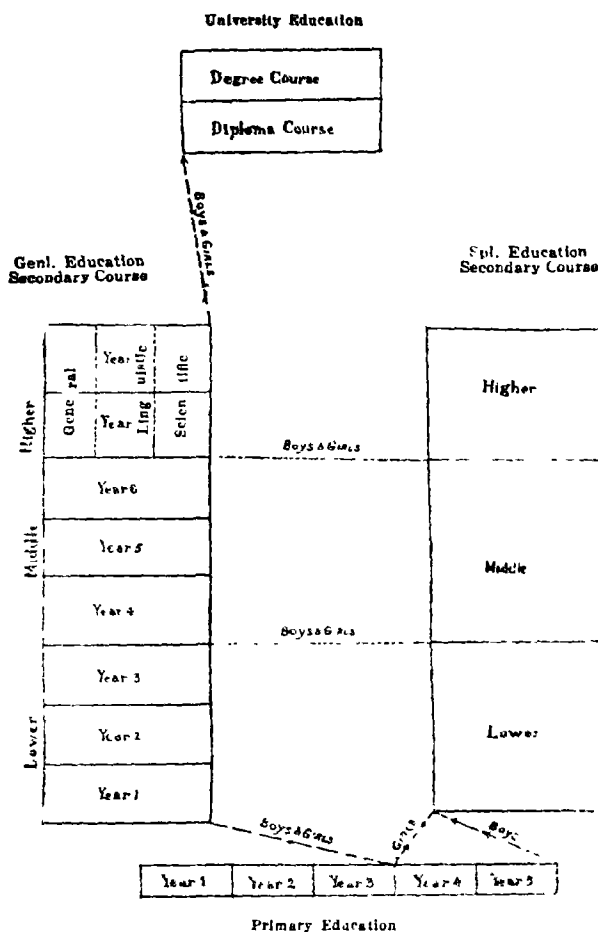
Of the Medical High School: 203: (42 Eur., 112 Nat., 49 Chin.).

*(Department of Education)*

### IV—Siam

Higher Education is given in Chulalongkorn University which is composed of four faculties, viz., the Faculty of Medicine, the Faculty of Arts and Sciences, the Faculty of Political Sciences and Administration (Civil Service) and the Faculty of Engineering. The Faculty of Medicine and the Faculty of Arts and Sciences are organised with the co-operation of the Rockefeller Foundation. Attached to the Faculty of Medicine are the Nurse and Midwives Training School, the Siriraj Hospital, but the School of Pharmacy is attached to the Faculty of Arts and Sciences which is also responsible for the Pre-medical Course of two years. The University adopts the Final Examination of the Secondary Course (General Education) as its Matriculation. The Faculty of Medicine has attained the status of a Degree Course but the others are Diploma Courses.

Besides the University, Higher Education is given by the various technical and professional schools, e.g., the Military College, the Naval College, the Gendarmerie Officers' Training School and the Law School. They are not under the control of the Ministry of Public Instruction, but are run independently by their respective Ministries. The entrance requirements of these schools vary from the Standard of the Sixth Year to that of the Final Year of the Secondary Course.



### V—Ceylon

Facilities for post Secondary Education are provided by the University College, the Medical College and the Law College. These institutions which are situated in Colombo are not under the control of the Department of Education.

The Ceylon University College was established in 1921 for the purpose of affording facilities for higher education to students in Ceylon. It has on its roll about 338 students including women. Most of the students not living with their parents or relations are resident in four hostels affiliated to the college and subject to the college rules and regulations. These hostels are administered by extra-universities bodies and are subsidized by the Government.

In March, 1928, the Legislative Council voted in favour of establishing a unitary and residential university at Kandy. The University Commission under the Chairmanship of Sir Walter Buchanan-Riddell, Bart., Principal of Hertford

College, Oxford, has made a report on the various measures required to give effect to this decision. The report is still under consideration by Government.

The Ceylon Medical College provides the complete course of instruction required for the practice of modern Medicine, Surgery and Midwifery. In addition to the complete Medical curriculum the college provides a course of instruction for a minor grade of Medical Practitioners known as Apothecaries. These Apothecaries to a large extent provide for the medical treatment of the poor villagers in remote districts and where fully qualified medical practitioners are not available.

The Law College which is controlled by the Incorporated Council of Legal Education exists for the supervision and control of the legal Education of students desiring to qualify themselves at Advocates or Proctors of the Supreme Court. The Council consists of the Judge, the Attorney-General, the Solicitor-General, and of such other persons of standing in the legal profession as the Judges may appoint. The members hold office for three years at a time.

*(Department of Education)*

## VI—Syria

There are only three universities in the country:

(a) The American University of Beirut was founded in 1863. It is conducted by a non-sectarian board of twelve persons. The faculty is made up of some eighteen nationalities, their pay and authority being equal as far as race and sect are concerned. The institution contains schools of Medicine, Dentistry, Pharmacy, Nursing, Midwifery, Arts and Sciences, Music and a preparatory school. Commerce, education, and preliminary work in engineering and agriculture are attached to Arts and Sciences.

Degrees are given by authority of the Board of Regents of the University of the State of New York. There are about 750 university students and 650 preparatory school boys representing thirty nationalities. The American Mission educates girls in lower grades and they can transfer to the University for advanced work.

(b) Universite Saint-Joseph. Founded by the Jesuit Order some five years after the American institution and moved to Beirut. Financed and managed by the Jesuits, with large subsidies from the French government. Language of instruction almost entirely French, whereas the American institution uses much English and some French and Arabic. Schools of Medicine, Dentistry, Pharmacy, Midwifery, Theology, Law, Engineering, and a large preparatory school. Most of the professors are French, with Syrian assistants. The student body is almost the same size as that of the American institution, except for the fact that there are more boys in affiliated lower schools. Girls are admitted to professional work only. Degrees given by the Department of Public Instruction in France.

Both the American and French institutions draw students from many surrounding states and Beirut is a university centre for a region stretching from

the Greek Islands to Abyssinia and the Sudan, and out to Persia and the Persian Gulf.

(c) The University of Syrie. An institution which uses the old Mosque of Sulayman and military hospital at Damascus, together with a new building. Managed by the government of Syrie. Schools of Medicine, Dentistry, Law, Theology, Science, and Letters. Instruction in Arabic, except for some courses in French. It is a new institution which will probably have about 400 students of university grade this year. Degrees given by the State of Syrie and therefore only locally recognised.

*(President, American University)*

## VII—Palestine

Facilities for University Education most attractive to Palestinian Arabs are those provided by the American University of Beirut.

Within Palestine itself the Board of Higher Studies has established Intermediate and Diploma examinations which are of pass B.A., and pass B.Sc., standard. For these a few candidates are specially prepared in the Jerusalem Men's and Girls' Colleges and in the Scots College at Safad. Other missionary institutions show some tendency to develop post-matriculation classes. In the Intermediate and Diploma examinations of the Board of Higher Studies both Arabs and Jews compete, but the majority of Jews who desire a University qualification proceed to the continent of Europe. The medium of higher examination is English only. There is a Government Arab College, which affords facilities for one year's post-matriculation study only and there are missionary institutions which are trying to impart higher education.

The Hebrew Technological Institute of Haifa ("Technikum"), which is under the administration of the Palestine Zionist Executive, and whose budget is covered chiefly by the Keren Hayesod, has two faculties,—one for engineering and the other for architecture. Students must previously have had a complete secondary school education. The theoretical training takes four years, to which is added one year of practical work. In addition to its regular curriculum, the institute also holds post-graduate evening courses in the building trades. With the assistance, also, of the Technological Institute, the first grade was established of a school for the systematic manual training of elementary school graduates in particular.

The development of the Hebrew University in Palestine was a Zionist ideal from the very early days of the Movement. Soon after the Balfour Declaration, the Zionist Commission which proceeded to Palestine to initiate the up-building of the Jewish National Home under British auspices, as one of its first acts laid the corner stone of the Hebrew University on Mount Scopus.

The University was formally opened by Lord Balfour in 1925. The work was at first confined mainly to research, and the following Institutes were established: Bio-Chemistry, Micro-Biology, Mathematics, Natural History, and Jewish and Oriental Studies. In 1928 the Faculty of Humanities was organised in which undergraduate instruction leading to a degree is given. This Faculty

consists thus far of the Institute of Jewish Studies, the School of Oriental Studies, and courses in Philosophy, History and Letters. Non-degree instruction is given in the Institute of Mathematics, for which credit may be granted in the Faculty of Humanities. The undergraduate instruction is based on a four years' course leading to a degree after examination in one major and two minor subjects.

The University grounds extend over 200 dunams (50 acres). Adequate quarters are being provided for laboratories, lecture halls, and scientific collections. The most recent addition to the University group of buildings is the David Wolfson Hall housing the Jewish National and University Library. The library has the most modern equipment of any institution of its kind in the Near East. Over a quarter of a million volumes are held on its shelves. These volumes contain many rare works and valuable manuscripts, including the original of Einstein's Theory of Relativity. Over 2000 scientific and general periodicals are available in its reading room, which is open to the public.

The recently established Hebrew University Press Association publishes "Kiryath Sepher", a bibliographical quarterly and "Tarbiz", a quarterly review of the Humanities.

The staff numbers 59 including 8 full Professors and two Associate Professors. About half of the student body is derived from Palestinian schools, the remainder coming from abroad to become better acquainted with Jewish civilisation in the country of its origin. The student body numbers 250 of which 187 are regular students and 63 auditors.

The University Institute of Jewish Studies in co-operation with the Jewish Archaeological Society, has made some important excavations, of which the most important are those of the Third Wall of Jerusalem, those at Tel Garish on the River Yarkon, and the discovery of a synagogue of the early Christian era at Beth Alpha in the Valley of Jezreel. The Institute of Oriental Studies is working at a concordance of classic Arabic poetry. The institutes of Mathematics, Chemistry, Bio-chemistry, Colloidal Chemistry, Microbiology, Hygiene and the Natural History of Palestine are for the time being doing research work only.

*(Govt. and Zionist Departments of Education)*

### VIII—Egypt

The Egyptian University of Cairo dates from the year 1925. Besides the faculties of Arts and Science it also incorporates the colleges of Law and Medicine. In the domain of Science and Medicine it is doing good work, but in Law and Arts although the University has the proper material yet it is still lacking in organisation and stability. The presence of the University has not put a stop to educational missions, Government or private.

The Azhar University, the oldest in the East, specialises in Theology, Mohammedan jurisprudence and Arabic. It is independent of other institutions and systems.

*(M. Rifaat)*



**IX—Union of South Africa**

There are five Universities comprising in total over 6,000 students. The Bachelor's Degree is usually attained after three years and advanced post-graduate degrees are given in Medicine, Law, Engineering, Education and other professional subjects.

*(Department of Education)*

**X—Persia**

A number of students are sent away every year to Europe as Government Scholars to acquire higher and technical education.

*(Mabesh Prasad Altm Fazil)*





Left — Mr. J. I. Kim, President of the United League of Chinese Pupils, who he were named in the first session of the Conference. Right — Mr. K. M. Wong, M.A., the Chinese delegate, one of the most popular figures at the Conference. He presided over the Secondary Education as well as the 1st well Session of the Conference.



Portrait of Mr. N. M. Gurnu, M.A., LL.B. One of the front rank politicians, educationists of the U. P. The success of the conference was in no small measure due to him.

## XII

### SECONDARY EDUCATION SECTION

December 27, 1930, 2-30 P.M. (Conference Pandal)

December 29, 1930, 11 A.M. (Training College Hall)

*Chairman:* K. M. WONG, M.A., *President, Pui Ching Academy, Canton, China.*

*Secretary:* M. R. PARANJPE, M.A., B.Sc., *New Poona College, Poona.*

#### I—PROCEEDINGS

The Secretary introduced the Chairman to the meeting and the Chairman in response made the following remarks: "Ladies and gentlemen, it is a great honour and privilege for me to come to attend your conference here and I specially appreciate your electing me as chairman of this section. We come here to the conference to exchange our ideas regarding our educational problems. We people of the Orient have particular problems that require special methods for their solution and I think this conference will help us to solve our problems by exchanging our ideas. We are proud of our own civilisation. Your country has contributed no small share to the oriental civilisation. The Chinese civilisation has been influenced by your philosophy, literature, arts and religion and it is the purpose of this conference to bring out the best things in our civilisation for the good of mankind. The peoples of the world need your high ideas of living in the midst of materialism. We people in this big continent of Asia should have very close co-operation. We should understand each other so that this great idea of international goodwill and friendship may prevail. It has been my great pleasure to see you all and when I go back to my country I would tell all my people how enthusiastic you are in this great work of education and I can assure you of the greetings of all my people for the success of this conference."

#### II—PAPERS AND ADDRESSES

##### I—A Plea for High Schools in Rural Areas

*By* PANDIT IQBAL NARAIN GURTU, M.A., LL.B.

I beg to invite your attention to one important aspect of our educational organisation in this country which has so far been entirely neglected. We find that some kind of provision has been made in our educational organisation, however unsatisfactory it may be, in the case of primary education and of

secondary education up to the middle stage. We have our lower primary and higher primary schools and we have our middle schools all over the country. But so far as I know Governments of the various provinces have not yet established any High Schools beyond the middle stage to give scope to rural talents.

Secondary education up to the middle stage has been provided and what I mean by High School stage is that at least a provision of two years more besides the middle stage should be introduced in our educational organisation. It has always struck me as illogical that we should stop at the middle stage and give no scope to the talents of people in rural areas, who form at least 75 per cent, if not more, of the population of India. We are depriving no less than 75 per cent of our population of the opportunity of going beyond the middle stage if they so choose.

It is true that in various provinces various experiments have been tried. I am more familiar with my Province, United Provinces, and here in the beginning they had introduced the system of having special classes in the secondary schools, in the high schools in urban areas. Those who had received training up to the middle stage in the vernacular schools in rural areas and wanted to go further were allowed to join High Schools in urban areas and then proceed onward. Of course the more ambitious amongst our young men and the more energetic have availed themselves of that opportunity but we, at once see that the scope is very very limited indeed, and that was why in the Legislative Council, some years ago, I moved a resolution that Government should, as a matter of experiment, at least try to establish a few High Schools in important centres in the rural areas. Government, as usual, placed innumerable difficulties before the Council and there the matter stopped. Although my resolution was adopted yet it has not been given effect to. I do not know whether this point has been pressed in other Provinces also, but I thought that in a meeting like this consisting of teachers and those who take considerable interest in the education of the country, it is time that the problem be brought into prominence. Unfortunately the Government of this country is in the habit of placing all kinds of difficulties which would be a sort of excuse for not moving further. It seems to me the difficulty of the language is not so great in rural areas as it undoubtedly is in urban areas.

There is another danger if we do not press for the introduction of some such provision for education in the rural areas now. For a few years there has been a migration of talent from the villages, from the rural areas to the towns. Young men who have taken advantage of education imparted in urban areas have been practically absorbed in urban areas. They have taken to some vocation or other here or they have become clerks. One danger of this is that there is too much of supply of educated people in the urban areas and there is too much of a desire to abstain from going back to the rural areas. Thus there is constantly a migration of talent from the rural areas to the urban areas. The supply of the so-called educated people has grown much larger leading to the problem of unemployment. I do not think that there is really yet unemployment among the educated classes but there is certainly under-employment.

What I mean by under-employment is that people do not get employment which would be adequate compensation for the trouble that they have taken in equipping themselves mentally for work in life. I do not think we have reached a stage where a literate man is actually begging or is starving. But we have certainly reached a stage where all the lines are overcrowded and it has become impossible for every educated person to get sufficiently adequate employment in the urban areas. That is one difficulty that we are experiencing.

Another difficulty that I have already pointed out to you is that there is a lack of sufficient talent in the rural areas. Can we ever expect to rise as a nation if 90 per cent of our population which lives in the villages, it is 90 per cent in this Province I know, has absolutely no class of people to guide them in organising their life in the rural areas? In the old days we had our Panchayats and practically those institutions have now been abolished or have become moribund and lifeless. There is nothing at present in the rural areas which would inspire people to take the initiative themselves and organise their life educationally and in other ways. How do we expect that we shall really become a great nation if 90 per cent of our population is found in that abject and helpless condition in which it is today?

I hold that our people in the villages 150 years ago had better organising capacity, could take initiative in different directions more than they can do today. The villagers are more ignorant today intellectually than they were in the past. We had in the past our own system of imparting culture to the people in the villages. It is true that the number of literates was not very large. But you cannot say that there is not a sufficient amount of culture among the people as culture is different from literacy. Literacy, certainly helps culture but in the past we tried to introduce culture although perhaps we did not lay so much stress on literacy. Therefore if our population is less literate than what it ought to be we should not think that they are in a state of barbarism or devoid of culture.

With the growth of development that we are having today of democracy it is necessary that life in the villages should be organised better. Most of the people, by the education they receive before the middle stage, become teachers in schools or Patwaris in rural areas and so on. But there is not sufficient development of rural talent, and unless you make further provision for education in the rural areas you cannot hope to impart culture and to give to the rural areas the new life which they need.

An objection may be raised that if by education we have produced a class which is suffering from under-employment or unemployment we need not add to the list of unemployed if we are also to start High Schools in the rural areas. My submission is that they will not. Your percentage of literacy is only 8 per cent and you have to educate at least 92 per cent of your population. The future expansion of primary education will absorb a large number of people whom you train in these High Schools and then there will be questions of sanitation and medical aid and so many things which will be needed in order to make the life of the people in rural areas worthy of living, and I may take it that

if you provide for further education to these people in rural areas they will be absorbed in the developments that are bound to take place in future. Talk of education and you are told that you cannot hope to succeed in organising your education in rural areas unless you have teachers, Inspectors and supervisors who are in touch with the life in villages.

At present people from villages come to the town and become clerks. They are out of touch with the rural surroundings. This is a great mistake. Let us guard ourselves from repeating those mistakes. When we are going to establish these High Schools in rural areas it is apparent that we should take stock of the experience that we have gained, and we find that the present system of secondary education that has been established in the rural areas does not help people because it is not sufficiently practical in its nature. All we need do there is, that in the schools so far established in the urban areas, education should be given of a realistic character, so that people should be able to do the work which they are accustomed to do, and not leave that work and take up the work of a clerk. It will be something on the lines of a central school or what are called modern schools. Those who have studied the Hadow Commission Report will find that the education that is to be given to the people should be of a more realistic and practical nature.

## II—Secondary Education in India: Its Aims and Methods

By S. SRINIVASA AIYAR, B.A., L.T., M.R.A.S.

*President, North Arcot Teachers' Guild, Vellore*

When the present system of education in India was introduced as a result of the famous despatch of 1835, the aims that ultimately inspired Lord William Bentinck's Government have been summarised by Mr. Arthur Mayhew as follows:—

"(a) The training of Hindus and Muhammadans to assist in the administration of the country;

(b) The increase of its (India's) material resources and prosperity; and

(c) The enlightened co-operation of the Indian peoples in the suppression of moral and social evils attributed to superstitious ignorance."

Each one of these aims might have been achieved in a way by the educational system of the country but it is not found whether Secondary education has at any stage been governed by a definite aim except that of preparation to the University. Secondary education is the bed-rock of all education and as long as an average citizen of a country is one who has passed through a Secondary school and not through a University it is essential that secondary education is governed by definite principles. Its aim should be both cultural and utilitarian: to produce youths of sound physique, robust common sense, and of high moral calibre. Proficiency in a few subjects studied thoroughly coupled with physical instruction and moral training should be the chief aim of Secondary education. The subjects chosen for the course should be utilitarian enough to satisfy the above objects; at the same time the demands of culture should not be forgotten. The education imparted in a secondary course should be cultural in that it improves

the outlook mental and moral; it should be utilitarian in the sense that it enables one who leaves the school to earn a living or to pursue education of a specialized nature. At the same time it is not possible to have separate sets of schools to prepare for University entrance. Any division of general education prior to the age of sixteen or seventeen is not conducive to the best interests of the country. Hence it is also necessary that secondary education should enable one to enter the portals of a University. What is to be the relationship between these three definite aims in moulding the courses and curricula of Secondary schools?

It is admitted on all hands that the influence and control of the Universities on Secondary education should be the least. Any one who leaves a school where instruction has been imparted based on the other two principles of culture and utility should be fit to receive University education. There is no need for the University dominating the secondary school course. There is much less need for adding to the secondary school course a set of optional subjects which would benefit only those that are likely to enter the University course. A University should be content with youths having a thorough grounding in a few subjects selected for their cultural and utilitarian values and its purpose is only to build upon the materials supplied in the secondary course. Hence if the first two aims truly govern secondary education we can call that system safe and sound, and capable of improving the culture, of increasing the material resources and of ensuring the moral progress of a country.

The study of English and the mother-tongue should be the chief object of a secondary school in India, both for their cultural and utilitarian values. A knowledge of Mathematics, History, Geography and sciences is necessary. These subjects also have to be viewed both from cultural and utilitarian standpoints. Courses in these subjects should be fixed to suit the age and intelligence of the youths that are likely to be in the school and not at the dictation of faddists. The school course should be complete in itself. The subjects chosen should be such as to promote cultural and utilitarian values, which would stand a youth in good stead when he leaves school; which would mean to him that he has learnt something of which he could be proud; which would lead to the development of mind and formation of character.

Examinations are a necessary evil and as long as examinations are to continue they should be partly internal and partly external; internal examinations shall only be a form of periodical tests of the progress of the pupils; external ones shall be to test comparative achievements of the examinees from several centres. The school-leaving examinations need not be dominated by the University and its requirements. The School-Leaving Certificate system was started with these aims but that in Madras has now degenerated into a machine for the slaughter of the innocents, a replica of the old Matriculation, with greater force and vigour in that the subjects chosen for the examination are more numerous and the standard aimed far higher.

The whole system of education should be based on one central pivot, the formation of character. It should, by the paths of truth and beauty, lead to the pursuit of goodness. The moral progress of a country depends on the



religious attitude of the individual and the community. Hence moral instruction divorced from religious teaching is of little value. A system of religious and moral instruction combined together should be introduced in all schools in order to make education achieve its chief object, the moral progress of those that receive it whatever be the utilitarian and cultural aspects of the subjects taught.

### III—The Place of Vocational Instruction in Secondary Schools

By M. SULTAN MOHIYUDDIN, M.Ed.

*Deputy Director of Public Instruction, Mysore State*

Of the significant educational movements of the post-war period, one of the first-rate importance is that connected with the relation of education to vocations. It is, no doubt, true that systems of Vocational Education had been built up in many western countries even before the commencement of the present century. Germany had started to lay the foundations of her system of Technical Education even after the Napoleonic wars, and at the conclusion of the Franco-Prussian War, set out, under the inspiration of Bismarck, to conquer her rivals in the field of commerce and industry as she had done in that of war. With her genius for adaptation—adaptation in this case of Technical Education to her industrial and commercial needs—she built up a system which excited at once the admiration and envy of the world. England began her attempts later, during the last quarter of the nineteenth century, impelled by the desire not to be out-beaten by the other nations in this field and concerned more particularly at the enormous progress made by Germany, by setting in motion, as usual with her, the machinery of a Royal Commission. In the United States of America, though the conditions requiring attention to the problems of Vocational Education appeared comparatively more recently, she re-acted quickly to the changed economic situation, under the stress of international competition and aided by her enormous natural resources, and soon occupied one of the foremost places among the commercial and industrial nations of the world. And in Asia, Japan, profiting by the experience of foreign countries, established and systematised a co-ordinated system of Technical Education, in its general sense, even before the commencement of the present century.

Experience, however, in all countries showed that mere provision of vocational institutions did not adequately meet the increasing requirements of economic life. It has been felt that unless a 'liaison' is established between schools of general education and vocations, the needs of industry and commerce cannot be satisfied. Secondary Schools and Universities have accordingly come in for reorganisation. They were, originally in all countries, the schools for the leisured classes. At best, they were the means of recruiting administrators to carry on the work of the church and secular government. To this function, they had consciously adapted themselves to train men for duties of public administration and leadership. With the development of the liberal professions, new demands were made to which these institutions, however, readily responded. But, side by side, with these schools for the classes existed those for the masses, completely independent of the former and providing a poor in-

tellectual fare. Under the influence of the democratic sentiment, at the beginning of the present century, however, it was felt that there should be no 'Cul-de-sac' in the educational system, that no child should be limited by the accidents of birth and environment in educational advancement and that no child should be denied the right to equality of educational opportunity. The principle, in Huxley's words, that there should be a ladder from the gutter to the University, came to be enthusiastically adopted. This led in many countries to an attempt at a unified and comprehensive system of education, pre-eminently in America where a unitary, rectilineal, free and secular system was evolved. It led in England to the institutions of free places and scholarships and in Germany, as one of the results of the post-war revolution, and in other countries to the creation of common schools for all classes of society. But the unfortunate result has been that owing to prestige of the ages attaching to the higher grades of general schools, ambition yet urges many to press forward into the traditional secondary educational course of an academic nature in search for black-coated jobs and sedentary occupations to the intensification of the problem of the unemployment of the educated. But the truth is that not more than a small proportion of the pupils can really benefit by such courses of education. Social distinctions can be obliterated but intellectual differences will persist through the ages. All cannot reach the highest rungs of the academic ladder. Many have to fall off on the road-side. Having had no opportunities to develop aptitudes for occupations other than the academic and with a positive distaste on the other hand for practical pursuits, such academic failures have helped to swell the ranks of social parasites. The situation is regretted in many countries. But in India, it is nothing short of tragic, partly by reason of the inadequacy of the provision for specific vocational instruction but more largely owing to the lure of the Government service, admission to which was secured originally and is secured even now by a few through the possession of University Degrees, with its assured income and social prestige. As the Hartog Committee has pointed out, "All sections of the community with different occupations, traditions and outlooks and different ambitions and attitudes, have little, if any, choice of the type of schools to which they will send their children. In fact, the present type of High and Middle English Schools has established itself so strongly that other forms of education are opposed or distrusted and there is a marked tendency to regard the passage from the lowest primary class to the highest class of a High School as the normal procedure for every pupil". As they point out, there is but one uniform course for all to follow, there is no question of exodus from Secondary Schools either into practical life or into vocational institutions. Although for some time the schools served the purpose for which they were designed, the time has come when products of these schools with all the development and ramification of the machinery of administration, have become largely unemployable. Individual demoralisation and social waste has been the inevitable result.

\* Attempts have been made and are being made elsewhere to establish closer relation between general education and industry and commerce. It is increasingly

recognised that vocational institutions by themselves are not a sufficiently effective means of drawing away the boys from the general schools, of diverting the current from sedentary and clerical work to manual occupations. What is really desired is the broadening and enrichment of the curricula of schools of general education by the inclusion of studies or occupations that would lay a solid foundation of practical interests, develop resourcefulness and practical inventiveness, cultivate equalities not only of the head and heart but also of the hand so as to create a real continuity between the pupils' general educational course and specific vocational training and practical occupation of life. The general educational courses for a great majority require a reorientation in the direction of vocations. They should point towards special vocational courses and vocations.

The traditional opposition between the cultural and vocational elements and aims in education has been at last reconciled with the passing away of a class-organisation of society in the West and gradual obliteration of the economic divisions by castes in India. The complementary nature of the two in a scheme of education is now clearly visualised. Educational reorganisation in advanced countries has brought about the inclusion of realistic elements in schemes of general education to awaken and guide intelligence on practical lines, and of liberal elements in specialised vocational courses to give the mind of the prospective practical worker the breadth, freshness and vitality of new interests. Kerchensteiner's dictum "On the way to the ideal man stands the useful man" is now generally accepted without reservation. There is no real dualism now in progressive educational theory and practice between the vocational and the cultural, between pure and applied thought. Even special instruction of purely vocational schools when properly given can be made just as cultural in its influence as the academic. The ramifications of even a trade are so wide that if pushed far enough it can become the source and origin of real culture. It can furnish a motive, a sense of reality and at the same time deliver one from scrappiness and superficial dilettantism which is the enemy of true culture.

The factors that have brought into prominence the question of the re-organisation of the courses in general schools, particularly those for the adolescents are, in the first place, the increased attention to the physical and psychical characteristics of adolescence and, secondly, the expansion and increasing complexity of business and industry with the growing diversification in the economic needs of society. Adolescence is the period for the emergence of new powers and interests; and the interests of that period are practical and related to the work of the world. No programme of education which fails to appeal to those interests and cultivate those powers is likely to be significant to the youth and retain its hold upon him. Secondly, it is the period of differentiation of special abilities and disabilities, which lay nascent during the pre-adolescent stage. A programme of general education for that period, if it should be meaningful to the adolescent, should not only be practical and realistic, but also provide for diversity of gifts and talents by the variety and elasticity of its courses. Equality of educational opportunity should not be taken to mean an identity of opportunity. The

school for this period should be so planned as to discover the pupils' individual bent and develop it. It should assist him in the choice of a career for which he is fitted, if social wastage resulting from heavy elimination from the purely academic courses is to be avoided. In other words, selection of pupils of secondary schools is necessary but it should be by differentiation and not by elimination. The academically fit should be selected for the traditional secondary school courses to proceed later to the University, the rest should be provided courses suited to their aptitudes and to their destinies in the economic world. Industry, by general agreement, demands from general schools not so much specialised skill but qualities of mind and character coupled with certain amount of manual dexterity and power of adaptability. Secondary schools if they are to discharge their functions effectively, should provide for a great majority of its pupils, who are not fitted to pursue the purely academic courses in sciences and arts, courses that would develop the qualities demanded by practical vocations. These two factors, namely, the psychological and economic, have led to the present trend towards practical forms of education, towards what is called Vocational "Bias" in the curriculum in Secondary Schools.

The question arises: what is the exact form of the bias to be given to courses in the secondary schools? Although it is generally agreed that courses should be given a trend towards occupations to develop practical aptitudes, there is no uniformity of view and practice as to the precise form of the bias to be given. In India generally, bias is given by the inclusion of one or two special subjects such as carpentry, weaving, smithy, agriculture, sericulture, tailoring, spinning, knitting and embroidery, etc., in some of the High Schools as additional non-examination subjects. The number of such schools varies and the most favoured subjects are wood-work and agriculture. In Mysore, not less than sixteen or seventeen of such subjects are included in the scheme of the S. S. L. C. examination as optional subjects, alternative to certain academic subjects. High Schools in Cochin also provide a large variety of such subjects as optionals. Only commercial subjects have been introduced as optional subjects for the Madras S. S. L. C. and Calcutta Matriculation. In certain other places, the bias consists in a certain grouping of subjects of the secondary school course and in giving even the so-called academic subjects a treatment which is practical. For instance, in certain boys' Central schools in England an industrial bias is given by devoting special attention to practical mathematics, practical science, technical drawing in addition to handwork. In geography, special attention is devoted to products, raw and manufactured, imports and exports, study of Railways and train routes. In arithmetic, mensuration, estimates of costs and quantities loom large. Some others believe that the necessary bias can be imparted by manual methods of teaching the ordinary subjects of the school courses, e.g., by the extension of the Project Method to High School work.

Mysore, perhaps, has gone farther than any other province in India in not only including a large variety of pre-vocational subjects in the list of optional subjects for the S. S. L. C. Scheme but in making provision in all the High Schools in the State for the teaching of one or more of these subjects.

But even there the futility of the mere inclusion of such subjects as *optionals* in the scheme of studies and examination has been abundantly demonstrated by the fact that many pupils who aim to qualify for admission into the college and have no intention whatever of making use of the study of these subjects as a preliminary to specialised vocational training, choose it as a mere "soft option". Reports indicate that even those who leave off without passing the S. S. L. C. Examination do not either pursue vocational courses in technical institutions or turn their hands to any form of practical work as a result of this special teaching. Much worse is likely to be the position when vocational subjects are introduced as merely additional non-examination subjects, as they are never likely to engage the serious attention of the pupils and the teachers. I wish also to express strongly my opinion that educational handicraft or manual training, as this form of instruction is usually called in India, introduced in the curriculum merely for its general educational value as it is often avowed in India, is inadequate for Secondary Schools, although it is quite in place in primary and middle schools. What is needed is that sufficient opportunities should be provided to the pupils to acquire a preliminary acquaintance with the processes involved in the main groups of future occupations, so that they may experiment with groups of activity and discover their own aptitudes and bents. The curriculum should include elements having some direct bearing, particularly towards the end of the course—say, during the last two years, on these groups of occupations and conditions of prospective employment. While subordinated to general educational aims and correlated with elements of general education they should be closely related to the occupational environment of the pupils. Such instruction will give large opportunities to the pupils to participate in a series of practical experiences related to vocations, it will give them a broad appreciative insight into, and sympathetic contact with the present day vocations and will be related to their living interests. But it will be clearly distinguished from that of Industrial or Technical schools which provide specialised instruction for definite vocations and training in the technique of some definite trade.

A proper reorganisation of curricula implies a diversification of courses with reference to the main groups of occupational activity, namely, Industrial, Commercial, Agricultural and Domestic and with a view to appealing to varying interests and cultivating different powers. In order to secure unity in the courses and to make them self-contained it would be necessary to have alternative courses including general or academic as well as special or pre-vocational or practical subjects. These courses would be in addition to the existing purely academic courses leading to the University on its scientific and humanistic sides. They would differ from the latter course and from one another only in their respective vocational reference but not in the demands they make on the pupils or in their educational value. The traditional academic course will certainly continue but it will cater for the gifted few. Both in Western countries and in India, the limit of their expansion has been reached. In Japan, the policy has been to discourage and restrain the opening of such schools on a large scale but to

develop the technical system. In several countries, such as England and Japan, admission to the academic course is by a competitive examination.

Which alternative courses should be provided in any particular schools would be determined by the conditions of the area in question, by the varieties of social and economic conditions of the environment. Not only would the method of the educative process be determined by the immediate environment, but also its content. For, it is futile to predispose towards vocations in general or towards vocations which do not exist in the province or which are over-stocked. Provincial and local surveys to discover the local conditions and the economic needs would have to be conducted; and not only the bias should be determined by them but also the proportion of pupils that should follow the specifically biased courses. In India, it is needless to say the problem is mainly agricultural as 74.4 per cent of the population is dependent on Agricultural or pastoral pursuits, 10.1 on Industries and 5.5 on Trade.

The value of these pre-vocational courses will consist in not only in their possessing the flavour of the local economic environment but also in the opportunities they provide to the pupils for participation in constructive and practical work along Industrial, Commercial, Agricultural and Domestic lines and for a little experimentation with their tastes and aptitudes. There should be, therefore, a gradual narrowing down in the nature of their practical activity, and what is more significant, opportunity should be provided for the giving up of uncongenial forms of work and for change to another kind of work.

If alternative courses are to be provided, the question arises whether they have to be provided in the same School or in different Schools. The example of America, Germany and the proposals in England are in favour of separate schools. America has the Commercial, Industrial, Agricultural and Home Economics High Schools in addition to the Academic High Schools. Germany has the Gymnasium, Real-gymnasium and ober-real schule, according to the emphasis on the various subjects, although in some cases the courses of these schools are organised in the same school. And England proposes to have the distinction between the secondary schools narrowly so called and the modern schools with bias according to local economic requirements. For India, I am personally in favour of alternative courses being provided in the same school. For one thing, the long prestige attaching to purely academic courses will induce the general public to look upon the new schools as inferior and this will not only prejudice these schools in respect of a favourable start but will also threaten the feeling of social solidarity by the tacit classification of schools as superior and inferior. Secondly, if the courses are organised in the same school it will be possible to arrange for transfer from one course to another in the light of the fuller knowledge of the pupils' aptitudes and capacities and this any well-planned organisation should provide for. There will, therefore, be less danger of pupils being committed, once for all, to a mistaken choice made at a tender age. Thirdly, it might be possible to arrange for certain common courses and thus prevent the dilution of the standard of attainment in the academic subjects of the course with the vocational bias. At all events, pupils pursuing these courses can share equally in the activities that

make up the corporate life of the school. Fourthly, except in large and densely populated centres, it will not be possible to secure adequate number of pupils for different types of pre-vocational schools; and, if schools with bias in a particular direction are located at certain suitable centres they will not be as near the homes of the pupils as the present secondary schools are and parents will not be able to bear the extra cost of sending their children away from homes. Lastly, there will be considerable economy of expenditure in having one school with many sides than different schools with a single side each. There are certain disadvantages, no doubt, in the suggested arrangement such as the difficulty of securing a proper atmosphere in a many-sided school for the work in these different courses. Large schools with various courses present also difficulties of management. But these short-comings are out-weighed by the advantages.

The organisation of these courses will necessitate a change in the nature of examinations and the qualifications of the teachers. The examination should be different from that for the Secondary-schools of the traditional type, while maintaining its character as a test of general education, it should be devised to test also the abilities of the pupils other than those of the strictly academic kind.

As regards the qualifications of teachers, the question arises whether he should be a person with the same general educational qualifications as the other members of the staff, with additional technical qualifications for the special work, or he should be a craftsman with some aptitude for teaching. Since the special subject will have to be treated as integral parts of the school curriculum, it is clear that teachers of the former type should at all events be preferred. For the professional preparation of teachers of such schools, the courses in the training colleges should be specially adapted. In addition to this preparation, they might be given some special courses, e.g., in agriculture in the Punjab and Mysore and in wood work in Madras. Teachers with merely technical qualifications and low general educational standing will lower the status of these courses in the estimation of both the pupils and the public. Already, owing to the force of tradition the melancholy fact has to be recognised that pre-vocational courses generally suffer in prestige in comparison with the purely academic courses. It is very necessary that teachers of the new courses should be men of the same academic and social status as teachers of subjects in the purely academic courses. The teachers of special subjects should become ordinary members of the staff with precisely the same status as those primarily responsible for the academic subjects.

Lastly, unless a preparation for these courses has been made in the Primary and Middle Schools by bringing the work in harmony with the environment, unless in the methods of these schools and in their curricula, inspiration and strength is drawn from the life around and unless they enliven and open the minds and interests of pupils to the more complex courses of the secondary grade much cannot be achieved by the pre-vocational courses. Further, organisation of pre-vocational courses in secondary schools pre-supposes adequate provision of specialised technical institutions for those pupils who desire to take up definite preparation for vocations. In addition to mere provision of such institutions, is needed, a close and a careful co-ordination of courses so that technical courses

should pre-suppose pre-vocational training and follow it up. Even in Mysore, where there is a variety of pre-vocational subjects in High Schools and a fair number of technical courses available, there is yet no adjustment brought about between vocational and ordinary general schools. A close co-ordination between general schools and technical institutions is necessary so as to emphasise their complimentary nature.

At present in several provinces, industrial schools are controlled by the Department of Industries, the Agricultural Schools by the Department of Agriculture and general Schools by the Director of Public Instruction. The line of reform in educational administration would be in the direction of placing all forms of education, general as well as vocational, under the control of the Director of Public Instruction as it was originally in Mysore and as it is to a large extent in Cochin assisted in regard to vocational schools by consultative Committees consisting of Technical Experts of the Departments concerned and employers of skilled labour.

To the end that a larger number of young men may be diverted towards practical occupations and enabled to find them we should not only know the local economic conditions and requirements and possibilities of employment but also the qualities required by the different occupations and how far the pupils possess them, so that each pupil may be enabled to reach the particular gate-way which will lead him where he will, with greatest benefit to himself and the good of the community. We cannot leave young men to try one vocation and then another on the wasteful principle of trial and error. There is need, in other words, for Vocational diagnosis and guidance. A technique of psychological testing has been evolved as a result of several years' experience for the determination of general mental capacities, character and aptitudes and specific sensory and motor capacities of individual pupils, in addition to the knowledge that a teacher might have gained of the pupils' aptitudes and bents in connection particularly with their pre-vocational work. In Germany and America, a large proportion of the children leaving schools are administered psychological tests and psychographs of individual pupils are prepared. In addition, it is necessary that information relating to the conditions, requirements and prospects of employment should be made available to the children and their parents to assist them in a wise choice of employment. In certain countries vocational diagnosis and guidance has come to be recognised as an integral part of the organised educational service and special training is given to teachers and others, either in training colleges or outside, to function as vocational guides. This method secures effective and economical adjustment of young people to the employments which they can most advantageously follow and it thereby conduces to the economic efficiency and happiness of the individuals and avoidance of social wastage.

Lastly, in the interest of Education, prospective employees and employers alike, it is highly desirable that co-operation between Education on the one hand and the Industries, Commerce, etc., on the other should be secured not only on a local but also on a regional and national scale. The example of the United States of America is helpful in this direction.



To sum up, although systems of Vocational Education had been organised in all progressive countries, it has been lately felt that Vocational Institutions by themselves have not been sufficiently effective in diverting pupils from general schools to Vocational Institutions. The recent studies in the psychology of the adolescent and the growing complexity of economic life have brought home the need for a re-organisation of the courses in the secondary schools to suit the aptitudes and inclinations of various groups of pupils and to pre-dispose them in favour of practical occupations. This need has been met by imparting a vocational bias to secondary school courses, particularly about the end of the course. The form of bias varies in different places but it seems to be desirable to differentiate courses with reference to main groups of practical occupations. Such courses might preferably be organised in the same school in parallel sections. These courses should be closely related to those in the primary and middle schools on the one hand and those in vocational schools on the other. The organisation of such courses will involve selection of proper type of teachers and a change in the nature of the final examination. To secure a proper co-ordination of general and vocational schools, it would be very desirable to vest the control of all types and kinds of schools—general and vocational—in the Director of Public Instruction, who will be assisted in respect of vocational schools by Committees of technical experts and representatives of employers. Vocational diagnosis and guidance should be regarded as an integral part of the organised educational service and closer relations between education and industries, commerce, etc., should be established. Finally, we have to realise in the words of the Hadow Committee Report that “The time has come when the country should be prepared even at the cost of some immediate sacrifice, to take a step which will ensure that such (secondary) education shall have longer opportunities of moulding the lives of boys and girls during the critical years of early adolescence” (p. 149) and, I may add, suitably to the requirements of the present economic and social life.

#### IV—The Matriculation or Secondary School Leaving Examination Syllabus in India

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The character of Secondary Education in India depends, in a preponderating measure, on the character of the Matriculation or Secondary School Leaving Examination syllabus. Any radical reform of secondary education, which is now generally acknowledged to be necessary, therefore involves radical reform of the Matriculation or Secondary School Leaving Examination syllabus. In any attempt at its reform, however, it needs to be frankly and fully recognised that the aim today of the Matriculation or Secondary School Leaving Examination is not merely to determine the qualification of the candidates who appear for it for admission to higher collegiate courses but to give the majority of the candidates who close their education with it an ability to earn a decent and respectable living

through clerical, tutorial, commercial, industrial, or agricultural employment. The days when the Matriculation or Secondary School Leaving Examination certificate was a mere qualification for University entrance are gone. With the considerable spread of secondary education in urban and rural areas since the institution of the Matriculation examination by the older Universities of Bombay, Madras and Calcutta in 1858-59, the original aim of its institution has considerably widened. This widening of the aim necessitates the widening of its scope and inclusion in its syllabus the principle of freedom to candidates to choose subjects suited to their varying future needs as well as their different mental and manual aptitudes. Hence, the Matriculation or Secondary School Leaving Examination syllabus requires to be radically revised and reconstructed so as to render it suitable for the various needs of youths in the present times. The character of the present examination syllabuses which is predominantly literary and academic needs to be substantially modified so as to make them answer the practical—clerical, commercial, industrial and agricultural—needs of the different classes of candidates that prepare for the examination.

In proceeding to reconstruct the Matriculation Examination syllabus, one must recognise the claim of (1) the mother-tongue of the candidate to a premier place in the syllabus, and admit, at the same time, the claim of (2) English composition (ability to write in English correctly) to be included in it. Next in importance to these subjects may be placed the subjects of (3) Indian History and Administration and English History, (4) General World Geography (Physical, Economical and Political) and (5) General Every-Day Science (on the general lines of the syllabus in Elementary Science prescribed for the Secondary School Leaving Examination of 1932 by the Madras Secondary School Leaving Certificate Examination Board). Thus, there will be a group of 5 compulsory subjects which every candidate, boy or girl, will have to take without any distinction whatsoever. For we must frankly admit the desirability of every boy or girl who completes secondary school education possessing a fair knowledge of his or her mother-tongue; ability to express in English his or her thoughts on a given subject fairly correctly; and a knowledge of Indian and English History and Indian Administration, general World Geography and general Every-Day Science including elements of Physics, Chemistry, Botany, Zoology, Physiology, Hygiene and First-Aid. We want our secondary school product to stand well in comparison with the product of secondary schools in England and other advanced countries. Our aim should be not lowering of standards but improvement of quality of our secondary school product by including in the compulsory group of the Matriculation or Secondary School Leaving examination syllabus subjects which are generally recognised as essential means of general culture in the light of present needs and ideals.

In addition to the compulsory group of 5 subjects indicated above, the reconstructed Matriculation or Secondary School Leaving Examination Syllabus may, it is suggested, provide for choice of 2 other subjects, one academic and the other practical. To do so, we may provide two groups of optional subjects and leave candidates to choose one subject from each of them as follows:—

*Group A:* Comprising (1) English Literature, (2) an Oriental Classical Language such as Sanskrit, Pali, Ardhamagadhi, Zend-Avesta and Pahlavi, Arabic, Persian, Latin, Greek or Hebrew; (3) Hindi provided it has not been offered as the mother-tongue under the compulsory group or any modern European language except English; (4) Elementary Mathematics including Arithmetic, Algebra and Geometry; (5) Physics; (6) Chemistry; (7) Botany; (8) Zoology; (9) Mechanics; (10) Astronomy; and (11) Physiology and Hygiene.

*Group B:* Comprising (1) Practical Mathematics; (2) Manual Training including Workshop Practice in wood and metal, moulding, turning, lathework, etc.; (3) Applied Drawing (Machine and Building); (4) Agriculture (practical as well as theoretical); (5) Printing and Book-binding; (6) Spinning and Weaving; (7) Dyeing and Calico-printing; (8) Official and Business correspondence, Typewriting and Shorthand; (9) Banking and Exchange; (10) Book-keeping and Accountancy; (11) Home Economics including Infant-care, Home-Nursing, First-Aid, Laundry, and Tailoring; (12) Music, vocal and instrumental; (13) Art (Painting, Carving, Engraving, etc.).

NOTE—Candidates desirous of proceeding to the courses for the B.A. degree must choose (2) of Group A and those desirous of proceeding to the courses for the B.Sc. degree must choose (4) of Group A and (1) of Group B.

Thus, there will be enough provision in the syllabus for freedom to candidates to choose subjects suited to their mental and manual aptitudes and future needs, in addition to such subjects as are generally acknowledged to be of equal importance to all secondary school pupils, however different their natural mental bent or future practical needs.

Candidates passing the Matriculation or Secondary School Leaving Examination with the 5 compulsory and 2 optional subjects suggested above should be fit for Matriculation and admission to higher collegiate courses. They would have not only as much cultural education as now but also practical education calculated to give them an ability to earn a decent and respectable living as soon as they leave school—a matter of great practical importance to young boys and girls at the present day.

The strain of the Matriculation or Secondary School Leaving Examination may be substantially reduced by the grant of option to candidates to take the examination in all the heads at once or in two sections as follows:—

Section (i) comprising Heads I, III, IV, and VII in the pre-Matriculation year and Section (ii) comprising the remaining heads in the Matriculation year provided that any head or heads of Section (i) not passed in the pre-Matriculation year may be offered again with the heads of Section (ii) in the Matriculation year.

The minimum percentage of marks for passing in each head, taken as a whole, and in the whole examination may be 35; though failure by only one mark in any head may, as a general rule, be overlooked.

Further, exemption may be granted from re-examination in any head in which at least 50 per cent marks have been obtained.

As regards the medium of examination, it should be English in English composition and in English Literature and the language offered as the mother-

tongue under Head I in that head; but it may be English or the mother-tongue at the option of the candidate, in the remaining subjects, provided that the choice of the medium once made by him is adhered to, except in Mathematics and Science in which freedom may be given to candidates to use English symbols, formulae, or expressions, irrespective of the medium chosen.

As regards the medium of instruction, schools must be given freedom to use English or any local Indian language for the purpose.

A syllabus so reconstructed will, it is hoped, give the changed needs of the present times and prove satisfactory on the whole.

### V—The Mother-tongue in Indian Schools

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#### THE POSITION OF THE MOTHER-TONGUE

The importance of the mother-tongue in the curriculum is self-evident. It is the foundation of all class subjects. Efficiency in class subjects is conditioned by accuracy in thought and expression. This is ensured by a thorough grounding in the mother-tongue through the co-operative effort of teachers of all subjects, insisting on accurate expressions whenever the pupils are required to write anything on any subject in vernacular. It must therefore be made plain that the responsibility for enabling pupils to become efficient in the mother-tongue must be shared equally by all teachers—not exclusively by the teacher of the mother-tongue alone.

#### DOES THE MOTHER-TONGUE RECEIVE THE DUE SHARE OF ATTENTION?

Dr. West in his 'Language in Education'<sup>1</sup> has discussed in detail the causes of the neglect of the mother-tongue, generally in all countries, but specially in India. One of the prominent causes of this neglect is assigned by him to bilingualism. The overwhelming importance of English relegates the mother-tongue to a position of inferiority in the curriculum. The mother-tongue cannot adequately supply the linguistic needs of the learners in that it is not rich in scientific and technical literature. Hence English, it is true, is essential for the Indian students. But the evocative function of the mother-tongue is often forgotten. A foreign language can never be the effective medium for the emotional and aesthetic aspects of our life. Also the words of a foreign language cannot convey the appropriate ideas and associations of a social environment so different from that of its own. Again, a very large percentage of Indian children do not use much English, and even those that do use English do so in connection with official work, business matters and technical activities and reserve the mother-tongue for the evocative expressions of social and family life. Another reason why neither of the languages is learnt effectively is found in the fact that English is begun while the child is yet too young and can hardly express himself

<sup>1</sup> Published by Messrs. Longmans, Green & Co.

correctly and accurately in the mother-tongue. And even at that age the child struggles ineffectively to master the fundamentals of grammar in the foreign tongue, while they could be far more effectively mastered in the mother-tongue and subsequently applied to the learning of the foreign language, because the basic skills of reading and comprehension are the same for all languages. Thus to enable children to learn English effectively the teachers should see that he builds the new structure on the sound foundation of knowledge of the mother-tongue.

#### THE TRUE AIM

A language should be learnt with two objects—for "Reception" and "Expression". A child should be trained to gather ideas and respond to noble emotions by listening to what others say or read and by reading himself. This is the receptive aspect. The child is also to be trained to convey to others accurately in writing or speech what he feels so that those that listen may precisely understand the thought proposed to be conveyed in the mother-tongue. This is the expressive aspect. The true training really consists in enabling children in the process of language-learning to purify their feelings, to attach them to worthy objects, to organise them into noble sentiments and repress the ignoble ones. It is in this way that we are enabled effectively to reveal ourselves to ourselves, conserve the sentiment which is good and eliminate that which is base.

#### THE ACHIEVEMENT OF THE AIMS

*Reception.* In order to be able to achieve the aims stated above the defects which obtain in the present system of class-teaching must be discovered and remediable measures adopted. On the side of reception some attempt is made by teachers to enable children to read properly, that is, to read with proper pause and emphasis but very little is done to form the taste in reading—the most important point to be remembered in connection with the mother-tongue. If you want to fulfil this object you need to discourage the practice of set text-books save in the lower classes. Even such books should contain really good selections for training in reading aloud. In the upper classes it is hardly any use setting a text-book which could be read through by an adult from cover to cover in half or three-quarters of an hour. There the object is really served by what is called "supervised library work", or by drill in silent reading with the help of a number of story books taken out of the library. If reading material of the books thus selected is suitable there is no need for detailed microscopic study of a set book, nor a paraphernalia of notes.<sup>1</sup> The true object is to train children to love and appreciate the literature of the mother-tongue.

#### METHOD OF RECEPTION: READING

In India children are sent to school when they have mastered the elements of letter and word-recognition. The business of the school is to train them to fluent and expressive reading.

<sup>1</sup> The idea is not to encourage perfunctory skimming. In some cases more "digestion" may be necessary. In those cases the method should be prolonged only for such a length of time as is absolutely essential—not a minute longer.

At the early stage (age 9-11) it is a good thing to train children to mark the pauses for expressive reading. The pauses are marked by the pupils as the teacher dictates and then a few pupils face the class and read looking away as often as possible from the book. As the pupil reads, the teacher puts intermittent questions to test comprehension. After a section has thus been read a boy tells its substance, others try to supplement. When boys are able to read reasonably fluently they are set to silent reading with before-questions put on the blackboard. Later on after-questions are asked to test comprehension after boys have been set to read silently. The questions put should require only brief answers one- or two-word answers.

At the middle stage (age 11-14) more time should be devoted to silent reading aiming at speed. It is better to give drill in silent reading with a number of copies of the same book, but different books may also be used by skilled teachers.

[Reading aloud should be confined to prose passages and poetry of rhetorical nature, and pleasure-reading of materials of individual choice should be encouraged. The co-operative reading of scenes from plays is very helpful. The parts should be carefully rehearsed before the final reading.]

Library work to which reference has already been made should be emphasized at this stage. This consists in enabling students to select from a number of books collected by the teacher from the library, the reading material of which is likely to interest pupils. A period is devoted to exchanging books. When a boy exchanges his book the remainder are kept engaged in silent reading and the teacher asks him a few questions on the book, and allows him to select another from the collection. In this way boys are helped to take interest in reading: a taste for reading is created and the power of appreciation is developed. Each child, at least at the advanced stage, should keep his own record of reading and write something by way of criticism of the books read.]

At the senior stage also the above method of reading continues and silent reading as a rule consists entirely in guided library work as given above.

#### EXPRESSION IN WRITING

Expression really falls into two classes—the conveying of ideas to others for practical purposes of life and the expression of ideas and feelings for one's own pleasure. The first type of expression is called "Communicative" and the second type "Expressive". Thus all exercises to be set on composition must fall into one or other class, but unfortunately in the existing conditions of school work they fall into neither class. Can anybody conceive of a situation in adult life which will need one to deliver a sermon on "Friendship" or "Procrastination" or a non-technical lecture on "The horse"? Nor is it ever possible that children will be urged to write on these subjects merely for their own pleasure. Hence the following suggestions.

A—In the communicative type three points must be always remembered:—

(1) To whom are the ideas to be conveyed? For example, a question of the type—"Describe your own village" is defective in that the audience is not defined. It makes a real difference whether the description is intended for one who

knows the village, or one who has no idea of an Indian village, or one who comes from a different province.

(2) The description referred to above will need to be coloured so as to suit the person for whom it is written. It is foolish to write a description for one who possesses better knowledge of the subject than the writer. And often it is difficult for the writer to visualize the person for whom the description is meant. Again there are very few subjects on which all children are expected to write equally well. Also it is far more difficult to write on subjects "polarized" by familiarity, because on the score of familiarity it is very dull to write on these. On the contrary if different subjects are chosen for different individuals they can write better because each individual child is better informed in connection with a particular subject than the rest of the class. This idea seems to have been the basis of Caldwell Cook's "Littleman Lectures", though strictly speaking they relate to speech more than to writing.

(3) The object of communication will be frustrated if "accuracy" is not insisted on. Written exercises must be free from the possibility of misunderstanding. This may be done by asking for objections to statements from the exercises which are not readily understood. Sometimes corrections may be made so densely as to induce children to ask for the real meaning. In order to develop the sense of accuracy frequent rewriting of exercises for the purpose of effecting improvement is helpful. Certain types of exercises, e.g., business agreements, tactful letters, rules, etc., are of special value for this purpose.

It is also very desirable to indicate the precise amount of written work (e.g., so many words, so many pages, etc.) in order to save the teacher the trouble of unnecessary corrections, but more to enable children to adjust the matter to the time allowed. Also this has the value of inducing children to concentrate on quality rather than quantity.

B—The expressive type of exercises excites pleasure in the mind of the writers. In this connection they make an attempt to explore the spirit of literary craftsmanship and thus to appreciate the artistry of the great national authors of our race. More than this: the pupils in course of their attempt succeed in developing a degree of refinement of feeling.

The marks of a good exercise on expressive composition are detailed below:—

(a) It should excite pleasure.

(b) It should be such as may be read out to an audience and appreciated, thus exciting the greatest amount of pleasure. For this purpose the exercises should be grammatically accurate, graceful and free from unconventional expressions. Otherwise the highest amount of pleasure will not be guaranteed.

(c) The subjects should be as varied as individuals. The greater the variation the greater the pleasure to suit individual differences. Children must be trained to this kind of composition through exercises of communicative type done previously. From communicative type of exercises children should be led on to "provocative" or suggestive subjects so that they may be helped to ensure the development of individuality. Exercises on "provocative" subjects usually are of some length. Thus the best thing for the writer is to divide the subject into

scenes and write part by part, each part being corrected by the teacher and re-written by the writer with new additions in a connected way. The scenes thus linked up as a connected whole should be copied in a separate book.

#### PRACTICAL ADVICE ON EXPRESSION

At the earliest stage (age 9-11) expression consists in writing single sentences in answer to questions. Children are then introduced to descriptions, e.g., description of a picture. The teacher at first puts oral questions and prepares children for written work. Later on the teacher tells a story and illustrates it by simple drawings in squares on the blackboard and the pupils reproduce it orally or in writing, the drawings helping their memory. Still later the plot of a story is given and children develop it in writing. Letter writing of simple type is also attempted.

At the next stage (age 11-14) communicative type of composition is begun. This consists in the type of exercise as "a market place just before and after the market", also in Business Letters including Orders to firms, Calling for tenders (with specific instructions regarding the amount, nature and quality of the work, and the date for completion), Agreements, Applications for Vacancies, the Tactful Letters, Rules, Directions, etc. Exercises on the communicative type of composition will gradually lead on to exercises on expressive type, e.g., the development of a plot of a story. The idea at this stage is more to train children in the technique of the expressive type of composition. Indeed, the first type of the communicative essay states both a place and a time and nearly always more than one time. Another type of communicative essay is the conversation. In this connection the punctuation and the form of direct speech should be carefully taught. Thus will the children be prepared to write a short story which is a mixture of description and conversation.

At the advanced stage (age 14-16) the power in the expressive type of composition is developed by setting "provocative" subjects, e.g., "My boat grated upon the shores of a lovely island. I landed and proceeded to survey the strange place—Go on".

Business letters are really of communicative type. Be brief and scrupulously clear. The personal letter falls into the expressive type. A letter for expression is very difficult to write as it almost always has a personal touch. Indeed, pure art of personal letter is very difficult to learn in the class room though the elements of the technique can be attempted.

#### EXPRESSION IN SPEECH

Exercise on the speech function of the mother-tongue should be given through the "Littleman Lectures". At the middle stage also this system should continue. Only the lectures should be rather long and more detailed. Previous preparation in writing in order to deliver the speeches on an appointed day without the help of written notes may be allowed. At the advanced stage "Tactful Speech" should be attempted, e.g., a speech at the annual meeting of a club which was ill managed by persons responsible for its working. A time-limit, e.g., of 5 minutes is to be generally insisted on.



## CONCLUDING ADVICE

(1) *Supervised study.* It will be gathered from what has gone before that the teaching of the mother-tongue is really a matter of individual supervised study. Consequently the present system of class method is ineffective. At the beginning class treatment is necessary in letter and word-recognition but as some progress is made the teaching becomes more and more individual save for mass recitation of poetry, co-operative reading of a play and reading out to an audience.

(2) *Grammar.* No formal separate teaching of grammar is necessary except in the elementary stage when the general principles of grammar are learnt. The teaching of grammar is incidental in the succeeding stages and only in connection with what arises out of the "prevention" or correction of errors in the pupils' exercise books. In the Advanced Stage good grammar in the Vernacular is or should be the normal state, bad grammar being an occasional disease due to confusion, carelessness, and an indecent hurry to push on (in the interest of the subject) or to go out to play.

(3) *Accuracy.* Insist on strictest possible accuracy. The test of accuracy consists in realising that the written matter may go to press and be printed off exactly as it is. To impress the importance of accuracy on the minds of pupils arrangements should be made with a local press to get a written exercise occasionally printed so that after correction of the first proof they may realise what accuracy means.

(4) *Poetry.* At the early stage children are interested only in *rhyme* and *rhythm*. So at this stage emphasis should be on greater perfection of reading aloud. The appreciation is helped by mass recitation of a poem, the teacher beating time. The sing-song style of recitation must be prevented at all costs. Later on the aim should be perfection of reading and appreciation.

(5) *Examination and the Mother-tongue.* The system of Examination which now obtains in this country has been largely responsible for much bad teaching of the mother-tongue. Under this system children are induced to study the set book not for its matter and style in order to ensure aesthetic enjoyment but to regard it as a hunting ground for discovering difficulties of grammatical peculiarities. They are trained to study the anatomy of the language as consisting of a thousand lifeless fragments only to satisfy the examiners who very often are persons not acquainted with the practical method of teaching. The more sensible way of examination would be to ask candidates to present note-books and written work ("Scrap Books") as a partial test of their preparation. And no examination in the mother-tongue can be satisfactory unless a part of it is conducted orally. Indeed the examination should be so designed as to test the following:—

*A—Reading:—*Reading aloud: Silent Reading.

*B—Writing:—*Communicative and Descriptive essays including letters of various descriptions.

*C—Speech:—*Some speech-making.

## VI—A New Approach to Sanskrit

By V. P. BOKIL, M.A., S.T.C.D.

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Sanskrit is one of the most important subjects in the school curriculum. Even in these days of the advance of Science, educationists do encourage its educative value in so far as its study contributes a large share in the formation of the pupil's character. A great writer says:—"The study of the classical language provides an instrument for the better enjoyment, understanding and mastering of the world in which we live." This cultural value of Sanskrit is just in keeping with the ultimate aim of education as defined by ancient and modern educators: "to change human beings for the better".

Another reason why our attention is attracted by Sanskrit is its backward nature in admitting modern methods. The principles of New Teaching are being used in English, Mathematics, History and Geography with a greater or less degree of success; but Sanskrit (and perhaps other classical languages too) is still taught in our secondary schools in the same way in which it was taught fifty years ago.

The failure of Sanskrit as a school subject has been admitted by inspectors and examiners from time to time. The results have not been encouraging and instead of having any liking for the subject the students feel a positive apathy and disgust for it. It is therefore worthwhile trying to find out the causes of this failure and a remedy to improve the undesirable state of things.

Those who are in close touch with Sanskrit teaching in Secondary schools will at once put their finger on the old-fashioned syllabus as the chief cause of this failure of Sanskrit as a school subject. In this syllabus Grammar is taken to be the starting point which is too dry and abstract for the young learner to pick up at the outset; reading and recitation are not given sufficient importance though they are the chief means to study the language; interesting devices are not suggested for the guidance of the teacher; and extra reading or the like is not even mentioned.

Secondly, the out-of-date text-books have been responsible in turning Sanskrit into a scare-crow. Most of them set forth the theory of grammar in too many details from the beginning, offer disconnected sentences for translation and leave real literature in the background.

Thirdly, the methods of teaching Sanskrit have been quite irrational, as illustrated by a sketch in the New Era Magazine—in which the teacher is shown to be playing the part of an engine and pulling up the pupils along a steep ascent and the pupils are shown to be out of breath, some slipping down the precipice and others getting benumbed with cold. According to this method the big doses of grammatical intricacies thrust down their throat and the insipid analysis of translation bored into their brains are enough to suffocate the young learners, who then run away from the Sanskrit class to be able to breathe fresh air elsewhere. Here I do not refer to the Pathshala method which Shastris still use and which has proved to be quite successful, but to the Grammar Translation method

—otherwise known as Bhandarkar's method—used in the Secondary schools in most of the provinces in our country.

Lastly, the mechanical and stereotyped examinations have effectively helped to keep the old order in tact. Leave aside the tiresome translation in the question papers, ignore out of the way grammar in them, but the absence of any oral test in such an examination is certainly unthinkable. And you cannot then be surprised to see many Sanskrit graduates being unable to read even four Sanskrit lines fluently.

In order to remedy these evils, at least in part, an experiment to teach Sanskrit on modern methods was started in the Secondary Training College, Bombay, about five years ago. It was decided to begin Sanskrit in the third standard just by way of preparation and to devote only three periods in the week to it. The following is an outline of the aims, syllabus and methods chalked out for the workers in the experiment.

The aims of teaching Sanskrit cannot be the same as those of teaching a modern language: the latter is spoken by the people, has to be understood as such by the learner and is to be spoken by him in like manner. Classical languages are generally not now spoken by any people. They are known as dead languages. While accepting this difference in general we have to say that Sanskrit is not so dead to us as Latin is to the Europeans. We still say our daily prayers in Sanskrit, perform our religious rites in Sanskrit and our vernaculars derive their words from Sanskrit. Moreover, when Sanskritists from different provinces in India meet together, knowing no English they have their greetings and debates in Sanskrit. The main stock of Aryan culture is still in Sanskrit. From all this it is clear that Sanskrit is really not so dead as others would have us believe. Hence we need not insist on our pupils learning to understand spoken Sanskrit and to speak it, because it would be trying to revive an old ideal which might not fit in with the new order. We rest satisfied

- (i) if our students can read classical Sanskrit fluently and intelligently;
- (ii) if they can write it correctly so as to express their thoughts;
- (iii) if they can appreciate the beauty of thought and expression in its literature; and
- (iv) if they get an insight into the ways and manners of the ancient Aryans who spoke Sanskrit as their mother-tongue and whose culture is to be seen through it.

With these aims before us we proceeded to outline a new syllabus in Sanskrit, as the old one (which is still used in almost all other schools) could not suit our purpose. In chalking out this course we had, of course, to look to gradation and proportion of the different aspects of language-study in general and of Sanskrit in particular. The ultimate aim could not be the aim of each and every stage; it had to be subdivided and the steps of the ladder to be arranged to suit the capacity of the pupils. Some persons asked us as to why we did not teach classical Sanskrit just from the initial stage, so that the final aim

could be easily accomplished; and they argued that it was not anybody's Sanskrit that was to be taught, but Kalidasa's or Bana's or Bhavabhuti's Sanskrit. This objection is easily met by referring again to the analogy of the ladder: the students have to go up step by step, they cannot jump on to the topmost rung at once, and the first step is not the same as the uppermost. In the earlier stages, it is enough if the pupils get acquainted with the general structure of the language by reading simple stories or descriptions in which the accepted idiom and the standard accuracy are maintained.

The new syllabus required a new method of teaching based on the latest research in education. 'Follow Nature' is the chief principle of modern methods. Nature means and includes (i) the nature of children and (ii) the nature of the language. An observation of these two and a co-ordination of the results will show us the right method of approach. Children have an inborn liking for all that is concrete, that is of immediate use, that keeps them active, that makes them use their senses, that brings into play their innate tendencies of imitation, ownership, self-expression, constructive and chorus work, play, etc. The spoken form of the language existed long before any script was known and the language was spoken and written long before its grammar came into existence. Language-study is rather an art than a science and has to be carried on through practice rather than through theory.

In the initial stage some conversational work is done to give sufficient ear-training and phonetic drill to the students. This conversational work helps to create the necessary language instinct in their mind and is a preparation to reading. In such lessons new words and phrases are introduced in direct reference to some object, picture or action; so that the class understands their meaning by the immediate association. If this is rightly done, the necessity of translation is not felt at all. In fact it seems to be a hindrance. With the help of a picture of the lion for instance, I can teach everything about it in Sanskrit without the use of translation into the vernacular. And if the lessons are rightly graded and the vocabulary judiciously chosen, stories and dialogues can also be taught through Sanskrit. The teacher has to take the help of an assistant in the first few lessons to give an idea of the personal pronouns, questions and answers to the beginners; and then questioning and answering can be carried on quite regularly,—as well in Sanskrit as in any other language. When a lesson is thus orally done, the teacher gives its model reading and the class reads it after him in chorus.

Some simple exercises in physical drill are also done in Sanskrit. Through these the students get used to the imperative forms and form habits of automatic understanding. Simple descriptive verses and action songs are taught at this stage. The general meaning may be explained briefly in the vernacular and the pupils should learn to sing them well and appreciate the sweet tunes.

No formal grammar is taught in the beginners' class. They have to pick up the language-material just by imitation and practice. They have to do some simple exercises in transcription and writing to dictation with a view to perfection. If sufficient written work is not done regularly during the year, they

have vague and hazy notions about the formation of letters and words, and make mistakes in writing vowels, conjunct consonants, etc.

But Grammar has its own place in this new method, the only difference being that it is not made the starting point, nor is it considered the end in itself. It is to be taught through literature and for literature.

The use of the vernacular in such Sanskrit lessons is another important point. There was a time when the advocates of the Direct or Conversational method banned all use of the vernacular; but now saner and more practical views prevail. So far as possible the teacher avoids using the vernacular and yet does not take a vow never to use it. The pupil's understanding is his chief aim and he avails himself of the best and surest means to it. In the early stages it so happens at times that the students, not knowing grammar, fail to use the proper pronouns. Here it is necessary for the teacher to explain in the vernacular the use of the proper pronouns as briefly as possible without going into the technicalities of grammar. On another occasion an abstract idea comes in and the teacher after trying to convey the meaning with the help of concrete devices has to test in the vernacular if the students understand the word rightly. In grammar lessons, again, the vernacular has to be freely used. Translation into the vernacular of some difficult portions in prose or poetry may be essential at times to see that there is no vagueness in the students' minds about their meaning. But translation into Sanskrit is not to be taken in the first three years; it may be taught as an art from the fourth year onwards, because such translation requires a good grasp of the language beforehand. And free translation should be encouraged. Instead of such translation into Sanskrit, simple composition can be taken with advantage in the second and third years, and our experience is that the pupils can do it quite successfully under skilful guidance.

Reading is admittedly an art and as such must be very carefully cultivated. Sanskrit reading has been neglected in our Secondary schools for the last fifty years and more. It is due to the old syllabus in which sufficient stress is not laid on it, to the old books in which disconnected sentences are offered for translation and nothing for reading and to the old methods of teaching in which reading is thrown into the background. In the Pathshala method reading was, and is still, very well done, but in secondary schools very little attention has been paid to it. In our experiment we give sufficient importance to reading, and conversational work is only a means to that end. The right kind of material is supplied for reading, continuous descriptions, stories and dialogues—from the earliest stage, because there can be no reading worth the name with disconnected sentences.

Reading can be individual or simultaneous, silent or loud. In earlier stages individual and simultaneous loud reading is taken and later on silent reading is taught because it requires some preparation on the part of students. Young students are known to take great delight in chorus loud reading, through which all the students get work simultaneously and become confident about it. It is simply delightful to hear a class read aloud in chorus a Sanskrit lesson—like

hearing Shastris reciting passages from the Vedas. This is the first reform that we can at once introduce in Sanskrit. Let us begin to teach good reading of continuous descriptions, stories and dialogues from the earliest stage onwards. All teachers of Sanskrit can do it, even though they may not be able to give conversational lessons.

Poetry is the soul of Sanskrit literature and accordingly we try to train our students in the appreciation of Sanskrit poetry as early as possible. In the first two years only descriptive verses and action songs can be taught so that their sweet tunes are appreciated. From the third year onwards regular poetry lessons can be given and appreciation of thought and expression attempted. Simple notions of Rasas and Alankaras in Sanskrit can be concretely given to these classes, who are to be trained not in dissecting poetry but in the enjoyment of its beauty. The real happiness through learning one can experience through such appreciation of classical poetry.

In the advanced stage less of conversational work is done, and the students are made to stand on their own legs so far as possible. They are encouraged to gather the substance of new lessons which are extracts from classical works and to construct new expressions through silent reading. The teacher is there to guide them individually, to test their understanding and to explain their common difficulties. The use of the vernacular is more frequent now, as many abstract ideas and figures of speech have to be explained. The utility of Amarkosh and Kaumudi can now be realised by these advanced students and they can also do some extra reading.

This is in brief the experiment which is being carried on at the Secondary Training College, Bombay. It will be too early and premature to say anything about its results just now. But we see day by day that the younger students are taking keen interest in Sanskrit lessons. They are all active and cheerful and co-operate freely with the teacher. Their attitude towards Sanskrit seems to be quite different from that of other students brought up on the old methods. The teachers who have actually taught Sanskrit by the old and also by the new method know this difference quite well and they certify that it is a change for the better, at least so far as the first three years are concerned. Such a new method is being tried in England by Dr. Rouse and his assistant to teach Latin and Greek with success. The Board of Education there admits it but does not recommend a general adoption of the new method because the average teacher cannot do what Dr. Rouse has been able to achieve. That may be the case in England; but in India that objection does not stand. In our country there are hundreds of Sanskrit scholars who can do the work if they are convinced of the usefulness of the new method, who can create a liking for Sanskrit in the students' minds, who can light up the torch of knowledge and who can transform their future life and elevate them to a higher plane of consciousness through it.

## VII—The Teaching of English Poetry in Indian Schools

By R. V. KUMBHARE, B.A.

### WHY IS POETRY TAUGHT?

Reading books known as 'readers' prescribed for intensive study for various classes consist of prose passages and poems. The idea behind including poems in a 'reader' is not the same as the one that determines the inclusion of prose passages. The aim for which poetry is taught in schools ought to be radically different from the aim for which prose is taught: prose ought to be taught to enable the pupils to learn language; poetry, to enable them to cultivate their aesthetic sense. It is not meant to suggest that poetry is antithesis to prose, because there are poems by learning which the linguistic material can be enriched while there are prose passages which are poetic too. Nor is the teacher concerned with the discussion whether prose and poetry are mutually exclusive terms or they have anything in common, as it will not in any way affect his attitude towards teaching. It is, however, necessary for the teacher to know with what aim a subject is included in the curriculum, for this will mainly colour his *modus operandi*. Haddow in his book on the Teaching of Poetry says that<sup>1</sup> "the teacher should know with what aim a subject is included in the curriculum." He should aim at the fulfilment of the ideal. 'Poetry is one of a group of subjects that aim at this ideal, this development of the aesthetic sense, this joy of beauty. All teaching of poetry, to be practical, must foster this love of the beautiful.'

### WHAT IS POETRY?

A question naturally arises as to what poetry is and how it differs from ordinary prose, for without understanding this peculiar nature of poetry it is difficult to teach it. It is futile to define what poetry is because to do so is as difficult as to define life or love. It is enough for our purpose if we teachers realize that poetry deals essentially with emotions. A poet feels, expresses what he feels in such a way as to make others feel as he does, and while he does so he pleases. Lamborn in his *Rudiments of Criticism* says that<sup>2</sup> "All poetry expresses some one's feelings and attempts to awaken the corresponding emotions in the heart of another". The intensity of feeling and power to communicate it are found in a poet while an ordinary man lack them<sup>3</sup>. To exist as poetry *emotion* must be translated into *music* and *visual images*, clear and beautiful; they may be terrible or saddening, but still beautiful; for it has been said that the greatest mystery of poetry is its power to invest the saddest things with beauty". The words emotion, music, and visual images deserve to be specially noted because they are the distinguishing features of poetry. They are too often ignored and this accounts for irrational methods of teaching poetry.

<sup>1</sup> Haddow. *On the Teaching of Poetry*, p. 4.

<sup>2</sup> Lamborn: *Rudiments of Criticism*, p. 10.

<sup>3</sup> *Ibid.*, p. 30.

## WHAT KIND OF POEMS SHOULD BE READ TO CHILDREN?

Failure to see that children can appreciate good poetry makes some think that first rate poems should not be placed in the hands of children. This idea is repudiated very emphatically by eminent educationists who hold that nothing third rate should be taught especially in childhood which is a period of plasticity. Impressions made at this period of life will stick fast. If a few words are not understood it does not matter.<sup>4</sup> "In the first place, the poems chosen should be, of their kind, first rate. The short period over which the education of an elementary school child extends is in itself a sufficient reason against wasting his time and energy on the trashy or mediocre. In the second place, while it is even less necessary in poetry than in prose that every phrase or word should be understood by a child, the main story or leading idea of a poem should be within his grasp, and a well marked rhythm and swinging metre are most valuable aids to appreciation at this early stage." This has to be borne in mind by those who prescribe poems for study.

## DIFFICULTIES IN THE WAY OF INDIAN TEACHER OF ENGLISH POETRY

The problem of teaching poetry, it will now appear, is by no means an easy one. Only he can teach well who has himself appreciated a poem. One who has not felt kinship with the poet cannot convey his message. All do not appreciate poetry and certainly not all kinds of poetry. The difficulties with an Indian teacher teaching English poetry are great. First of all a modern Indian teacher of English poetry is the product of old methods of teaching. During his school or college course he was never helped to appreciate poetry by his teachers whose technique of teaching was nothing but prose order, paraphrase, or explanations. There are, therefore, no proper traditions about teaching various poems as they are in England. In England, for example, a teacher has learnt during his school days how to interpret a poem with the help of his teacher and he hands down the tradition to his pupils with those changes which his personality introduced. Secondly, English is a foreign language to an Indian and there is nothing akin to it in his mother tongue. For him the vowels and consonants have not the same wealth of sound-meaning which they have for an Englishman. His pronunciation is far from accurate. The attitude of an Indian towards life is different from that of an Englishman, and poetry is largely a question of attitude. An Indian cannot see eye to eye with an Englishman in every respect because of their different environments and therefore different opportunities and experiences. The attitude of English poets towards Nature is not the same as that of poets in India though they may be Nature-worshippers. Then, again, an Indian teacher is ignorant of English life and traditions. Scenes depicted in the famous epics such as the Ramayana and the Mahabharata and the subject-matter of various shorter poems is familiar to an Indian but not that of English poems to that extent. To an Englishman the Daffodils, the Meadow, and the Snow are common sights and these may awaken in him a host of associations. The events described in various poems such as

<sup>4</sup> Suggestions by Board of Education, 1923 A.D., p. 29.



The Charge of the Light Brigade, The Burial of Sir John Moore, How They Brought the Good News from Ghent, etc., may be familiar to an Englishman, but an Indian has to master them by a lot of reading. An average Indian teacher does not read much. The more one reads the more one enjoys, a fact particularly true of poetry. He is familiar with Shakespeare, Milton, lake poets, Cowper, Campbell, because they were prescribed for some of his examinations but seldom with the modern or living poets. Even these he knows through annotations with the result that the aim of appealing to aesthetic faculties is very rarely fulfilled. An Indian teacher seldom hears an Englishman read or recite an English poem and so he does not know how to read and recite it himself. It is a pity that he is called upon to teach pupils to read and recite English poems when he himself does not know the proper way. This is not peculiar to Indians only. An Englishman living amidst Indian scenes with opportunities for contact with Indian life is hopelessly ignorant of Indian poetry. The beautiful metres full of exquisite melody and throwing an Indian into raptures are merely a jumble of queer sound-groups to him. The knowledge of English music is essential to the Indian teacher who has to teach English poetry because poetry and music are inseparable. These difficulties are real and great and are responsible for English poetry being condemned or disliked by Indian teachers and students alike. A reform in this direction is absolutely necessary.

#### THE PRESENT CONDITION OF POETRY TEACHING IN INDIA

A perusal of any question paper in English test will show to what extent the teaching of English poetry has degenerated in India. "Explain with reference to the context any two of the following stanzas" is a question that must appear from the lowest to the highest public examination. Many times the stanzas set are such as deal with subtle emotion, a lofty thought, a noble feeling which defy all explanation. Even the setter cannot sometimes explain adequately the poet's idea, still less can the poor pupil. But this is not all. This mode of asking questions on poetry has an adverse effect upon teaching poetry. All that is absurd, irrational, and nonsensical in poetry teaching follows as it is believed that examinations set up a standard. Reading of the poem both by the teacher and the pupils will be conspicuous by its absence and even if it takes place occasionally it is ludicrously bad. Paraphrases, explanations, notes on grammar, etc., which are not very necessary constitute the staple of teaching of English poetry. It is a common sight to see the teacher reading a stanza, giving its prose order, explaining it in his own words in various ways, dictating notes on unnecessary things and thus going to the end of the poem. It is not unusual to find teachers reading poems piecemeal, that is, explaining a few lines today, a few lines tomorrow, and the rest on a third turn. Nothing is so pernicious to poetry teaching as this because what matters most here is the unity of impression. All this time the pupils sit dumb gaping at the teacher or whispering to their neighbours. Those pupils who are very serious about their work and fear the examination, take

down notes carefully, commit them to memory and reproduce them at the time of the examination. A still more deplorable practice is to select difficult stanzas or at any rate those which are likely to appear in an examination, write their explanations and distribute them among the pupils; the pupil who cons the notes seldom reads the original. This is not a happy state of things and it is high time that reforms were introduced.

#### CONDITIONS OF REFORM IN POETRY TEACHING

The solution lies in the *rational methods* of teaching poetry. Though no hard and fast rules can be laid down about the way in which poetry can be taught, as the method will differ from person to person, yet the ideal must be the same, namely appreciation of the sublime and the beautiful in the poem. <sup>1</sup>"Teach a poem," says Haddow, "as it should be taught, and see the flash in your pupils' eyes as the living beauty of the poem goes home to their hearts and you will find that life is adequate to joy." To do so effectively the teacher himself must be qualified. One of the most necessary qualifications of the teacher of poetry is that he should himself be a lover of poetry. He must himself like the poem. <sup>1</sup>"He cannot communicate what he does not feel." <sup>2</sup>"The child stands waiting to enter the land of poetry, and it lies with the teacher to lead the way." How can he lead the way when he himself is blind to the sentiments of the poem? It follows from what has been said above that teaching poetry is not every one's business. One who cannot recite effectively so as to *touch* the innermost cords of his pupils should not undertake to teach Poetry. The second corollary is that one should not be forced to teach what one has not enjoyed.

The next most important thing is the selection of suitable poems. The importance of this principle is not adequately realized and a permanent and positive distaste for poetry as such is the result. A poem is generally chosen because (1) the teacher can show his power of questioning, (2) he can test the intelligence of the class easily, (3) the poem has a good moral, and (4) they have been prescribed by authorities and have to be taught. The ideal condition would be if the teacher chose poems from his own anthologies because one cares to preserve what one has enjoyed and what is enjoyed is easy to impart. This idea is likely to remain unrealized for a long time to come because an average teacher has no anthology of his own, nor will he care to keep one—a fact which shows how much he likes poetry. Three things should be avoided in selecting poems, (1) obscurity of language, (2) difficulty in thought, and (3) difficulty in the sentiment. If the poem 'Death the Leveller' be taught to a pupil reading in the primary section, the whole lesson would be a language lesson instead of a lesson in appreciation. The words substantial, sceptre, laurels, nerves, murmuring, captives, altar, victor-victim, etc., will take a lot of time to be properly explained, and unless they are ex-

<sup>1</sup> Haddow: *On the Teaching of Poetry*, p. vii, Introduction.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, p. 10.

plained no true appreciation can be possible. If the language be simple it does not necessarily follow that the thought is simple too. The famous *Lucy* poems of Wordsworth hardly have a difficult word but the thought is too difficult to be grasped even by advanced students. The emotion contained in the poems should be within the experience of the pupil. A young child does not perceive the emptiness of the world or the meaning of death or similar emotions. He should not be asked to read such poems. He knows nothing of morbid feelings. He is concerned with the joy of living. Poems that are highly reflective and discuss serious aspects of human life should be avoided. A poem should be musical, that is, have a well-marked rhythm, and a swinging metre. This does not mean that poems conveying no meaning have to be selected. As has been said already the poems chosen should have real beauties of feelings and expression. The general syllabus appended to this paper will give an idea of what is meant.

#### HOW TO TEACH POETRY?

Now comes the most important question, namely, the method of teaching poetry. Haddow in his book devotes one chapter to discuss the various methods employed in teaching poems. In Chapter IV (How to introduce the poem), he gives four methods, the biographical, the explanation, giving proper atmosphere or setting, and the synthetic. The first method consists in giving the life of the poet and showing how he came to write the poem. Professor Hudson of the London University also says that the personality of the poet is revealed in his poems and he has edited a series of books known as 'Poetry and Life Series' in which poetry is interpreted in the light of the poet's life and his life is interpreted in the light of his poetry. No one will deny that this will be useful in some cases, for example, some idea of Milton's life and his views should be given before reading his famous sonnet on Blindness, if the class knows nothing about it.

The Explanation method consists in giving meanings of words beforehand, so that this may not interfere with the actual reading. This is, according to Haddow, objectionable because, as he rightly thinks, words are better understood in the context. If there are difficult words the poem is not suited to the class. This is true, but in India there the teacher has no liberty to choose his poems and so he has to make the best of the worst bargain. If the poems he has to teach are full of difficult words and allusions, he would deal with them in conversation lesson previously and prepare the children to appreciate the poem when it is read. This should be done particularly in lower classes. Explanation method sometimes consists in giving a sketch of the story or line of the argument. This is also the case with difficult poems and has to be done. This is why difficult poems should not be selected. The children should have the poem fresh. Asking the class to note a line here and a line there, a figure of speech, or beauty of expression before they have thoroughly understood the poem is not good. "Nothing is important than to give the full emotional sound-value to such imitative words and passages. If a child does it in his reading there is no need to ask him—

always a dangerous and often a deadly thing—to explain the meaning". Teaching poetry does not mean treating geographical, historical details, or classical allusions, and grammatical peculiarities. This is "murdering to dissect".

The third method consists in giving the proper atmosphere or setting for the poem. Haddow says that it is quite good but is distrusting either the poet or children. He says that the pupil and the poet should meet directly without any introduction. This may hold good in the case of English children but in the case of Indian pupils who are unfamiliar with the subject matter of the poem it is necessary to prepare the ground in such a way as to put the pupils in a suitable frame of mind to appreciate the poem. If, for example, the poem to be taught is Charge of the Light Brigade, a brief account of the Crimean War is necessary as well as pointing out positions of Balaclava and camps of the British and Russian troops. It is desirable that such poems should be read when events described in them are dealt with in history or similar lessons. It will appear that the principle of correlation can work equally well here also. This is why this poem has been selected in the syllabus appended for higher classes. The spirit of Mr. Haddow's remarks probably is that poetry lesson should not be converted into a history or geography lesson, but should remain an appreciation lesson.

The fourth method is known as the Synthetic method. This consists in drawing the poem from the class by ingenious questions. This is possible in some poems but there is a large number of poems which cannot be so drawn. You can draw what is already there in the child and it need not be said that a poem does not exist in the child. The best way to introduce a poem is to give it to children, i.e., to read it directly. The child should be given an opportunity to receive it fresh so that it may form its own impressions. As to how this can be done it is very difficult to lay down. Teaching poetry is like love making and as no two persons love exactly in the same way, so no two persons will teach poetry in exactly the same manner. The teacher should exercise his discretion in applying any of these methods while teaching or may invent his own.

The methods suggested in the foregoing paragraphs are neither exhaustive nor mutually exclusive. They merely indicate the lines on which poetry teaching ought to be done in our schools. The method is only a means to appreciation and not an end in itself. It is bound to vary from master to master, from poem to poem, and from pupil to pupil. Let the pupils be put in the proper frame of mind to receive a poem and be thrilled with emotion when they have gone through it. Let us do it in any sensible way we can; for here the end certainly justifies the means.

The most essential principle that the teacher of poetry ought to remember is that the poet seeks to convey his message through his poetry. The teacher is the mediator and should convey it to the pupils. He should intervene between the poet and the pupils just as much as is necessary to bring the two closer and not take the place of both himself. The living personality of the teacher is always superior to any cut and dry methods. If the teacher realizes that poetry exists essentially for the ear and that therefore the sound element is more pre-

dominant than the sense element though the latter is not to be neglected, he can convey the poet's message with greater certainty than the one who is not clear about the fundamental aim. This will also show why adverse criticism should not be the staple of poetry teaching, because it not only makes the pupils insincere and prematurely critical but also makes them incapable of knowing the heart of the poet.

#### RECITATION

India was the land of recitations and so were other ancient countries. In fact in ancient times the poet composed a poem and always recited it, thrilling the hearts of those who heard it. The art of printing, though it has brought incalculable boons to humanity, has also been one of the causes of lessening the importance of recitation. Many modern countries are now realizing the place of recitation. It is emphasized in French schools now. England is also not behindhand, for we hear educationists laying stress upon recitation of a poem. It is high time that reforms were introduced in Indian schools also in this direction.

#### MEMORIZATION

The pupils should maintain note books in which they should write down the poem they have appreciated. On the left hand side of the note book they should write down questions on the poem the answers to which may help appreciation and thorough understanding. The pupils should, then, be encouraged to memorize the poems or the lines which have thrilled them with emotion. It is a pity that a crusade against unintelligent cramming should also be taken to mean a condemning the practice of memorizing the really beautiful things. If this is neglected in the memory stage of the pupils they will be poorer for it. Bagley observes in his *Educative Process* that the child who does not master some of the great poems and shorter masterpieces of literary prose when he is in the "memory stage" of development will realize in later life that he has missed an important part of his intellectual heritage. He will not understand the full significance of the words as he learns them, but he will store away a veritable mine of intellectual wealth in which, when his higher appreciative centres have developed, he may delve at his heart's content". These lines from Bagley also indirectly suggest that there is no harm in teaching over again a poem which the pupils may have learned in earlier stages. A piece of true art will always evoke our admiration. Keats was right when he said that 'A thing of beauty is a joy for ever'. Another poet also remarks:—

'Its loveliness increases; it will never  
Pass into nothingness; but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health, and quiet breathing.'

The foregoing paragraphs suggest some lines on which poetry teaching should be done in Indian schools. If an honest endeavour is made to rationalize poetry teaching, much of the drudgery and boredom of the present day class

teaching will disappear, giving place to the cultivation of aesthetic sense and enjoyment of the sublime and the beautiful in art.

### VIII—The New Education and Mathematics: A Warning

By N. KUPPUSWAMY IYENGAR, M.A., L.T.

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In the general conflict that now exists between the old and the new throughout the world and in every sphere of life that in education is by no means the smallest. In the general scramble for recognition among the newer instruments of education, some of the older ones, however useful they may be, are liable to be crowded out. Mathematics can no longer depend upon the traditionally high value that was placed on its study. It has to defend its position with the help of modern weapons.

By Mathematics I do not mean the little bit of shop mathematics that is to form the curriculum of the School Final Examination in Madras. By Mathematics I mean a study of a typical mathematical science. Theoretical Geometry had been such a subject for a long time. In the name of what is usually called the New Education, the value of a study of such a subject as a part of general education is being attacked from two different points of view. The one is based on a false psychology, the other on too narrow a view of even the utilitarian aim in education. To illustrate the latter I need only describe the method adopted by some educationalists in America to fix up a syllabus for Mathematics. They sent round a questionnaire to all sorts of people, merchants, lawyers, bankers, etc., asking them to note down the mathematical facts that they had occasion to use in their life. The answers were arranged and tabulated and many of those who helped in this investigation perhaps got a Ph.D. degree.

Now this method of fixing up the syllabus is too absurd even from a purely utilitarian view. Life is not stagnant. It is a continuously developing thing. Progress is change whatever else it may be or it may not be. No one knows the kind of problems that the future generation will have to face. Therefore the real utilitarian aim consists not in teaching the new generation what is being done by the present generation, but in equipping the new generation with sufficient knowledge and skill so that they may be able to attack the ever-changing problems of life with a greater success than we have done.

Secondly very often we do not use mathematics because we do not know the use of it, though the use of it will economise space and thought. There is a wrong idea prevalent that Mathematics is useful only in the study of the physical sciences. In fact, in the study of all the social sciences the more we use the mathematical science of statistics, the clearer and more definite will be the results. To give an illustration, without a sufficient knowledge of mathematics we cannot fully understand many of the articles in the Educational psychology journals of today.

The attack from the psychological point of view is made on two different fronts. We are told that the ability to study Mathematics is something addi-

tional in the general make up of the man or woman, say like the sixth finger that a few people have; and just like this spare-finger, this ability, if it is not altogether inconvenient, it is thought one can do very well without. I am afraid here, as is very often the case in educational theories, the wish was father to the thought. When enthusiasts and faddists wanted to introduce this or that topic in the school curriculum they found they could not do it unless Mathematics was dislodged from its position. They have to find arguments for the purpose. Meanwhile Mathematics teachers themselves secure in their position of superiority, brought down the teaching of mathematics to a wooden and lifeless thing far removed from the actualities of life. The Herbartians were the first to take advantage of this situation though for doing so they had to twist the teachings of Herbart himself. It is somewhat surprising that the followers of the teacher who had said that Mathematics was necessary for the beginning, the middle and the end of what the duties of education lay upon us should have done so much to minimise the importance of Mathematics as a school subject. Other educationists were not slow to take up the matter. So long as it depended upon a priori arguments the matter could not be decided. In a recent number of the Psychological Abstracts, a reviewer says that there are very few psychologists of note who do not now accept Spearman's Theory of two factors. This theory is, that every ability of man when tested and the results analysed is found to depend upon two independent factors. The one has been called the general factor, because this factor remains constant for the same individual whatever may be the ability we measure. The second has been called the specific factor because this varies for the same individual for different abilities. Further investigations to find out what these specific factors are, show for instance that memory is one of such specific abilities, and what is more important from the point of view of this paper is that Spearman finds that there is no such thing as special ability in Mathematics. If one could not learn Mathematics it is not because he does not possess that special ability called mathematical ability but his "G", the general factor, which for the purpose of convenience may be called his general intelligence is low. I hope this will once for all dispose of the fiction of special mathematical ability.

Again one of the main reasons for the high value that was placed on mathematical education was the belief in its disciplinary value. Mathematics is said to have a disciplinary value for example in habituating the people to accuracy of statement and clearness of reasoning. This idea soon degenerated into a belief that a mere mugging up of mathematical facts will produce in the young mind as it were by magic power to think clearly and cogently. It was not a difficult matter to demolish this foolish idea. Some educationists by demolishing this foolish idea thought they had exploded the theory of Formal Discipline. But this doctrine though it seems to lose every battle always wins the war. There must be something vitally true in this doctrine if it is to live in spite of persistent attacks. It is in fact the embodiment of the world's experience. Here, the believers in the theory of formal discipline have beaten the experimental psychologist with his own methods. An inventory of the sayings of philoso-

phers, literary men, business men, educationists, etc., were taken and it was found that it was 603 to 138 in favour of the mind-training value of Mathematics, and the 20th Century Census alone was 322 to 73. It is somewhat difficult to believe that a person who is engaged in separating the relevant from the irrelevant, the essential from the non-essential, the truth from falsehood and in organising the whole in order to get the desired end even though the desired end is the solution of a mathematical problem—it is difficult to believe that such a person could not develop ideals and attitudes that would help him in attacking every other problem in life. In fact, the present attitude of psychologists is that such ideals and attitudes got in the study of mathematics can be transferred to other problems.

Thus it will be seen that all the arguments against the inclusion of a typical mathematical science as a compulsory subject in the school-curriculum are based on false or flimsy grounds.

The other day the President of this conference told us that one of the symbols of culture is tolerance. Tolerance is the outcome of knowledge. An ignorant man can never be tolerant. These are days of democracy. If we are to acquire true knowledge we do require protection against journalists, advertisers, mob-orators, public-quacks, and humbugs of all sorts. We are too prone to succumb to the man with nothing else to his credit but a gift of the gab. Our pupils must be trained to test evidence and to detect logical fallacy in speaking and writing. They must be trained to find out for themselves when a thing is proved or not proved. Formal logic is impossible at this stage. Mathematics is practical logic. We may be told that in the proper study of every subject there is scope for clear thinking and all that. True. But the difference between Mathematics and any other subject is this. Thinking in other subjects, for example, in History is so difficult that the vast majority of teachers make the boys learn by heart the results of their own thinking or that of the text-book. The boys do not have any exercise in thinking. Thinking in mathematics can be made as easy as you like to suit the age and attainments of the pupils. The result is the boys can be and often are made to think even if it be only in the application of a rule to a new situation.

Secondly when we are teaching young pupils what good reasoning is and what bad reasoning is we cannot create confidence in their powers if we could not verify the results by other means. Conclusions in history cannot be verified at all. Even in the physical sciences you cannot get exact results in many of the experiments conducted in our school-laboratories. It is only in Mathematics that the results can be verified and the pupils can be made to gain self-confidence in their powers of reasoning.

If Mathematics as a scientific study is omitted from our school-curriculum as a compulsory subject for all, our boys will lose that opportunity for training that is essential for this democratic age.



### IX—A Preliminary Course of School Geometry

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In the "Methods" class of Training Colleges we deliver forceful lectures to the pupil-teachers on the three well-known stages of school geometry as recommended by the London Mathematical Society, and we preach the sermons, times without number, of experimentation and intuition dominating the first stage, but I doubt very much how far the training college-students, after they become full-fledged school-teachers, follow these lectures and sermons in the actual field. So far as I know of the case in my own province, they *do not* follow these, as they cannot, under the present conditions obtaining in Bihar and Orissa. As for other provinces, I know at least this much (subject to correction, of course) that the first stage of school geometry, i.e., the experimental stage is not much thought of and never stressed.

Let me, at the outset, give a brief survey of what other countries do in introducing beginners to geometry.

*In England*, the school geometry has been divided into three stages on the basis of the famous "Report on the Teaching of Geometry in Schools" prepared for the British Mathematical Association and published in 1923. The stages are (1) the Experimental stage, (2) the Deductive stage and (3) the Systematising stage. Here are few lines of the report in justification of the stage division:—

"The Euclidean way of teaching geometry recognised stages of subject matter—the Books—but used the same method of teaching throughout. It made little allowance for the change in a boy's mind between 12 and 18. The result was that the work was very much uphill at first, partly because the method was not adapted to the psychology of young boys, partly because the early subject matter was in itself more difficult than that studied later. Such a plan discouraged average boys, and it therefore became usual to smooth the path of the beginner by an introductory course of drawing and measuring. This was the germ of a system of stages in which method rather than subject matter is the dominant idea."

Schools of England recognise these stages and accordingly children are introduced to geometry through experimental stage. This is largely the solution by drawing, measurement, and computation of problems found in field or given in the class room. The aim is to give contact with geometric ideas, and to place them on a solid foundation of experience. The pupil's work is not mainly verbal but leads from experience to formal statements and introduces deduction. This stage ends at about the age of 12½ years.

*In Germany* preparation for the systematic teaching of geometry begins in all classes of schools through training in geometric intuition. This begins with the observation of simple solids. Practice in drawing is given and pupils learn to make the elementary construction by using mathematical instruments. They

are taught to make sketches of simple solids and from these to make paper models. This procedure leads the pupils to the formation of geometric concepts and awakens in them the need for proof of the facts brought out by observation and intuition.

*In France* the programmes published by the International Commission on the teaching of mathematics and the texts of that time both show the care and time taken to make use of intuitive beginnings, and to develop and fix geometric truths in a long course of geometric drawing.

*In the United States of America*—the report of a conference on Mathematics headed by Newcomb and Byerly dated March, 1893, recommended that a child should at first gain familiarity through the senses with simple geometrical figures and forms, plane and solid; should handle, draw, measure, and model them; and should gradually learn some of their simpler properties and relations. The Report of the National Committee on geometry syllabus points out the value of drawing, drawing to scale, pattern making, mensuration, discovery of theorems as facts, and construction with ruler and compasses in developing and fixing ideas preparatory to demonstration.

Thus, we see that in these countries, before they are introduced to demonstrative geometry, students go through a course of intuitive and experimental works bearing on geometric ideas. There is no denying the fact that the procedure is psychological; because intuitive geometry is a means of following the demands of the new psychology that "motor activity is a basic condition of intellectual growth." It deals with concrete things and becomes the basis of much "purposeful pupil activity".

Intuitive geometry is a necessary foundation to and preliminary preparation for the study of Algebra and demonstrative geometry, not to mention Trigonometry.

Now if we turn our eyes to the practice we follow in our own country, what do we find? Why, we are exactly where we had been some two or three decades back! In Bihar and Orissa, and I am sure, in some other provinces too, children of 10-12 years begin geometry by learning definitions of abstract geometric notions in the same way as we and our fathers did, and they learn Euclidean propositions in the same good old fashion as the former generations. In Bihar and Orissa, children of classes VI and VII, i.e., the two top forms of primary schools, are taught the first two books of Hall and Stevens' Geometry, through the medium of vernaculars, and curiously enough they are taught the same thing over again through English in classes VIII and IX, the two lower of the four top classes of a secondary school. From my actual experience of about ten years as a teacher and an examiner of Mathematics I can safely say that this procedure is unpedagogic and absolutely ruinous to the students. It rouses no real interest in geometry, gives them no scope of free thinking and renders fundamental notions hazy. The result is that the students cram the whole of school geometry for producing necessary things on their examination sheets and heave a sigh of relief when they pass the Matriculation examination.

As a result of my experience and a piece of investigation work that I have

done after my return from England, with some two dozen mathematical apparatus that have been made under my supervision in the manual workshop attached to our college, I am of opinion that a preliminary course of intuitive and experimental geometry through the medium of boys' vernaculars is absolutely necessary before they are introduced to the formal demonstrative geometry. Children learn by doing,—they like to do things, to handle things, to feel them, to compare them with one another. Paper-folding, cardboard modelling, handling of mathematical instruments, land-measurement and a little survey work in the open field under proper guidance teach children geometry far more effectively than if they are shut off in the dungeon of class room and harangued by a teacher with a piece of chalk and duster in hand. The instruments or apparatus may be as simple as possible. To locate, say, a buried treasure from the statement that it is equidistant from two trees and 10 yds from a third needs only a measuring tape, a string and a plumb line. The plan of a field may be drawn to scale by the use of a plane table, which can be easily made in the school manual workshop.

In these we appeal to boys' intuition, their curiosity and wonder, and the response is immediate and great. Through experiments and observation they acquire geometrical knowledge more unconsciously than consciously. Moreover, this procedure is, as I have seen before, psychological,—it is exactly in keeping with the famous formula, "wonder—utility—system", which puts in a nutshell man's attitude towards a scientific subject in the stages of his racial development. If the theory of Recapitulation is a guidance, we can safely say that the same stages of development in miniature hold good with children in their attitude towards a subject like geometry.

Thus the first is the "wonder" stage when children feel wonder and curiosity in handling and experimenting appropriate things, till some truths would emerge out of their experience. In the next stage, i.e., the stage of "Utility" they apply these truths to useful purposes, e.g., in finding the height of a tree, the breadth of a river, the area of a field when outside their class room,—and in solving riddles or drawing to plan when inside the class. Lastly, when they are mature enough to exercise reasoning, they will see that the entire course of their geometry is a coherent and systematic whole, each proportion being a link of a long chain of reasonings—the whole chain resting on a few fundamental assumptions.

### **X—The Dalton Plan in Dakshinamoorti Vinaya Mandir**

*By HARBHAI TRIVEDI, Bhavanagar*

Four years have passed since Dalton plan was first adopted in our school. Before that, for seven years, we tried various experiments in the field of education by applying and experimenting upon different methods of education—old and new. During this period we happened to discover, eventually, various important principles of education: Giving up of examination and punishment, prize-giving and rivalry. These principles were applied as soon as found and even today when Dalton plan is being used which gives pre-eminence to "Freedom"

and "Responsibility", these principles have not been ignored. From the beginning of our Vinaya Mandir it had been our intention to improve the current system of education, even to the point of revolution. Changes began to take place with the increase in experience and knowledge of the workers. Even then we had not got rid of the fetters of curricula and time-tables. Working as thus limited, we lighted upon newer modes of education. From the first we had limited our activities only to the intellectual side of the student-life. The other sides of the student-life which need careful development had been entrusted to the boarding section. Consequently the staff of the Vinaya Mandir could concentrate their attention on the intellectual side only and could soon be able to carry out improvements in it.

There was a time when every term saw the beginning of a new experiment in the methods of education—a time which can justly be called the "Experimental period" of our Vinaya Mandir. In this period we could revolutionize the principles of teaching and invent new methods. It was in this period that we could view history-teaching from altogether a new point and could go as far as preparing new text-books in accordance with that newly found point of view. In that period we could decide the utility or otherwise of subjects that were taught, usually, in secondary education. This was, in short, the period of making experiments with the latest methods in education that had gained currency in the world and that of inventing still newer methods of education.

The school had now finished six years of its life. During this time we had been able, as far as we could, to satisfy ourselves as well as the outside world. We could obtain the sympathy of those who had knowledge about the principles of education. We could bring about relations of love between the teachers and the taught and thus could attract the students. We were sure, at least, that under the conditions which we had developed, the students lost nothing. Despite all this we felt that something was missing. Our student had yet, whether he liked it or not, to submit himself to, and be limited by the curriculum and the time-table. In spite of all the changes, we felt that our student had yet to be dependent on his teacher. This thought troubled every member of our staff. Our discontent grew with time. We hankered after finding some way out of that condition. At that juncture, fortunately, we came across the "Dalton Plan". We began a minute study of the plan itself and of the conditions prevalent in the schools which practised it. After a year and a half of restless study of the Dalton plan, all our teachers undertook to make it possible to apply the plan in practice. But before we began with the Dalton plan we thought it advisable to impose on the students, some responsibility, just in a milder form than that which the Dalton plan attaches pre-eminence to. Accordingly, in the term previous to the adoption of Dalton plan we tried to split up the annual curricula into small pieces extending over a fortnight each. On the first days of every fortnight the teachers met and discussed how far they were successful in efficiently working out the last preceding courses and what modifications were necessary and they laid down future courses for the following fortnight. At the end of six months we deemed it possible and safe to assign a

detailed course of a fortnight to the students, to be worked out by themselves and on their own responsibility. This was, incidentally, the primary idea of the Dalton plan. Hence in the April of 1926, we finally settled that we should introduce the Dalton plan of education in our school from the June of the same year. Teachers of mathematics, Gujarati and Sanskrit undertook to prepare themselves for the plan during the intervening vacation. Three years before the adoption of the plan, an attempt at auto-education of students in Gujarati was made by dispensing with the time-table and allowing a bit of responsibility to the students—an experience which, it may be said, proved valuable to us now.

The summer vacation of the year 1926 was the period of preparation for the Dalton plan. Till that time, our school was conducted on worn-out paths of time-tables and methods of education. Till then different rooms were called different classes. The ringing of the bell at the end of forty or fifty minutes caused a flux among the teachers and the students. These things were going to be radically changed—a matter which was indeed likely to make the atmosphere of the whole school excited. During the vacation every room was re-arranged. No room was to go by the name of a class. All rooms were to be so many laboratories of different subjects. Any student of any Grade was, at any time, to be allowed to enter any laboratory. Every teacher, so to say, chuckled over the idea of "Freedom" and set to seriously thinking as to how the students would respond to the new circumstances which they were, before long, going to be placed in. Even the teachers of those subjects which were yet not to be taught according to the new plan were much interested in this remodelling of the school. Some looked to the decoration of the school; some set about to see how they can make the atmosphere artistically wholesome and perfect; some troubled about making a happy arrangement of seats; some devoted attention to preparing assignments; some busied themselves with the cyclostyle. Thus every one of the workers of the school staff occupied himself cheerfully with some pertinent work.

Outside atmosphere and arrangements necessary for the Dalton plan were ready. Assignments to be given to students were drawn. All things which were thought to be necessary and helpful in making the plan a success were collected. Graph-cards for the teachers and students were got printed. Time registers for the different laboratories and for each student were made ready. Boards intimating what places should be taken by students of what grade were hung in the laboratory. Assignments posted on coloured cardboards were placed on the walls. This was all ready before the day for the commencement of the academical year came. It may proudly be recorded that some grown up students helped a great deal in making these arrangements.

The morning of June 11, 1926 dawned upon our school. The foreground of the school was sprinkled with water in the early morning. Laboratories were decorated with flowers and festoons. Students began to flock long before the school time. Joy gleamed on the faces of the students and the staff. The bell rang; it was to ring, henceforth only twice, at the beginning and close of the

school hours. After the prayer was over, the new plan was explained in detail to all the students, the subjects excepted from the plan were properly time-tabled. Then the students were allowed to go on work and thus the plan came to be commenced. The days after the commencement of the Dalton plan were full of various experiences. They necessitated changes, which were made, accordingly, in the terms following. It is not possible to record in detail the mentality of the students and teachers in these days, the sort of work done, the apparent results of freedom and responsibility, their effect on the students and the general results attained by us at the end of one or two terms. I will, therefore, attempt to give a brief account of our experiences in the just ending year. It goes without saying that a short time after the application of this plan, all the subjects were Daltonised. Today each and every subject is taught according to the Dalton plan in our school.

According to the Dalton plan (a) Time-tables were dispensed with; (b) pupils were made responsible for their own work; (c) freedom was coupled with responsibility; (d) co-operation between individuals was ensured and so was the co-operation between groups.

The most important part of the plan is the "Assignments". The teacher of every subject prepares assignments for all different grades. These are generally monthly; but wherever necessary they are divided into weekly contracts. An assignment means an easy and interesting exposition of the work that students of a particular grade have to do in a week or a month. The plan lays much stress on the assignments being made as interesting and perfect as possible. Defective assignments lead to defective work on the student's part. They are given to students in the beginning of every week or month as the case may be. The first days are spent in explaining fully the assignments to the students. Then they are left free to do their own work.

In our Dalton school the time of the day is divided into two parts. The first, extending over nearly three to three and a half hours, is devoted to Laboratory work—when students work for themselves—freely and with responsibility. They are free since nobody is there to impose the study of any particular subject. They are responsible because they must do their work with the help of their teachers and finish all assignments within the limit of that period. If they do not finish all assignments by the end of the week or the month, they are not assigned new work in any other subject. In the laboratories, we actually see the principles of freedom, responsibility and interaction of groups actually realized.

The work thus assigned is usually divided into units. The unit system is peculiar to the Dalton plan. It is a system which enables us to measure the work done by each student in any one subject. To make this unit system a perfection, graph-cards are kept. There are graph-cards for the teachers and graph-cards for the students. A student enters his work on any particular day in his own graph-card in the form of units with the date; and also gets it entered by the teacher in his graph-card. So the student's card is a record of the work he has done in one month, giving the details of the work in quan-

tity and time. The teacher keeps a similar record of the whole grade. The student's card at once speaks to us the progress that a student has made in the subject that he studies. Similarly the teachers' cards show to us the progress achieved by the students of a particular grade in a particular subject. This card thus keeps the student conversant with his progress and hence alert; and it keeps the teacher in knowledge of his student's progress.

Like graph-cards, there are "Time-registers" for laboratories as well as for the students. In the register kept in the laboratory every student records the time of his coming and going, with his name. This helps the teacher to know how much time every student spends after a particular subject every day and in a week. A general consideration of this enables the teacher to know the quantity of the work he has assigned and the general interest taken by the students in his subject. The students are likewise provided with their own time registers wherein they enter, daily, the time they devote after each subject and thus they can know the total amount of time they devote to all subjects in a week.

"Conferences" are another important executive function of the Dalton plan. The latter half of the day is reserved for such conferences. This time may also be devoted to laboratory work, if the work in any subject is not finished by the end of the week or the month as the case may be. When such is the case the teacher gives a notice of it beforehand to the students.

These conferences are viewed from a peculiar view-point in the Dalton plan—that of joining individual instruction with group teaching. Usually a student would study individually and take the help of the teacher where necessary. But with the progress of studies in each subject, there would arise the necessity of taking whole classes together. With the frequency of such expediency of class teaching, we gradually gave up individualised instruction. The Dalton plan, by this arrangement, happily reconciled both.

In our school we have tried to improve matters in this direction. The first thing in our attempt is to secure clearness and unambiguity in assignments. The teacher and students exchange ideas regarding assignments in a conference. Oftentimes the teacher invites the opinion of students in connection with the assignment and thus the teacher knows how the students view his assignment.

Another device to improve the nature of conference is for the teacher to develop the knack of picking up those parts of the students' work which need group instruction, by a correct observation. Sometimes it so happens that the same difficulties are felt by a group of students. At such a time it would be inconvenience and waste of time to solve it for every student singly. The teacher, then, gathers such cases of difficulties and arranges conferences for the solution of these. Thus it is attempted to make conferences a means not of mere group instruction but as a means of solving common difficulties of individual students.

A third improvement in the form of conferences is the attempt to methodise teaching in group instruction. It must be said that owing to lack of teachers and the multiplicity of works undertaken in our school, we have not

been able to experiment sufficiently upon newer methods of teaching. And yet, in the teaching of languages, Partnership method and the Socratic method have been tried. In subjects like History and Geography the dramatic method has been conceived.

The important question that directly relates to school management is that of "Discipline". We well know what part discipline plays in an old type school. Much of the principal's and teachers' time and energy is spent after the maintenance of discipline in such a school. When any sort of changes are being made in a school or when one teacher is, even for a short time, absent, it is indeed a matter of much anxiety for the principal to look after the discipline of any class. Want of freedom and responsibility to students are solely answerable for this state of affairs. Students of the school naturally think that they come to school not because they want to learn but because the teachers want to teach. In the absence of a teacher, therefore, they take their chance of getting free and enjoy their rare opportunity even to the point of licence. Hence discipline takes much of the teachers' energy.

Such is not the case in a school run on the Dalton plan. Students here are free to study any subject at any time they choose. Therefore they have no reason to get free from forced labour. They are free to utilize their time in any way they like. Hence they never commit breach of discipline which is often attempted by students who feel the fetters of discipline and time-tables. A Dalton School student is responsible for his work. So, in the absence of any teacher, he will take up some other work and not meddle with the school discipline. He knows that the work which he is asked to do in the school is for his own sake. He thinks it to be his duty to complete all his work within the time allowed. Therefore, he never misspends his time. If the student is not free to solve his difficulties he unhesitatingly resorts to a student of higher grade for help. Psychologists say that the problem of discipline means the problem of unemployed students. Our experience supports this statement. Wherever a student is responsible for his work, he is never inclined to commit breach of school discipline. If two students or two groups of students meet while changing laboratories, they discuss their work with interest and zeal; and then again they take to their work. And therefore unemployed students do not offer a problem in a Dalton School as they do in an old type school. At times it is possible that a student, after finishing one subject or feeling uninclined to work after trying his hand at all subjects just gives up work and five or ten such students meet at a place just to pass time. After beginning the Dalton plan, it has also been our experience that some students take a little time in grasping their responsibility. A true teacher, at such times, patiently instils sense of responsibility in his students and with time the same students turn out good members of the school. It must however be pointed out that the breach of discipline properly so-called and the breach of discipline committed by Dalton Students when they do not grasp responsibility are essentially different. There is vital difference between the avoiding of work and getting of free time stolen, so to say, by an old school student who hardly ever experiences freedom



and responsibility and the not doing of work which is done by a Dalton student. The former unemployment is an enemy of discipline while the latter is something which though not discipline is not non-discipline neither. After this much has been said, if such students are advised to spend their time properly, they develop the habit of working while working—such is our experience.

When the Dalton plan was first introduced in our school, the experiences of teachers regarding the individualities of students were varied. Freedom had, before long, been introduced in the school. But with the installation of the Dalton plan, the sense and the limit of the word were widely changed. That led to astonishing and attractive results. As time went on, bright and intelligent students progressed sooner by means of economising time and energy; while languid students, who could not well utilize their time and energy, began to keep the rear. Some students achieved a speed in their progress which made it necessary for the teacher to cope with. While others, who were too slow, were themselves problems for the teachers. After two years of such experience, it was thought advisable and encouraging to make laboratory work compulsory in certain periods. Accordingly subjects like Mathematics and Gujarati were made compulsory for some periods on all of the week days, for the lower grade students. Dalton plan has been found to be more effective by such experiments, provided the teacher does not force students to work if they are not minded to.

The most difficult thing with regard to laboratories is that of making the students record their time and units regularly. It needs care and tact on the part of the teachers.

Another difficulty, encountered in the laboratory system of training, is to make students do their work properly and solidly. Some students have been found to be doing their work rather superficially. In order to mend this difficulty it has been necessary for the teachers to be attentive to every individual student, to methodise his work in the conferences. At the same time, it has been seen that under this system of training, the studies of all the students have been wider than before. So the Dalton teacher has only to see that these studies are solid. In short the Dalton plan helps to lessen the number of years of studies. But for that purpose it is necessary to devote time and energy. For securing this solidity in studies, two things are helpful—individual attention by the teacher and methodising of group instruction.

#### METHODS OF INSTRUCTION

After the beginning of the Dalton plan, the work of inventing newer methods of teaching has grown a little slack. But it has always been our aim to find out methods of teaching classes agreeably to the subject and to apply them to the laboratory work. Interaction of group life is an automatic result of the Dalton plan; so students who have been taught according to a particular method in the conferences would possibly carry them on to their laboratory work. That would bring about a happy association of methodised teaching and the Dalton plan.

### III—DESCRIPTIVE NOTES

#### I—Japan

As organs of Secondary education there are Middle schools, Technical schools, Technical Continuation schools, Higher schools, Special schools and Special Technical schools.

The aim of Middle schools is to give the male pupils a good, general education of a rather high standard, and to foster the spirit of national morality. The course of study extends over five years and the subjects taught are: morals, Japanese language and Chinese classics, foreign language (English, German, or French), history, geography, mathematics, natural history, physics and chemistry, law and economics, technical studies, drawing, singing, and gymnastics. A boy who desires to enter a middle school must either complete its preparatory course or an ordinary elementary school course. Those who are twelve or more years of age and in possession of adequate scholastic attainments may be admitted upon examination. Also, those who have completed the fifth year of an ordinary elementary school and are physically well developed and have shown excellent scholarship, are allowed to apply for an entrance examination, even though under twelve years of age. The object of this provision is to give a chance to specially gifted boys and it has been in operation for several years. There are two government middle schools and a large number of public or private middle schools established in accordance with the Ordinance relating to Middle Schools. In Hokkaido and each prefecture, one middle school, or more, may be established, according to the circumstances, or the requirements of the locality. The Minister of Education may order Hokkaido or any prefecture to establish more middle schools, in case he deems it necessary. A district, city, town, or village, as well as a city, town, or village school corporation, may found one, provided it does not interfere with the maintenance of the elementary school education. A private individual may also found middle schools, if he observes the provisions of the Ordinance. The demand for middle schools is growing heavier year by year. Indeed it has been so great in the last few years that even the establishment of a large number of new schools has proved hardly sufficient to accommodate the ever-increasing applicants. The total number of middle schools exceeds 532 and the number of pupils is about 340,000.

Technical schools are established for the purpose of imparting knowledge and art essential to those engaged in industry and of cultivating their moral character. In the category of technical schools are included technical schools, agricultural schools (inclusive of schools of veterinary medicine), commercial schools, nautical schools, fisheries schools and other kinds of schools for technical education. The courses of a technical school may vary in length according to the nature of the school and within prescribed limits, to the discretion of the founder or founders. The need for technical schools has been recognised by the public in the light of the development of industries, and the progress achieved in this line of education has been specially marked in recent years in consequence of improvements both in system and in substance and of the

encouragement given to it by the Government. The number of technical schools exceeds 877 and the number of pupils exceeds 250,000.

Technical Continuation Schools are schools whose object is to give to boys and girls engaged in vocations after completing the ordinary elementary school, useful knowledge and art relating to them and, at the same time to furnish education necessary in daily life. The curricula are divided into two terms, the first extending over two years and the second over two or three years according to the nature of the studies. The number of such schools exceeds 15,361 and the number of pupils therein is more than 1,200,000. The secondary education in Japan is given to boys and girls for the advancement of the general public, and for facilitating the development of industry by instituting the system of technical secondary education. The secondary grade schools for boys are, in view of practical advantages and of their connection with higher schools, framed, on the whole, on uniform bases, but in the systems of education for girls and of technical education considerable flexibility is allowed in order that they may best meet local needs and other circumstances. The popular desire for learning has manifested itself in such a degree that though a great many new schools are yearly built they can hardly accommodate all the applicants who multiply in enormous numbers.

Higher schools are established for the purpose of completing higher general education for male pupils, and of fostering the spirit of national morality. These are opened by the Government, public communities (Hokkaido and prefectures), or private persons. Private higher schools must be foundations, excepting the case where they are established for special reasons by foundations having their sole object of establishing and managing schools. The course of study extends over 7 years; namely 3 in the higher course, and 4 in the ordinary course. The former course is divided into courses of literature and science. Morals, Japanese Language and Chinese Classics, Principal Foreign Language, Secondary Foreign Language, Mathematics, Psychology, Law and Economics, and Gymnastics are common to both the courses. But History, Geography, Outline of Philosophy, Logic, Natural Science are to be found only in Literature course while Physics, Chemistry, Botany and Zoology, Mineralogy and Geology, and Drawing are included in Science course only. The number of higher schools exceeds 59 and the number of students approximates 37,000.

A special school is an institution in which advanced instruction in science and arts is given. Such special schools as give special instruction and training necessary for vocational work are called special technical schools. The required length of the course of a special school is three years or more. For admission to an art or music school, the completion of the third year of the middle school or the girls' high school or the possession of equal or higher scholastic attainments is required; and for admission to all other special schools, the completion of the middle school or the girls' high school or the possession of equal higher scholastic attainments is required. All matters relating to the length of the course, the subjects to be taught, the standard to be kept and the preparatory, post-graduate or special courses to be provided, in every school

other than those established by the Government, are to be decided by the founder or founders, subject to the approval of the Minister of Education. The number of special schools and special technical schools exceeds 147 and the number of students is more than 77,000.

In instituting her system of higher education Japan has adopted the strong points of Europe and America, paying due attention to her special requirements. For this reason there is a great variety in the organization of schools and thus she tries to promote the progress of learning and at the same time to enable the students to build up character befitting true ladies or gentlemen. Though the present state of higher education in Japan is such as has been stated above, yet the general public is not satisfied with it. Some wish to have the scales of existing schools extended, while the raising of the status of several special schools to that of universities is under contemplation.

It has been the educational policy of the Japanese Government since the beginning of the Meiji Era that there shall be no illiterates in the country. Therefore even persons with physical defects are admitted to elementary, middle or girls' high schools, provided that they are fit to attend a greater part of the lessons. Those who require special methods in education are encouraged to enter schools for the blind or schools for the deaf and dumb. A special ordinance relating to the schools for the blind, and schools for the deaf and dumb has lately been issued for the purpose of perfecting their elementary and secondary education. During the regime of the Tokugawas there was a blind man whose name was Hokenichi Hanawa, and his reputation as a great scholar and editor of a voluminous library still affords powerful encouragement to the blind and people afflicted with other bodily defects. The number of such schools for the blind and for the deaf and dumb exceeds 117 and the number of pupils is about 7,000.

All schools for which there is no particular provision in the laws and ordinances as to the kinds of schools, branches of learning, curricula, etc., are called Miscellaneous schools. When needs for such a school arise, the person or persons who wish to establish it are to apply for the approval of the competent authorities. Approval is not granted for a school of this kind which is intended for children of school age who, without official permission to postpone school attendance or exemption therefrom, have not completed the ordinary elementary school. The number of such schools is about 1,720 and the number of pupils about 225,000.

*(Department of Education)*

## II—Hong Kong

Secondary schools have two divisions, viz., Government Schools and Grant In Aid Schools. Government schools are 5 in number and the Grant In Aid schools 14. In all these schools the medium of instruction is English or for the most part English and in some the medium is Chinese. The total number of pupils in Government schools is 466 and the number of children is increasing in British schools. The Anglo-Chinese schools have 3,554 pupils

on their roll. The English schools are more popular than the Vernacular schools. The Board of Education has 13 members and is presided over by the Director of Public Instruction. It meets six times during a year.

(*Department of Education*)

### III—Dutch East Indies

Secondary Education is imparted through Intermediate and Preparatory "High" (Senior) Schools and the teaching in all these schools is done in Dutch. Besides schools which, according to the syllabus and in all other respects are conducted so as to be equivalent to the similar schools in Holland and which fit in with the same privileges (3 years and 5 years secondary schools and their literary economical sections and Lyced with classical education) there is in the Dutch East Indies a special system of intermediate and preparatory "High" education which is embodied in the so-called General Intermediate School. The general Intermediate School consists of: a general course of 3 years followed by another 3 years' course, the latter divided into three parallel sections, serving the special purpose of preparing for the University.

The three sections are separated according to the branches required for the "High" School education, viz.—

1. an Eastern Literary Section (AI)
2. a Western Classical Section (AII)
3. a Mathematical and Natural Scientific Section (B)

In Section AI Native Culture (Javanese, Malay, Archæology) takes the place of Latin and Greek in the Dutch colleges. In Section AII the education is characterised by Latin and instruction in classical culture, while section B treats Mathematical and natural scientific subjects.

Those who have passed these schools enjoy the same privileges as those who have finished their education in Dutch secondary schools. They can, for instance, be admitted to Universities and similar institutions in Holland.

Number of secondary schools with 3 years' and 5 years' course: 14

Number of General Intermediate Schools with 3 years' course: 59

Number of Preparatory "High" Schools of the General Intermediate School: 8

Total number of pupils, who receive Continued, Intermediate and Preparatory "High" Education: (1928)

Europeans	5,845
Natives	5,690
Chinese	1,350

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Total	12,885
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In addition to the various types of schools for general education, a great variety of professional schools have been founded, which, according to their nature, have a native or the Dutch language as the standard language. The most important of these vocational schools are:—

1. Training Institutes for Civil Service, Legal and Administrative Functions,
2. Training Institutes for Teachers,
3. Training Institutes for Medical personnel,
4. Trade and Technical Schools,
5. Commercial Schools,
6. Marine Institutes,
7. Schools for Agriculture, Forestry and Veterinary,
8. Training Schools for Female Professions,
9. Military Schools and Colleges.

Total number of Schools and Colleges: over 500

Total number of pupils : over 23,000

(Department of Education)

#### IV—Siam

The Secondary General Course (Madhyom) is divided into three sections: the Lower Secondary (3 years), the Middle Secondary (3 years) and the Higher Secondary, which has three alternative courses of (1) general, (2) linguistic, and (3) scientific (for two years each). One foreign language is taught in the Lower and Middle Secondary School Courses, and two or more foreign languages in the High Secondary Course. The standard of the final Course is equivalent to the matriculation of most universities, and have been accepted as such by the Joint Universities Board in England.

The Secondary Special Courses are also divided into three grades: Lower, Middle, and Higher. The Courses under the Ministry of Public Instruction are for (1) Training of Teachers, (2) Arts and crafts, (3) Commerce, (4) Agriculture, (5) Training of Nurses and Midwives. Scholars can enter technical training at any time after having passed the Primary Course.

Schools are of three types according to their management and control.

A Government School is one wholly maintained and controlled by the Ministry of Public Instruction. Most Government Schools are placed in some central situations in the different communes, towns and provincial cities, to act as model schools. Besides Government Schools run by the Ministry of Public Instruction, there are others run by the different Ministries for their own special purposes, e.g., the Military College, the Naval College, the Law School, etc.

A Local School is one managed by the local government, supported by grant-in-aid from the Government and controlled by the Ministry of Public Instruction. Local Schools come under the Primary Education Act B.E. 2464.

A Private School is either a school run as a private enterprise, or a school maintained and controlled by an individual or community. All Private Schools are governed by the Private Schools Act 2461 and must be registered at the Ministry of Public Instruction. The most notable examples of this type of school are, the Vajiravudh College, a boarding school run on the line of a "public school" in England, founded by H. M. King Vajiravudh; the Rajini

School for girls founded by H. M. Queen Saovabha; the Assumption College of the French Roman Catholics and the Christian High School of the American Presbyterians. Of late years the number of Chinese schools has increased rapidly.

(Department of Education)

### V—Ceylon

*Inspection.* All activities connected with the inspection of schools, circuits of Inspectors, and problems relating to the syllabus of work in various areas of the country are under the control of a Chief Inspector and his staff. For inspection purposes, Ceylon is divided into four divisions each of which has its own sub-office with a Divisional Inspector as the senior administrative and inspecting officer of the division. From these centres the inspection of all schools in the division is arranged.

*Classification.* In the Secondary and higher grade schools the standard of instruction reached is the entrance examination to a University. The numbers, however, who proceed to this course are relatively small. The vast majority of students complete their education at the elementary stage. The instruction provided in these schools does not differ materially with the medium of instruction employed, for example, the subjects taught in an elementary school are the same subjects as are taught in an anglo-vernacular or vernacular school, the difference being that the medium of instruction varies according to the home language of the pupil. In the classical schools the ancient languages of the country—Pali and Sanskrit—are taught. These subjects are also taught in a number of temple schools known as Pirivenas but the instruction is primarily designed for the Buddhist priesthood and does not include many of the subjects which are dealt with in the ordinary schools.

These schools, which have a course preparatory to the University, are given considerable freedom to frame their own curriculum and this curriculum includes courses in the following:—Language and Literature, Mathematics, History, Geography, Elementary Science, Rural Science, House-craft, Singing and Music, Drawing.

*Vocational Schools.* Apart from one technical school, vocational schools can be divided into part-time schools and full-time schools. Under the heading of part-time instruction is included a variety of home industries which are taught to pupils in certain schools in addition to the ordinary academic course. Under the heading of full-time industrial schools come institutions for the training of teachers, technical schools, agricultural schools and industrial schools. The course in training schools is usually one of two years. In technical schools it varies according to the subject which is studied. In Agricultural schools, courses are entirely for adults who intend either to reach Agricultural Science or to become practical Agriculturists. There are a variety of full time industrial schools. The pupils of such schools are usually drawn from those who have undertaken a part-time course after they have reached an age when they are physically fit to handle the tools required. All Industrial

Schools are conducted upon a profit-sharing principle so that the pupils benefit by whatever articles they produce. The course is one of two or three years. The subjects in which instruction is given are—carpentry, weaving, basket work, pottery, printing, lacquer work, blacksmith work and a few other minor industries. The purpose of these industrial schools is partly to train instructors in industry, but mainly to encourage pupils to take up the industry as a means of livelihood and because of this fact all instructions given in such schools is in the vernacular.

*The Medium of Instruction.* The medium of instruction in schools varies according to the type of schools. For example, in vernacular schools the medium of instruction is entirely Sinhalese or Tamil. This group of schools includes 79.54 per cent of all the school-going children in Ceylon. In the Anglo-Vernacular group of schools, the Vernacular language is the medium of instruction for the first four or five years of school life; after which a course of English is introduced which is entirely optional and for which fees are charged. This course extends to approximately five years and is designed to give pupils a good working knowledge of both written and spoken English. The Vernacular, however, continues to be taught throughout the whole course. In the case of the third group of schools, viz., English schools two methods are employed in giving instruction in the English language. In the first method pupils are admitted at the earliest stage of school life, viz., the kindergarten pupils admitted in this way have usually a working knowledge of English so that their progress in mastering the language is very rapid. The second method is a two years' special course in English for pupils who transfer from Vernacular schools to English schools. The pupils who enter this course, are approximately nine years of age and have already received instruction in their own mother tongue in the primary standards of Vernacular or Anglo-Vernacular schools. This course is an intensive one in which the direct method of teaching a foreign language is employed. After completing this course, pupils are able to enter the ordinary standards of the English school in which the medium of instruction is English. In the majority of such schools, the vernacular languages continue to be taught throughout the upper classes, although these languages are not the media of instruction. Pupils recruited from Vernacular and Anglo-Vernacular schools in this way can attain a standard equal to the Entrance Examination of a University about their 17th or 18th year.

*Legislation.* Three new rules deserve special mention. The first refers to an important change in the relations between the Department and the staffs of Assisted Schools. No teacher is to be appointed or dismissed from an assisted school without the previous approval of the department. This rule was rendered necessary by the fact that under the grant system, teachers' salaries are guaranteed by the Department and pensions are paid for teachers in assisted schools. It also secures a greater control of the efficiency of the staff employed in such schools.

The second is the cancellation of special subsidy for Vernacular languages. This grant was the last relic of the system by which payment was made to



schools of different subjects and with its removal the subsidy given to all schools alike has now a definite relation to the salary cost of the staff employed.

The third important item of legislation refers to caste distinctions in schools. The Education Ordinance provides that no pupil could be refused admission to a school on grounds of race, caste or religion, but no provision is made to secure that once a pupil is admitted into a school, distinction of caste will not be maintained. The new rule provides that where in the opinion of the Director, a pupil of any school receives differential treatment on account of race, caste, nationality or creed, the grant for such school may be withheld in whole or in part. The introduction of this rule has created certain uneasiness in certain parts of Ceylon, but school managers as a whole strongly support the movement for equality in educational opportunity.

*Education Commission Report.* An Education Commission was appointed to enquire into and report upon the present system of Education in Ceylon. Its report discusses fully the educational difficulties which arise from some of the main factors which affect the social life of Ceylon. The difficulties caused by the presence of a variety of communities, religions and languages are surveyed and certain important recommendations made which are still receiving the attention of Government. A summary of the conclusions arrived at by the Commission will indicate the scope of their report:—

1. That the schools of Ceylon should be regarded as basis of union between the different communities.

2. That distinctions of race and caste should not be recognized and that the Education Ordinance be amended to make the policy of the Department clear in this respect.

3. That with regard to religion in schools it was essential for Government to maintain an attitude of neutrality and that the preservation of such neutrality could best be maintained by the refusal to subsidize either directly or indirectly religious instruction in any school.

4. That the by-laws for compulsory education should provide that parents should not be prosecuted for failing to send their children to a school of different denomination from that to which they belong.

5. That with a view to securing compulsory education throughout the island Government should establish schools (i) where there are no schools, (ii) where there are children for whose education no provision exists as a consequence of recommendation (4).

6. That as an alternative to recommendation (4) the Conscience Clause should be recast in a positive form so as to indicate that in the matter of religious teaching, the written consent of the parent or guardian is required.

7. That all schools in Ceylon should provide facilities for teaching pupils in their mother tongue.

8. That instruction in the Vernacular languages should be compulsory for all pupils at the earliest stage of their school career, whether that Vernacular be English, Sinhalese or Tamil.

9. That as a considerable body of information was still required upon

the problem of bilingualism, the department of Education should prepare a scheme by which a second language could be introduced into schools in a carefully graded and increasing manner and that the effects of such a "Sliding Scale" method should be compared with the method at present used in Ceylon which involves an abrupt change in the medium of instruction.

10. That in a country like Ceylon with at least three common languages the pupil has to be fitted for a social organization which employs these languages by the best possible educational methods; and while the educational system should aim at securing pupils a competent knowledge of the languages of the country, it should do so, without at the same time forfeiting any of the traditional or intellectual advantages to be secured from a close contact with the language of childhood.

11. That in schools for Muslim children Arabic could be taught as second language.

12. That the subject of Arabic be included as an optional subject in the Teachers' Certificate Examination and that Muslim teachers be encouraged to take this Examination so as to qualify them to teach Arabic.

13. That education up to the end of the Primary stage, that is, standard V, should be free whatever be the medium of instruction.

14. That the supply of an adequate number of properly qualified teachers to meet a system of education which ultimately aimed at being bilingual would remain the most urgent problem before the Education Department for many years and that immediate steps should be taken to deal with this problem.

15. That in the case of English and Burgher children Government should consider providing facilities for free education up to the Elementary School Leaving Certificate Standard.

16. That a bilingual system has greater advantages for Ceylon than a unilingual system of Education.

*Methods of Inspection.* The old system of individual examination of all pupils has been succeeded to a larger extent by "Inspection" which includes an investigation into methods of work, the condition under which work is done, school records and exercise books. While undoubtedly some useful work has been done in these directions, there is no little danger that "inspection" may be emphasised to such an extent that the important duty of testing the attainments of individual pupils may lapse into neglect. Hence special steps have been taken to preserve the benefits of the old system and incorporate it in the new.

*Schools.* Applications have been made for the transfer of a number of assisted schools to the Department. The reasons that have prompted such applications show that the Managers find increasing difficulty in administering schools under their charge and these difficulties appear to be of a permanent and not of a temporary nature. These assisted school buildings and their sites have been especially set apart for education purposes and the department feels that owing to the large number of urgent demands made by Education Committees in connection with Government schools, it cannot sanction the allocation of any funds as payment in compensation for such transfers. In some cases, however,

the property has been leased at a nominal rental for a period of years and in all cases the condition of the transfer has been that the property will revert to the original owner if it ceases at any time to be used by the Crown for education purposes. There is a strong indication that these applications will increase rather than decrease and that these transfers will result in enhanced expenditure by this department in connection with the maintenance of buildings and the provision of equipment.

*The demand for English.* The economic value of English by means of which a livelihood may be earned is being increasingly recognized and there is no subject in the school curriculum on which so much importance is placed both by parents and schools. The cost of an English education which is dependent on the approved salaries paid to English teachers, has naturally risen in recent years, but an English education which is convertible to cash still presents itself in the light of a favourable investment. On the grounds both of educational importance and of commendable sentiment, the vernaculars hold a place in the school curricula, but English, which is the main language of Government, business and commerce and the means of communication between the different communities in the Island, is rapidly spreading and has to a large extent, become the lingua franca of Ceylon. To the Vernacular teacher English is the key to knowledge, for it is English books alone that make the vast range of human achievement and progress available to him.

The facilities provided by the scheme of studies to meet the demand for English have met with a satisfactory response. The old English-Vernacular schools with their difficult time-tables were never popular and were abolished. Practical time-tables were devised for the two types of schools that took their place, viz., Vernacular schools with English as a second language and bilingual schools. The first of these types of schools which already enjoys a wide popularity provides English teaching for one period a day for all standards above the third. In the bilingual school which begins English at the same point English is used in progressively increasing stages as the medium of instruction. The ultimate aim of the bilingual school is the English School Leaving Certificate Examination which includes the vernacular as a compulsory subject of the syllabus. It is hoped that the bilingual schools will solve one of the most difficult problems with which education in Ceylon has been faced and also provide for Sinhalese and Tamil-speaking pupils a sound elementary education in English without any sacrifice of their own language.

*Vocational Education.* Handloom weaving is making steady progress and attention has been directed towards improving the quality of the material turned out. The conversion of the Horetuduwa Weaving School into an experimental institution in which the weaving of suitings and shirtings from silk yarn, the making of cushion covers, table cloths, and other artistic articles from artificial silk yarn are taught, has been a great success. The greatest obstacle to progress in Woodwork in carpentry schools is the lack of efficient instructors. Difficulty is also experienced in making the instructors and pupils realize in estimating the cost of articles and the value of the time taken to make the articles. The object of

these schools is to take the sons of carpenters and other suitable boys and train them to use tools, to draw to scale and to make estimates. Three Government schools are teaching Lacquer work. Basket weaving and mat weaving are taught in 47 Government and 5 Assisted schools. The tools and material cost little and there is demand for the finished articles. Iron work is taught in 2 Government and 2 Assisted schools. The course of instruction includes the making of implements which are used in the fields and in the houses. Attempts have been made to turn out some of the tools which are required in carpentry schools. Two Government and one assisted school teach Rattan work. Pupils readily find employment but the articles produced by the schools have not the finish of the imported articles. Coir rope-making is taught at one Government school where several labour-saving devices have been introduced with some success. The chief defect of most of the schools is their failure to retain boys after they have obtained a rudimentary knowledge of their craft. Pupils when they possess some skill in the handling of tools find that they can earn a little money and in consequence leave school before they become really efficient.

*(Department of Education)*

#### VI—Syria

Except for one or two Government secondary schools in the state of Syrie, Secondary Education is being left entirely to foreign and private schools. So many exist that it is probably a wise policy, although it fails to give any sort of unity to the culture of the land. Syrie and the Republique Libanaise have also constituted secondary examinations, which are chiefly in French and Arabic; the former being used more for science, and the latter for literature.

*(President, American University)*

#### VII—Palestine

The Government Department of Education, of which the head quarters is at Jerusalem, is controlled by a Director, with a Deputy Director, both British, and an Assistant Director. Associated with them at the headquarters office are an Inspectorate and a central clerical and administrative staff. The Department fulfils a triple function. In the first place, it supervises education in general, advises the Central and District Government authorities, inspects schools, Government and non-Government, distributes grant-in-aid, collects and collates statistical information, and conducts, controls and supervises examinations. Next, it administers and maintains out of public funds the schools of the Arabic public system, known as Government schools, employing therefor a considerable staff of teachers. Lastly it controls to some extent, by inspection and otherwise, the Jewish public system in return for a block grant to the Palestine Zionist Executive.

The Secondary Stage in Government Schools is of four years. The classes are numbered from one to four in ascending order. The fourth secondary class syllabus is of English matriculation standard. Higher classes than the fourth may exist, numbered continuously with it, and termed "higher secondary".

In the Arab Public System in nine of the boys' schools in towns the first two years of the secondary course is given, while in Jaffa three years of secondary work is covered. The only Government school providing a complete secondary course (four years) is the Government Arab College, in Jerusalem, formerly known as the Men's Training College. This institution which was first opened in 1919 has developed in recent years both in type of student attending, and in the quality of the teaching staff. It is now a boarding school open to selected boys from the elementary and secondary day schools in which full facilities for secondary education are not as yet afforded. The development and progress of the secondary schools does not as yet admit the formulation of definitive courses of study and some latitude is permitted in the weekly distribution of lessons. The subjects are:—Religion and Ethics, Arabic, English, History, Geography, Arithmetic, Algebra, Plane Geometry, Trigonometry, Physics, Chemistry, Botany, Zoology.

The Hebrew secondary schools in Palestine are modelled after the eight-grade Continental institutions. In Tel-Aviv and Jerusalem the secondary schools are gymnasia, while that in Haifa is a technical high school. These secondary schools attract large numbers of students of both sexes from abroad. In these institutions, also, particularly at Haifa, much importance is attached to manual training. At the Haifa "Realschule", in addition to the usual gardening, paper-box making and carpentry, they also do metal work, having the well equipped shops of the Hebrew Technical Institute (the "Technikum") at their disposal. The pupils of the upper classes do practical work in natural science, physics and chemistry. There are clubs in the schools for literature, history, nature study, and sport. More individualized instruction is striven for by the school administrations, and also a freer choice of subjects of study. The co-educational system prevails throughout the secondary schools. Over eighty per cent of their budgets is covered by students' fees. Among the vocational schools, mention is due to the agricultural school for boys at Mikve Israel near Jaffa (founded in 1970), which is conducted by the Alliance Israelite Universelle. It gives a three-year course in the theoretical and practical aspects of agriculture to 150 students. Then there is the agricultural school for girls at Nahalal, which is maintained by the Canadian branch of the Women's International Zionist Organisation. The educational institutions at Benshemen in Judaea, Givath Hamore in the Valley of Jezreel and Meir Shefeye in Samaria are practically children's republics, where everything is done to permit the child's capacities to unfold themselves freely. The pupils, most of whom are orphans, receive, along with their general education, special training in various branches of farming and housekeeping. There are also commercial schools which prepare their students to take part in the business affairs of the country. The Hadassah school for the training of nurses performs an important function in providing nurses for the numerous hospitals and dispensaries in the country. In view of the outstanding significance of public health work in Palestine, the Hadassah Nurses' Training School fulfils an urgent need. A special school for arts and crafts, the "Bezalel", trains artistically gifted pupils along such lines.

Among the foreign Christian schools of standing are the Jerusalem Men's College, the Jerusalem Girls' College, St. George's School, Bishop Gobat School (all Anglican), the Terra Santa College (Franciscan), the Greek Lycee, Schmidt's Girls' School (German), and the College des Freres (French), all in Jerusalem, the American Friends' Mission Schools in Ramallah, the Tabeetha Mission School for Girls in Jaffa, the English Girls' School at Haifa, and the Scots College in Safad. In all secondary schools under British or American control, and in the secondary section of the Terra Santa College, the language of instruction is English. French, German, Italian, Greek and American are variously used as the media of instruction in schools controlled by foreign bodies, while English and Arabic are also taught as subjects in nearly all. The Syrian Orphanage is the most important Christian institution in which technical instruction in various trades is given. Here too there is a special section for blind children. A school of weaving at Bethlehem conducted by the Catholic Women's League is doing good work on a small scale. The London Jews Society now known as the Christian Mission to Jews maintains two elementary schools in Jerusalem. The American Colony in Jerusalem maintains an industrial school for girls, and a crèche for babies of poor parents.

An "Arbor Day" is held in February when trees are planted by pupils of Government schools. The number of trees often amounts to more than 3000.

*(Govt. and Zionist Departments of Education)*

### VIII—Egypt

The duration of the secondary course is five years; at the end of the 3rd year, the pupils sit for the Secondary Education Certificate into Science and Arts. Some join Intermediate schools at this stage. The majority however sit at the end of the fifth year for the Part II Examination, which corresponds to the Matriculation Standard. The Part II Certificate entitles candidates to join the University or Higher Schools.

*(M. Riffat)*

### IX—The Union of South Africa

The Secondary School course usually lasts four years (Std. VII-X). At the end of Std. VIII there is a public examination called the Junior Certificate; after that the pupils specialize to a larger extent. They are limited of course to the options offered by the particular schools, the city schools being able to offer a greater diversity than the rural High Schools. The examination at the end of Std. X is called the Senior Certificate or the Matriculation Certificate. The Universities recognise this examination for purposes of entrance to the University provided the candidates reach a certain standard in six subjects selected as follows:—An Official Language, another Language (Ancient or Modern), Science or Mathematics, and three optional subjects chosen from a long list, provided that not more than four languages be taken in all. Practically all South African children are taught through the medium of their home language

at least as far as the Primary School is concerned. English and Afrikaans, the two official languages, are on a basis of legal equality in the schools.

*(Department of Education)*

#### X—Cape of Good Hope

Secondary education is free up to 15th year of age and is distributed over 205 schools. The Department of Education has issued an Intelligence-Scale for Afrikaans-speaking children, standardised under South African conditions. There are a number of industrial schools suited to the needs of the residents of a locality.

*(Department of Education)*

#### XI—Fiji

There is a very efficient provision for the education of European children. There are a number of ably conducted Secondary Departments of the Grammar Schools and a number of University Scholarships to selected candidates. Tuition is sometimes given by means of correspondence in isolated districts.

There are a number of Government-assisted schools to which Fijian pupils are admitted. Government scholarships are given to selected Fijian lads to obtain advanced education.

Provision has also been made for the establishment of an advanced class for Indian boys at Natabua, Lautoka.

*(Department of Education)*

#### XII—Persia

The Middle School course is of six years and the High School course of three years. There are special schools for the study of Agriculture, Art and Medicine. The Persian language has been adapted to suit modern conditions and many new words have been coined.

*(Mahesh Prasad, Alim Fazil)*

#### XIII—China

In China the Middle Schools correspond very much to the High Schools in America. In the Middle Schools there are two sections, the first three years are called the Junior Middle School and the last three the Senior Middle School. As regards the curriculum in the Junior Middle School there are ordinarily the same subjects as are taught in the American schools. The Chinese is the most important subject and then there are Geography, a Course of Religion, Science, English, History and other subjects. In the Senior Middle Schools there are several departments—one for Education, another for Business, a third for Arts, another for Science. The schools may have any number of departments according to the conditions where the school is situated. For example, if the environment is an agricultural one, then there would be a course on agriculture in the Senior Middle School. The students can take any subject they want, but they have to study certain compulsory subjects. There are Special Schools and Vocational Schools that have the standing of Senior Middle Schools. There are about 1,000 middle schools in China today.

A very big National Educational Conference was held at Nanking in 1929. At that conference an ambitious programme of national education was adopted and it was resolved to have in each district of China at least one middle school. There are about 1,900 districts in China and so far only 1,000 middle schools. That means 900 more middle schools are needed. In that conference efforts were made to reorganise curriculum to conform to the national educational aim. Dr. Sun Yat Sen was a great revolutionary leader and, in the schools of China, his teachings are inculcated. One of the cardinal principles of education is that the national language must be taught in schools. China has many spoken languages all over the country and the way to unify the country is to fix one particular language as the language of the country. The Mandarin language has been fixed as the common language. It is true that the Chinese characters and the Chinese written language are difficult to learn. In recent years the language has been simplified. A phonetic script to denote the pronunciation of the difficult characters has been invented. Thus a student can now acquire the Chinese language in a very short time.

In all schools of China the written language has always been the same everywhere and so there is no difficulty in regard to it. As to the spoken language there are so many dialects, like the vernaculars of India, in Southern Provinces, but in the Northern Provinces there is a common spoken language called the Mandarin and that language has always been the official language in China. That is to say, when officials come down to take office in a Southern Province they have to speak that language. That language must be spoken in official circles and in courts, for example. Therefore it is maintained that the Mandarin has always been the official language in China. Since the written language is the same all over China, Government has chosen the Mandarin to be a common spoken language. All schools must teach all subjects through the Mandarin.

English is also taught in Chinese schools or elementary schools and the courses last for 6 years. On the top there is the secondary education for another six years. English is taught in these also. It should be remembered that English is the most popular language in China and for that reason it is taught as a subject but not as a medium of instruction. The other subjects besides English are taught in Chinese. If we have some English or French professors they can use their language provided the students understand them. The written language in China has always been the classical language because the Chinese do not speak as they write. The Scientific subjects are taught through the medium of the Chinese.

(K. M. Wong)



### XIII

#### PRIMARY EDUCATION SECTION

December 29, 1930. 11 A.M. (Kashi Naresh Hall)

December 30, 1930. 8 A.M. (Kashi Naresh Hall)

CHAIRMAN: DEWAN BAHADUR T. K. MEHTA, B.A., LL.B., C.I.E.  
*President, Surat City Municipality*

SECRETARY: O. N. SHARGA, B.A., L.T.  
*Asst. Inspector of Schools, Jhansi Division, Jhansi*

#### I—PROCEEDINGS

The Primary Education Section met twice in joint session with the Rural Education Section. Mr. K. S. Vakil introduced the Chairman to the meeting and made preliminary remarks regarding the scope of the section. Mr. Sharga gave a synopsis of the points received for consideration. These points were discussed and recommended by the section for consideration or adoption by the persons or institutions responsible for primary education in their areas. The Section had the advantage of short addresses from Mr. Wong of China, Miss Paul of Burma, Mr. Gurtu of Benares and Mrs. Atiya Begum of Bombay. The second session was devoted to the reading of papers. A vote of thanks to the Chairman proposed by Thakur Ram Richpal Singh, of Jhansi, and seconded by Rai Sahib Thakur Shiva Kumar Singh of Benares was carried with acclamation.

#### II—PAPERS AND ADDRESSES

##### I—The Problem of Primary Education in India and Its Solution

By RAI SAHIB RAM SARAN MISRA, M.A., C.T.

*Inspector of Schools, Bareilly*

The chief aim of all education is to fit man to discharge his duties properly in life. At present it cannot be possible for all to receive high education, but in a properly organized society it should be possible for every boy, girl, man and woman to acquire that amount of knowledge and training which should befit him or her for his or her task in life. The minimum amount of education required for this purpose may vary according to the needs and general culture of the society. In the majority of cases this amount will not be much—being confined to the knowledge of 3 R's and certain other elementary things, such as Local Geography, Nature-study, Elementary Drawing, Physical Drill, etc. This is what we call Primary Education. In a big country like India where most of the people are agriculturists an elementary knowledge of the very chief principles of agriculture should also form part of Primary Education.

As we look round we find that the percentage of literate people in India is very small—say only 14.8. In advanced countries like England, Germany and United States of America above 80 per cent of the total population are literate. Government has done and is doing its level best to spread Primary Education and to bring it to the masses. Laws have been enacted by which local bodies—District and Municipal Boards—have been empowered to introduce Compulsory Primary Education in the areas in their jurisdiction; but no laws can much help the solution of the problem unless people themselves realise the importance of primary education for the masses. Then there is the question of funds. All educational schemes of a comprehensive nature require money. Government is ever ready to help the local bodies in this respect as much as it can, but unless the people themselves are willing to raise the necessary funds for the purpose through their representatives—the local boards—the problem cannot be solved. It has been noticed that members serving on these boards are afraid of raising taxes for education or other purposes of public utility, lest they should become unpopular with their constituencies and lose their seats in the next elections. Compulsory Primary Education has been introduced in a number of municipalities, but on closer examination it will be found that laws and rules relating to its introduction are not strictly enforced in several cases with the result that only 60 per cent or so of the total population of children of school-going age attend primary schools. In areas under district boards the case is even worse. At the same time it must be admitted that there has been some sort of awakening in this direction among the people, though not as much as one would wish it to be. It has been observed that farmers and labourers in rural areas send their children to school for a year or so provided it be within easy reach of their dwellings. One reason for this may be that in early stages when these children are unable to look after their cattle or work in the fields they are a sort of handicap to their parents in their work and are, therefore, turned out in the day and thrust upon the schoolmaster who manages somehow to keep them in the school room for a period of about 5 hours daily. Statistics will disclose that generally 2 or 3 out of every 20 scholars in the Infant class go up to the highest class in the Primary Section and pass the examination at the end of that stage. One reason for this falling off of numbers in upper classes in the primary stage has already been stated; the other and perhaps the stronger of the two is the fact that the average primary school teacher is a dull sort of a man, with no ideas on education and is incapable of interesting his pupils in what he teaches them. He exercises control over his boys by a sort of fear of himself which he manages to instil into their minds. Knowledge is stuffed into their brain by means of cramming and repetition and the scholars do not understand fully what they have learnt, no effort is made to develop intelligence. The result of all this is that within a year or so of a boy's leaving school he forgets most of what he learnt there. Practically speaking this is a waste of time, energy and money.

Another difficulty which stands in the way of efficient education in primary stages is that of housing schools properly. For want of funds, school-houses are not repaired regularly, there are no proper seating arrangements; scholars

often sit on bare (sometimes wet) ground. There is very little of gardening and surroundings are not attractive at all. In the rainy season it is very difficult to carry on the work regularly, as the roof leaks badly and the school-house becomes un-inhabitable for the time being. No attention is paid to cleanliness and scholars with dirty faces, hands, nails, and clothes attend school from day to day without any improvement in general conditions of life and health.

Having shown the necessity of Primary Education and its present condition in this country, one should now turn to the steps to be taken to remedy the defects that exist and to popularise education among the masses. The first and most serious defect which has to be removed before primary education can make any appreciable advance in the true sense of the word is the type of teacher we have for our primary schools. If we can get the right type of teacher, much will have been achieved. There is no hoodwinking the fact that most of the primary school teachers take to the profession because they cannot find employment elsewhere. The tests qualifying for teachership in a primary school are the Vernacular Final and Primary Teachers' Certificate Examinations. As soon as a candidate has passed the Vernacular Final Examination, he tries to secure a job as Patwari or Vernacular Clerk in the revenue department or in any other line in which he can make some extra income besides his pay. If he fails in his attempts, he applies to the Deputy Inspector of Schools for a temporary teachership in a primary school. Later on when he has worked for a year or so, he is admitted to a Training School where he is trained for a year. He has to appear in the P. T. C. Examination at the end of his training and if he passes, he is promoted to higher grades of pay. But it is generally found that he does not prove a good teacher of small children, specially infants. Education of small children should, as in other civilized countries, be the concern of women-teachers. The question then of providing suitable teachers for primary schools becomes all the more difficult, for the number of educated girls is much smaller than the number of educated boys, and there are still prejudices against female education in backward parts of the country. How then is this difficulty to be overcome? One way to surmount it is to induce parents to send their girls to school as they do their boys, but it is a question of time and cannot be achieved in a day; still it is one of the best solutions of the difficulty and, therefore, propaganda work in the shape of posters in Vernaculars, lantern lectures, and other demonstrations in favour of the proposal need to be carried out vigorously in towns and villages. Another way is to educate and train young girl widows for the profession. The plight of widows in Indian homes is too well known to need any description here and if they are awakened to the advantages of leading semi-independent lives as teachers of primary school children, there will be no dearth of suitable teachers of infants after necessary training has been imparted to the widows. Already something is being done in this direction at Benares and Poona and the Indian widows' homes are doing useful work in this direction. The missionary effort has also done much towards the solution of the problem and a number of Christian girls may be seen working in infant classes. Devadasi-girls who dedicate themselves to temples in Southern India can also be trained

as teachers of infants, if steps are taken to do so. With the right type of teacher, full of sympathy and with love for little folk and full of energy and enthusiasm there is no doubt that the present primary schools will be converted into pleasant gardens to interest small children and will leave ever-lasting impressions on their minds.

Another thing to be done is to have proper school buildings and to make the surroundings attractive. Equipment and furniture should also be satisfactory. It is not necessary to have costly buildings, equipment and furniture, but it is essential to have airy, well-lighted houses and simple yet serviceable, equipment and furniture. All this will require money, but here again, as in the case of teachers, if the public is made to realise that the best form of charity is that which is exercised in the cause of education, much of the money (which will prove enough for the needs of primary education) that is donated to temples and mosques and is given away in the name of religion will find its way to the education budget and difficulty of funds will disappear.

Last but not the least there should be interesting and useful literature, moderately priced and in Indian Vernaculars, that may be within easy reach of the masses so that the knowledge gained in primary schools may be kept up and also supplemented in afterlife. The present curriculum for primary schools though much more improved and made practical than before should be such as to prove useful to the scholar when he has left school. For example there should be a Health Reader containing important rules of health in simple language, which will give an idea to the scholar of the way in which a healthy life can be led; and as India is an agricultural country, there should also be lessons in simple language on how to manure fields and grow crops.

## II—Primary Education in India

By C. R. DHODAPKAR, M.A., B.Sc.

The fact that primary education must be made compulsory, if it is to spread among masses, is accepted by all. The reasons why, if left to individual free will, it has no chance of spread among the people, are many. Primary education, like secondary and higher education, does not hold out prospects of a career, not even the possibility of acquiring a village teachership for which men with secondary education are available in numbers. Primary education is meant for children who naturally love open air and out-door games more even than their lessons. The average family in an Indian village lives from hand to mouth, and every working member of the family, young or old, has to perform his allotted work in the field. Even the very young children who are not required for work in the fields have to look after the grazing of cattle and to cut grass. It is abundantly clear then that the Indian villager would be unwilling to send his children for instruction to primary schools. His neighbour and his neighbour's children are as illiterate as himself and his own. Why then should he alone think of sending his children to school? Thus in the face of gross ignorance, hard-pressing poverty, lack of competition, and the absence of sufficient stimulus,

not heard of resolutions passed with an overwhelming majority, urging Government to make primary education compulsory? And what has been the action of the Government? They responded by shelving the resolution and put forward the plea of lack of funds to carry out the decision of council. Any one who has watched events in the country for the last few years will entertain, and with reasons, serious doubts as to the honest intentions of the Government in the matter. In the teeth of strong opposition from the public, Lee concessions—or Lee loot—were forced upon the country at a time when market prices were coming down to their pre-war level. India witnessed a succession of lean financial years caused by the world-wide depression of trade, but the Government proceeded with the costly scheme of mechanisation of the Army, which could have awaited more prosperous years. The Government, if it means to govern in the interest of the people, must find money for the nation-building departments.

Appallingly amazing is the indifference of the public as also of its leaders to this important question. Democracy, if it is to come to India, must be founded upon a population intelligent enough to understand its many blessings and privileges. The truth, it seems, has not gone home to the people. The activities of the leaders have been, at least in the field of education, mostly misdirected. Since the Reform days, our popular ministers have done and have been doing quite a lot to further the cause of higher education. Colleges are multiplying in numbers. Every year witnesses the establishment of one or two universities or an 'Intermediate and Matriculation Board' in one or the other of the several provinces in India. Fabulous sums are being spent in the maintenance and expansion of research laboratories, in the upkeep of historical records, and in excavation of old relics, all these of importance only to a handful of students. The public has been lavish in the matter of Universities. Take 'contributions'; take 'grants' and 'scholarships'; take 'prizes'; they have all gone without exception to Universities. In short the expenditure in all provinces on 'Education' is what it should not have been, top-heavy. The writer appreciates higher education which has its place in the country, but the stimulus it has received and the money spent on it during the last ten years has been a set-back to primary education. India being mostly agricultural, primary education must be given its due share of attention.

With the co-operation of the Government and the public in this sacred cause, money will be forthcoming to meet the huge expenditure. If the Government would take the initiative, rich men would come forward with magnificent donations as they have done in the cause of higher education. Colleges in India close down for over a period of three months in summer and for a month in winter. Many of the collegians will assuredly offer their services gratis during this period in return for free boarding and lodging. We have only to inculcate the desire for literacy among the villagers. Once they realise the importance of education and the evils of illiteracy, the generous and often spend-thrift village folk will be egged on to supply the means to provide for the needs of their children's education and not depend for them entirely on Government or the city people.

### III—Primary Education in India

By MOHAN LAL MISRA, M.A., L.T.

*Government High School, Bulandshahr*

In order to give primary education to their people, States have resorted to give it free and even under compulsion with the result that most of the advanced nations have no illiterates in their midst now. India, too, under the influence and guidance of its English rulers, is following them in their foot-steps but literacy is making but a snail's progress here for the simple reason that the old order of things, being old and out of date, has ceased to catch the imagination of the people and the exotic plant of the West has not had sufficient time to adapt itself to its new environments with the result that, in spite of the fact that Provincial legislatures passed the Compulsory Primary Education Acts over a decade of years ago, India still continues to be one of the most illiterate countries in the world. The Indian Statutory Commission Interim Report says that in 1927 the number of those who can read and write in our country was only 22 out of every thousand of our population and it is surprising to note that even of boys and girls of school-going age only 6% of the former and 1% of the latter are receiving education. It is said that in every country the percentage of school-going children is 15% of its population and so it comes to this that in order to reach this standard the present number of school-going boys and girls should be raised  $2\frac{1}{2}$  and 15 times respectively. The figures are appalling, on doubt, but what does all this mean? The Compulsory Education Acts are there and the Government are making liberal and substantial grants to the local bodies for spreading a net-work of Primary Schools for Compulsory Education, yet we do not find the necessary response to the cause. The causes of this are not far to seek and they may be briefly put down to be the general lack of interest in and apathy towards Education on the part of the average Indian parent and the inefficiency of the machinery connected with this particular section of Education. I propose to deal with them seriatim.

No system of education can be worked out successfully unless the home influences of the students unite with those of the school to create a healthy and favourable atmosphere for the proper growth and well-being of the child. A child is between two fires and his life is sure to be ruined if the teacher and the parents pull in opposite directions and he is sure to be ground to dust between these two clashing superiors placed over his head. It is, therefore, absolutely essential, if we mean business, that the co-operation, active co-operation of the parents should be obtained. The Educational authorities, no doubt, have the force of law at their back but by this they can only drag the unwilling parents towards themselves but they cannot expect them cheerfully to meet them half way in order to solve the problems of the child. And what hearty co-operation can be expected by the application of this legal force? We can only take the horse to water but surely we cannot make it drink. If this is true in the physical world, it is much more so in the intellectual and spiritual planes. So in order to have the parents in a mood of co-operation we must first convince them

that we propose to do good to them and to their children, that we have no selfish motives behind it and that we are their friends and well-wishers and not merely their persecutors and prosecutors. With this end in view paid enthusiasts should be engaged by every District Board to preach to the ignorant masses the need and advantages of Primary Education. This is all the more necessary at least in the one month of annual vacation just before the beginning of the new session so that students might pour into the schools in swelling numbers each new year. Some of the capable District Board teachers with an extra allowance (say Rs.25 for the month) may very profitably be engaged to stir up the masses just when the schools are about to open for the new session. An extensive use of lantern slides, posters and pamphlets is successfully being made by the Public Health Department and even the agents of 'Tea vendors' use Gramophones to carry to every door the real or imaginary advantages of this drink. There is no reason why Educational authorities should make no use of these agencies for purposes of propaganda. The Baby Cinema might prove the most attractive weapon for attacking the ignorance and prejudices of our illiterate masses. The cost is not much. It only requires a little dash in our Educational authorities to break through the 'peaceful sloth' and when these methods have once been applied to a district or two, others are sure to catch them. Again the Inspecting officers can organise at central schools tournaments and exhibitions, debates and recitations and by inviting the parents especially and the common people generally on such occasions they can go a great way in popularising education and in creating interest in matters educational. It is in these ways that the Education Department can make itself felt by the masses actively and then alone we can expect to change the half-hearted and compulsory co-operation of the parents into a voluntary one and this means half the trouble is over.

Poverty is the besetting sin of millions of our country-men and in many cases it so happens that even a willing and intelligent father finds it difficult to educate his son. Either he has no money to bear the charges of his schooling, howsoever little they might be, or he requires his services in the field or workshop to contribute his mite to the slender purse of the family. The first difficulty is within the easy reach of solution—make education free, give the student his books and other requisites of the class room and there is an end to it. The other problem, however, can be dealt with only with partial success. It is not easy to prescribe a complete cure, only palliatives can be suggested. A few scholarships may be given in the most pressing cases but as this scheme is sure to overburden the available funds, it cannot be tried on a large scale. A shift system in the school working hours may, however, prove practicable. The students may be taught in batches and each batch may be detained in the school only so long as it is doing actual work so that some time will still be spared for the parents to utilise the services of their children in the affairs of the household.

In this way by a vigorous educational propaganda and by putting education within the easy reach of the willing parents, we can expect that our schools will flourish so far as the number of students is concerned. But unfortunately this is not all. As Mr. Harrop put it in his Report 'real expansion must be

based on an improved Primary Education and compulsion must not, if waste and injustice are to be avoided, go in advance of improvement'. The report of the Hartog Committee also voices the same notes of warning, though in a milder tone, when they say that "it is very improbable that a multiplication of schools on the lines which have been generally adopted, is resulting in a corresponding output of literates and that the opening of more small and understaffed schools has often resulted in an increase of waste." It seems that in education, as everywhere else, intension and extension do not go together and quality and quantity of education vary inversely. We should not make extensions in education at the cost of quality, nay, we have to give still greater attention to the efficient working of our schools.

At present parents are required to keep their sons for six hours in schools (and for that purpose for 8 hours away from their farms and homes) and at the end of the year they are shocked to find that their sons, after all this sacrifice, can at the most read, and hardly write, very easy and ordinary words. This is certainly a very poor return for the investment and a sure mute injunction to the parents to keep their sons off the schools. But if by proper methods and efficient teaching, if by relaxing the rigidity of the time table the boy can be taken through thrice as much course as at present and that, too, by taking only two hours of a boy each day, the father would be glad to see at the end of the year that his son can read every book printed in bold type and written in the spoken language and he will be encouraged to continue his son for another year in the school and so on. In this way if we take less time of the students and give them more than at present, certainly the ignorant masses will think of getting their sons educated when they are approached by the propagandists, as suggested above. In rural areas the schools will become more useful and attractive if some knowledge is imparted to the students about the village uplift, sanitation, hygiene, manures and improved seeds. But all this is possible only when the teacher puts his heart into the work.

But 'who will guard the guardians themselves'? A teacher, who comes to school 10 minutes late, enters the premises with a drooping look, yawns in his easy chair and by his very example creates an atmosphere of 'ignoble ease' and 'peaceful sloth' and by his frowning looks and surly temper half deadens the spirits of the students and allows the other half to be lost in wilderness by his inefficient teaching, can hardly be expected to produce the desired results. The authorities therefore would do well to appoint as teachers only those who are alert and active by habit and jovial and smiling by nature. A wife's brother's son's father-in-law should have no special claims upon us in the appointment of teachers.

Again a teacher should be ready to experiment on new lines and to keep pace with the modern improvements in the methods of teaching. There is a natural tendency to follow the path of least resistance and so almost all teachers (with few noble exceptions) after finishing their P. T. C. and V. T. C. courses revert to their old methods, which are decidedly detrimental to the mental growth of the students. Such teachers after due warning should be served



with a notice that unless they take an active interest in their work, they would lose their job by a certain date. Such exemplary punishments, though rarely given, will much raise the standard.

And then very few teachers, almost amounting to none, pay any attention to physical education. The majority of teachers believe that if they can show a certain number of passes in the annual examination they have everything to their credit. They must remember that a sound mind is found only in a sound body. Therefore it should be the part of a teacher's duty to organise daily games in his school in which all students shall take part, the teacher himself will not be a passive spectator but will infuse vigour and enthusiasm into his students by playing with them, by becoming one of them. Thus if the mental and physical education is properly organised, the moral training will take care of itself. A teacher will teach as much outside the school as inside it and he would be a faithful friend, a loving brother and a true advisor to his students and thus he will teach more by example than by precept.

Here we are faced with a very serious problem. The salary of the poor village teacher is so very small that he is always faced with the difficulty of making the two ends meet. He must be given as much as may enable him and his dependents to keep the soul and the body together and no pressure, however great, brought to bear upon the Government to ameliorate his condition is too much. But on the other hand the teacher is morally bound not to do bad work, if he is underpaid. If he does so, he is following the iron rule of life. The missionary spirit alone can save a teacher from despair and despondency. This spirit of self-sacrifice and improved prospects should remove this longstanding grievance of the village school teacher.

And whatever deficiency there may still remain must be made up by the Inspecting officers. It is for them to keep up the spirits of their subordinates by offering graded salaries according to the work, put in by the various teachers under them, by inviting competitive essays from teachers on various educational topics, by holding occasional conferences to discuss the class room difficulties and by organising model institutions, staffed with the best and progressive teachers, holding similar views. If we can create even two good educational centres in every district it will not take us long when the whole district will catch the spirit. The Inspecting officers should also have a publishing branch the work of which should be to disseminate knowledge on matters educational. Notes of lessons on various topics, constructive suggestions to improve teaching methods and instructions on sanitation, hygiene and games should be regularly issued to the teachers and prompt adoption of the same should be insisted upon.

Again teachers who show a promise, faithfully work out the suggestions thus made, improve the tone of their school and take an active part in their profession should not be discouraged by allowing them no promotion on the plea of juniority. Age and period of service should be no consideration in awarding promotions but work, and all round work alone, should bring in rewards. There are many teachers who begin well but degenerate in course of

time since they must rot in the bye-lanes as they cannot remove the stigma of being junior to so many stereotyped teachers, howsoever good work they might put in. It is for the Inspecting staff to see that 'it is given to those who deserve it and is taken away from those who do not deserve it'. It is in this way that by friendly adjustment of dues from and to each other and by a faithful discharge of one's duties in one's own sphere that we can improve the quality of our Primary Education. Where there is a will, there is a way and there is no reason why success should not be ours if we are really serious about it.

#### IV—A Plea for the Ancient System of Primary Education in India

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The purpose of education is and should be such as to make the recipients physically strong, morally sound, and socially useful. The British Government based as it is on the Western civilisation has introduced and maintained western education which serves no useful purpose for the sons of the soil but on the contrary has a most deadening effect on the culture of the country. The whole atmosphere is alien to India's traditions and culture.

We believe that all human problems find their fundamental solution in education. We know that all the evils almost without exception from which our land suffers are solely owing to the utter lack of education of the people. Poverty, pestilence, and communal and industrial backwardness which make our path of life too narrow and perilous, are simply owing to the meagreness of education. India has an agricultural population which is in need of all the help and encouragement that have been accorded to the people of Russia by its Government. We know how precarious is the living which exclusively depends upon agriculture, and so how utterly necessary it is for the cultivators to have education in the up-to-date method of producing crops in order to meet the increasing demands of life and of expensive government.

Our people are living on the verge of perpetual famine, and do not know how to help this because they have lost their faith and confidence in their own humanity. This is the greatest misfortune of our people, over 300 millions of men and women, burdened with profound ignorance, a closed prospect and incompetence.

To remedy this state of affairs, our present system of primary education has to be thoroughly overhauled and given a religious bias. The credulity and trustfulness of children, and their dramatic and symbolic tendencies during the period of childhood, make it possible to impart to them the forms of any religion. Any kind of religious instructions, especially that which involves observing and taking part in religious ceremonies during childhood, leaves a permanent impression upon the mind and heart. The theological beliefs taught, may later be utterly rejected by the intellect, as are fairy and ghost stories, but the forms, phrases and ceremonies still stir the heart.

The training must vary according to the kind of religion for which the

child is being prepared. As a preparation for all kinds of religion, however, the moral training and the cultivation of the spirit of reverence are distinctly helpful.

Capacity for education rather than increased knowledge and power at birth, is what human beings need, in order that they may advance; and natural selection will amply provide for this, especially in these days of rapid change in the conditions and activities of life.

The other factor most needed for racial advancement is a more *favourable environment*—greater intellectual and social treasures—which may be appropriated by the new generations without the toilsome digging required by their predecessors. Each new generation inherits not only the wealth and knowledge, such as machinery, industrial and commercial organisations, educational and scientific institutions, systems and methods, together with more or less fixed social ideals, customs and language. Whether a man inherits the minute structural changes produced in his parents' bodies by what they did before his conception, is a matter of little moment compared with his inheritance of capacity and opportunity for using all the accumulated results of experience of the ages. It is this inherited environment in which he is to grow and upon which he is to feed that chiefly determines the amount and direction of his development. All the conditions of life produced by civilisation, constitute what, in a general way, may be called social inheritance. Man is truly the heir of all ages, and each generation utilises what has been produced and learnt by the preceding. The social heritage of an individual consists of all the knowledge, beliefs, customs, laws and language of the nation, community and family into which he is born.

Every nation and every family possesses a wealth of beliefs, sentiments, artistic and moral ideals, lore, traditions and customs which descend to the children by an incontestable law of the entail. Truly, in educating a child, we should begin with his grandparents, for he will inevitably get the benefit through social heredity in the form of family customs, habits and traditions, though probably not through inherited acquisitions.

The old method of imparting primary education on ancient lines has a double object in view. The first is the sowing of religious seeds; and the second the cultivation of a retentive memory. It is both religious and secular, and at the same time, least expensive and most efficacious, whereas the modern method is purely secular and most expensive.

The primary education must in truth be in the hands of the people as they can spread it with the least expense if they hold on to the ancient method. This ancient Hindu method of primary education imparted in the "pial" schools (that are now becoming very rare and that were very common in this country even a quarter of a century ago) has some distinct advantage over the modern system of primary education. Besides learning to read, write and reckon, the Hindu children, under the old system of primary education, got themselves well grounded in their respective religious forms, phrases and ceremonies before they were 10 or 12 years old. They were also in the meantime subjected to home

discipline and practically taught the rudiments of personal cleanliness, health and sanitation, obedience to authority, faith, hope and charity, and other useful items. With such a preparation they would be qualified to be admitted to the first form.

It was a mistake on the part of Hindu parents to have neglected that old system of primary education which was pre-eminently a religious one and to have replaced the same by the modern one which is defective in some ways and also inadequate to the Hindu religious instincts. Under the old system, the seeds of Hindu religion and character were sown in the pure soil of the Hindu infant mind and as youth and white paper take all impressions, such seeds naturally sprout and grow unconsciously, notwithstanding after-influences in later life.

Just as the early British rulers destroyed without a thought the most magnificent system of village autonomy in the world, so their later successors uprooted an indigenous system of primary education that was ideally suited to the needs of the people. There are certain things which are assimilated to the soil of the country, and the system of infant education is one of them; and such a system was torn up without a thought, in the passion for centralisation in the firm conviction that Eastern conditions were Western conditions. With the best of intentions, those with whom lay the shaping of the early government policy have done their worst, and that is precisely the reason why it is so difficult for British administrators to realise the magnitude of the evil. At the base of the indigenous system was the "pial" school, or street school, in every village; and the village schoolmaster was one of the esteemed functionaries of the place, his office in most cases hereditary. He was paid in kind by every household which sent a boy to school: his modern prototype gets the magnificent pay of less than half-a-dozen rupees a month and has probably to await the arrival of an inspecting schoolmaster. The teacher in India was always held in high esteem, and the teacher of children was no exception. The respect for him in the mind of the child was instilled by the respect which every parent showed him and his jurisdiction over the boy was complete and unqualified. Within the school the arrangement was such as showed at a glance that the inclination of childhood had been thoroughly understood and provided for. Anybody who knows anything of child nature knows that it cannot keep quiet or attentive except under conditions of criminal cruelty. It must be moving its limbs and making a noise, and if possible must have at its disposal a quantity of sand. The system of instruction in the indigenous primary school provided for all these; each child freely squatted on the floor, and was not perched upon a bench; each had a quantity of sand spread before it, and all the children simultaneously and lustily pronounced each letter of the alphabet as they traced it on the sand with their tiny fingers or with a small piece of stick. There was enough sand and ample scope for the noise which children love so much, and which is so greatly conducive to their health. The primary schoolmaster of those days would have thought of one calling him a dangerous lunatic if he had kept his school still and silent. The task was as

nearly assimilated to play as possible, and the merry, sonorous singsong noise with easy recourse to sand took them on the wings of playfulness, with nothing of the deleterious effects of the oppressively silent model schoolroom of the present day constructed by the Public Works Department and presided over by a qualified primary school teacher. All that has been reformed out of existence now. The primary school has become the first rung in a highly centralised system of departmental education. The scheme of primary education then was a consistent whole in itself and aimed at the imparting of the amount of learning essential for every man, whatever his work in life was to be. The boy learnt reading, writing and arithmetic in a finished manner. As oral lessons he was taught multiplication tables, including fractions as a piece of exercise for the lungs *in fact as an arithmetical song*, without any effort to his memory. A sum in simple fractions or the calculation of compound interest involving fractional rates, the old school men were able to solve by a process which had become a habit of the tongue. Today, on the other hand, our graduates of modern English education will require a quarter sheet of paper and a pencil for the same before they hazard an answer. Yet those were days when the Public Works Department did not plan, estimate, and supervise the school building where the boy had his instruction. Blackboards, and slates and pencils were unknown. There were no registers, returns, and inspections; there was no demigod of a Director of Public Instruction and no super-divinity of an Education Member to interest himself in the nature, scope, and efficiency of the instruction imparted by the village-teacher. The elaborate centralised tomfoolery that now prevails in primary education has come as a blight and a curse, and the bureaucracy is altogether unable to grasp the fact. The notion of that estimable Englishman who told his colleague that the British Government should make immediate provision for giving socks and boots to the people of India, at least to those who bore palanquins, has been given full play by the men who have shaped the policy of the Government in regard to primary education. Under the old method of instruction along with reading, writing and arithmetic, moral aphorisms were ingrained in his mind with earliest recollections of school-life; a little more time spent in school and he grappled with the rules of grammar and committed to memory stanzas, embodying admirable moral sentiments which sunk deep in his heart. His future course depended on the status of his family. If he was an artisan he became at once an apprentice under his parent or guardian who observed him while he was at work. During all such minor services as might be entrusted to him he learned the art as he grew day by day. That was the system of technical instruction. If he were to be apprenticed to a physician, he had to be, in the first instance, practically a labourer and an attendant collecting and drying drugs, pounding them, and in fact learning the art and science, step by step, from the lowest intellectual grade. If he wanted to study higher literature and was not trained by his own father, he was left under the care of a teacher. The distinction he earned in after-life as artisan, carpenter, architect, goldsmith, physician, scholar, commentator, or author depended on his own aptitude and exertion.

Thus the primary and the secondary course, the technical course and the higher scholastic course, were each different and formed parts of an ideal system of instruction. Ideal, because, apart from combining all the merits that a system of instruction ought to possess, it was free from two overpowering vices of the modern system—firstly, the preponderance of examinations, and secondly, the conversion of the function of the teacher from that of a builder of character and complete manhood into that of a mere intellectual coach. In the indigenous system of instruction the primary teacher was in the first place the person who moulded the character of the boy; the teacher had entire jurisdiction over the boy for what he did in school, at home, or abroad. The care of the boy was in fact entrusted to the teacher and so much so that, if the boy proved troublesome in any respect the teacher had only to be summoned and to call out the name of the boy to ensure instant obedience. The teacher realised his duty outside the school as much as inside it, and the parents of the boy recognised the teacher's jurisdiction as coextensive with the physical and mental activity of the boy and with his moral inclinations as well. The teacher studied the boy, his ways, and his aptitude and his pronouncement was received by the parents with all the confidence and deference that an expert's opinion commands today from a business firm. The boy in fact grew under the eye of his teacher. Similarly, when he worked as an apprentice artisan or when he was studying the higher branches of any science, literature or art he was moulded in character and judgment by his teacher, with whom he often lived and to whom he often rendered personal services. If any object must be dear to mother, it is her son, and to an Indian mother her son is all her treasure on earth, the very apple of her eye, one with whose welfare her very heart-strings are bound up and her affection transcends all those dictates of philosophy to which she is usually amenable. If a mother in India could frankly and with the utmost earnestness of spirit, say to a teacher that she had borne a son to be moulded or marred in character and culture by him, that he ceased to be her child from the time the teacher took possession of him—and nothing was more common in India than the expression of such a sentiment—then one can easily comprehend how the teacher in former times became in India *a part and parcel of the family and how not simply the tuition of the boy but the boy himself, was entrusted to his care*. On the other hand in the present system of education one need hardly notice how thoroughly the teacher has been disestablished from his function as a builder of character and relegated to the position of an instructor within the school, with no concern whatever in the moral and emotional development of the pupil. The teacher would resent the idea that there is anything remiss on his part in not having a care for the boy outside the school, while the boy himself is now prepared to turn round on the teacher and ask him what he means by calling him to look for what took place outside the pale of the school. The change from status to contract which has taken place in every other department since the establishment of the British Government has operated nowhere with more disastrous consequences than in the relation between pupil and master.

The entire edifice of the system of education is founded upon examination;

the student studies to pass, and the teacher teaches him to pass an examination; and we have the spectacle of hundreds of teachers of all ranks engaged in perfecting a system of hot-house growth, oppressive and artificial, blunting the intellect, enfeebling the mind, and in the end prostrating the man. One can conceive what a huge process of mental demoralisation and moral degradation is involved, when the resources of the State and the available energy of all educational institutions in the country are devoted to such a purpose. If anything is calculated to convert a growing, developing and expanding mind into a mere mechanism adapted for a process of selection and rejection and retention of facts, it is a system of education in which examination is the be-all and end-all of a student's career.

Instead of assimilation, there is mere loading; instead of mental development, there is a process of what is bound ultimately to prove mental enervation; instead of culture becoming the end, passing a test becomes the end; and finally, instead of a man whose mind has been fortified by the acquisition of valuable and well-assimilated knowledge, whose actions are the outcome of healthy emotions, rational convictions, and well-balanced judgment, we have a sorry specimen of a passed candidate. Indian student life culminates in producing a vast majority of failed candidates, and a small minority of passed candidates; and the few exceptions superior to either class occur in spite of our system. The teacher does not influence the judgment, train the emotions, and build the character of the student, but undertakes to coach him for a test; and the whole-hearted aim of the student himself is in exceptional cases to get a pass as high as he can; it does not matter how low in most others. The strain imposed on him is tremendous, as the strain of all unnatural process is bound to be. Is it not a feat of intellectual acrobatics to pass off the appearance of knowledge for knowledge itself, and to be capable of doing this simultaneously with regard to a number of subjects, at the risk of being pronounced a failure in all, if he should fail in any one of them? What can be calculated to make the mechanism of the mind more efficiently than this? If in this annual process of selection and rejection of candidates a large number must be permanently thrown out, what an amount of intellectual wreckage does the growing and accumulating percentage of failures evidence? Apart from all other considerations, is it a healthy feature that thousands of young men should be permitted to go through life as educational failures? The present system is so deplorably constituted that most of those who pass successfully become too soon in life victims of the strain they have gone through, in many cases leaving their parents impoverished; and most of those who do not get through successfully believe that a stamp of failure has been put on them from which there is no escape so long educational qualification counts for anything. Such is the system of the present, yielding the minimum of benefit and the maximum of evil. Certainly the horizon of knowledge has been expanded, new subjects have been added to the curriculum of study, equality of opportunity has been created, a standard of merit has been instituted and the latest advances in the domain of experimental science are embodied in the syllabus of instruction. All these are

no doubt great benefits, but they could have been secured at much less costs and to far better advantage. If only British ministers had recognised the merits of the prevalent system of instruction before they so ruthlessly displaced it, a great deal of what was good in it would have been preserved. Did they remember that monuments and palaces, hill-forts and citadels, had been built long before the existence of an engineering college? Did they remember that so vast was the advance made in the study of astronomy and the methods of astronomical calculation that without any of the aids of a modern observatory, planetary movements and even meteorological events had been foretold with marvellous accuracy? Did they remember that the properties of drugs and minerals had been so thoroughly mastered and the preparation of salts so perfected, as to excite the wonder of modern scientists—and that all this had been achieved without the aid of modern laboratory? In what branches of skilled workmanship was the Indian without eminent aptitude? What is becoming of all this knowledge, of all the skill and all the capacity which then was in existence in such abundance? Already we have become such strangers to our own inheritance that the monumental works of the past in every branch of science and art seem to us as though they were the achievements of a nation we know not, whose descendants we seem not to be. For such a result the British Government is not a little answerable. Vandalism is the only word we can apply to the destructive work they have accomplished in constructing new systems. Those who, for instance, swept off the indigenous system of primary education, hardly knowing what they were about, are still experimenting with the early boyhood of Indians. They were guilty of two capital errors of judgment; first, in believing that the British method, from the infant standard of instructions upward could be transplanted to India and second, in the name of efficiency in bringing even primary education under a centralised control. In fact the notion has taken possession of them that primary school teachers should be trained in the latest methods of German pedagogy for teaching infants. The Indian system, on the other hand, would have produced admirable results if only the Government had offered financial support and entertained some respect for what had stood the test of time and would have been in a flourishing state today but for the blighting zeal of a centralising bureaucracy. A well-shaded *choultry* with an open space round it, a plentiful supply of sand for the children to trace the alphabet in, would be enough equipment and benches and chairs might altogether disappear in all primary schools. India is a poor country, but until yesterday with all its poverty it loved learning with such exclusive passion that material comfort had little fascination for its people. The result of British administration, however, has been to raise the cost of everything that it has touched and even primary and secondary education has become prohibitively costly, and no one can now think of education except as a rich man's privilege—Picture books, kindergarten toys, model gardens and excursion for object lessons may all be in the fitness of things in European countries but in India where the poverty of the people is overwhelming, the ancient method of instruction is the best and most substantially suited for the country. Further



the genius of the Indian people has been entirely different from that of the European nations. To multiply wants, to make a man endlessly dependent on external aid, to make three steps of one—such has been the trend of European civilisation. That is the spirit of industrialism; text-books, picture-books, atlases, nay, even note-books are produced in a spirit of competition in the West, but it will be a sad plight for Indian primary education to be made an object of this spirit of industrialism. The shortest and cheapest route to learning however thorny and rugged it may be, not a royal road with an avenue of trees, is the one that the Indian has been taught to prefer. Moreover, the Indian principle has been to teach first what is to last through life and to make it a part of a man's individuality. Moral aphorisms and mathematical tables, following invocation to the All-ruling power, were amongst the earliest acquisitions of the Indian school-boy. Now his first introduction is to the picture of a striped Zebra which he comes to glorify in his childish fancy as an object of consequence in his school-going, and his first acquaintance with letters is bound up with associations with the palm-tree, the spider, and the crab. These he sees with his own eyes as they are, but when he sees them in his books as well, he believes that he is taught in the school to know them more intimately. He grows up with no seeds of moral dictates, religious humility, trust and faith, sown in his mind at this morning hour of his education. He is practically led to begin his moral and mental development without any deeper foundation than the feeble excitement caused by the sight of picture maps and clay-models. This is all very well for a nation that has its faith embodied in a robust materialism and believes in curing by a spirit of magnificent social service, moral and social evils whose growth has been left unhindered and unhampered. For a people whose problem of life has never been identical with an acquisition of the comforts of the world or limited by the balance they may have in the bank or in the cash box, and with whom prevention rather than cure of evils, social and moral, has claimed prime consideration, the dawn of school life has always been associated with moral and religious notions rendered charming to the senses of the adolescent by a vivid manner of portrayal. The ideal schoolboy of the Hindus is one who insisted upon beginning his practice of the alphabet with the name of the God of his own choice, which method the imperious and self-glorifying king, his father, would not brook. He obtained relief from the parental tyranny by the deliverance of Providence, whose omnipresence he asserted, while the haughty father in supreme disdain denied it again, kicking a pillar and asking the boy whether his God, if omnipresent, was in that pillar. Thus denied and reviled, the God manifested Himself according to Hindu Puranic lore, as leonine man, justified the faith of the child, and rescued him from the tyranny of one who was at once his father and king—a religious tyrant and an infidel. Just as the Hindu boy began his alphabet by venerating the name of God, so also an author as profound as Sushruta, one of the greatest Indian writers on anatomy and medicine, whose works will come as a surprise to Western scholars of the present day, or a grammarian like Panini, the perfection of whose work is marvellous, would not begin his works without an

invocation. Thus the Hindu conception of life and the Hindu aim of existence are fundamentally different from those of European nations. They were imparted to awakening childhood by associating secular knowledge with reverence to the supreme being, and later on in the career of the student by making the finite knowledge of man a narrow pathway from which to see glimpses of the domain of the unchanging and the eternal. Mundane existence in their view has been but a gift and an occasion for realising ulterior truths by acting upon which the Hindu strove and even now strives to obtain final bliss. Whatever may befall the schoolboy as he grows up, whatever doubts may assail him, however scornful of undemonstrable sentiments and beliefs he may grow to be, the time when he begins to go to school is the time for him to learn reverence and to imbibe in his earliest sayings and repetitions the dictates of good conduct. Our British rulers are not, of course, opposed to any of these things, but the scheme of primary education which they have devised is such that there is absolutely no scope for the national system to prevail. They should be convinced sooner rather than later of the fact that they cannot make India a part of Europe, and that the best thing they can do is to help India along its own line of development, and not to try to transform it, a process which can only end by mutilating it. The education of children is almost like the cultivation of the soil, which is bound up with the physical features and meteorological conditions of the tract of the country wherein the cultivable area lies. To utilise the western system of instruction in the very earliest stages of childhood is not only to begin by giving a wholly wrong outlook, but to deprive the child of what it may fail in most cases to regain in later life. In spite of all these years of mistake, there is still time enough for the Government to retrace its steps and to release primary education in this country from the trammels of a Western outfit, from the tyranny of a foreign method, and from the essential unproductiveness of making early education a process of feeding the supposed fancies of the child, not according to the genius of his own race, but in keeping with that of another. Above all the certain contingency of gradually but inevitably making primary education as costly as it is in the United Kingdom, is to be dreaded as a curse in the disguise of a boon. To place it under the withering control of a centralised Department with a radiating staff of Indian, Provincial, and upper subordinate and lower services is to let in the scorching heat of a departmental divinity from one of the many solar systems of the Indian Bureaucracy. To release primary education from the bondage of centralised control, and to free it from its western habiliments is to restore to the nation its own children. We do not want the Western quality and the Western standard of costliness, in the primary school at any rate. Let the Western method and manner begin from the secondary course, and to a fuller extent from the high school course, and have free play in the collegiate curriculum. Let the nation have the privilege and the responsibility, the right and the obligation, of laying the foundations of education as the genius of the race demands and the means of the people will permit. Let no child be denied education because the Western trappings in which it is to be clothed are so costly that all the children

cannot afford it. To an Indian, it is the substance and not the manner of giving which is important; let England by all means have for herself the Western method of teaching the alphabet and the numbers, but let India be allowed its immemorial method so far as the system of inculcating early moral lessons and of strengthening the faculties of the mind is concerned. After this is accomplished let the Director and his abundant and fast-increasing staff of Inspectors, Assistant Inspectors, Sub-assistants, inspecting school-masters, and any others who may be in store for a service-ridden country like India, assume charge of the education of the boy. But in the first instance, at the softest, tenderest, and most impressionable period of existence, let the community itself perform the ceremony of initiating the child's education. The primary school is in fact a portion of the home; it is not even a neighbouring house as is the secondary school, and not a place of migration as the college; in literal truth, the beginning of a boy's education is a sacrament of Hindu life. It is an actual ceremony of initiation with appropriate hymns which today, through the all-pervading fascination of Western ideals, is being allowed by men of modern education to fall into disuse. This sacred custom has been wrenched from its ancient setting and cast aside to make room for Western methods totally unsuitable to Eastern conditions and for which the people also have to pay. As if all this were not sufficient, the expenditure on this score is made an obstacle in the way of free elementary education.

A period of renaissance must therefore be inaugurated for primary education. The old indigenous methods should be rehabilitated, free from the stifling control of a centralised department. Village Panchayats, Taluk and Municipal Boards, must have complete control of primary education. Reading, writing, arithmetic, arithmetical tables, moral aphorisms, easy poetical compositions, elements of vernacular grammar, domestic hygiene, and brief outlines of Indian geography and history, all in the vernacular should form the course of study in the whole primary course. These subjects may be spread over a period of six years. There should be no examination whatever during the first three years of the course, and the boy should grow up merely learning and developing his infant faculties of attention and acquisition. At the end of the fourth year there should be an examination merely to detect the deficiencies of each boy, so that the teacher may devote special attention to them, but not for purposes of promotion. The result of the final examination at the end of the last year of the course should be set forth in the certificate, without any classification of "Pass" and "Failure", simply for the purpose of giving an idea of the boy's proficiency. The result of these proposals will be to ensure a systematic spread of primary education with provision for its being made free, if local bodies are disposed to co-operate with the Imperial Government and to rely upon a scheme of efficient persuasion. In the next place, the method and course of instruction in the primary schools must be such as will enable the boy to retain what he acquires practically for the whole of his life-time. If parents of boys should be desirous of having them taught the rudiments of Sanskrit, Persian, and Arabic, provision may be made in the latter half of the primary course so that no boy

need grow up without an elementary knowledge of a classical language or of a sacred language, which embodies the scriptural literature of his religion. By the time that a boy enters upon or completes his twelfth year he will have run through a profitable course of study in the vernacular, which will be an excellent foundation as well as a substantial acquisition even if he cannot pursue his scholastic education any further. For such a course of study, the state should be prepared to aid the local bodies to the extent of from 40 to 90 per cent of the total cost and these schools may be separately designated by the name of Local Free Elementary Schools, to convey the notion that they are free and under local management. As these schools multiply in number, the existing primary schools which charge fees will gradually diminish and disappear, together with the method and course of instruction pursued therein.

### V—Place of Toys in Child Education in India

By S. N. SHRIVASTAVYA, B.A., L.T.

*Central Hindu High School, Benares*

The ideas with regard to the education of children and boys change in different ages, and the most remarkable change in modern education is an increasing respect for individual child. We believe now that every child that is born is equally fit for all education and requires time and guidance to grow and unfold.

When we talk about things that are mere trifles we compare them with toys, and say that they are as trifling as toys. We do so from our point of view. Toys may be like trifles to us though they should not be considered as such for they help us in educating our children, and demonstrate to them those things and phenomena—although in miniature—which we cannot make them understand at that age in any other way. Toys are not trifles for children. They love them more than we love our own belongings. We may not feel so sorry at the loss of one of our things as they will by the breakage of a single toy. The growing child is keen to know about the world around it and finds some sort of satisfaction when it receives such information through toys. Toys are as necessary in child education as apparatus in the Scientific laboratory.

Toys were a source of infant and child education even in the dark period of India. And the reason is not far to seek. It is because infants and children are naturally inclined towards them as the objects of their interest and a source of attraction.

The child from his birth till he is three years old is a blind follower influenced by the stimulation of the instincts and the customs of society. There are senses but they are yet to be developed. Shortly after the mother gives a small toy (generally a wooden one) to the baby, the first few attempts on the part of the baby to hold it firmly fail. The mother gives it to him again and again. She seldom gets disappointed like some of us when our attempts in the class rooms are unsuccessful. The baby gradually begins to hold the toy. He then wants to hear sweet songs and tunes. He is presented with a gift of Jhunjhuna (a

toy with a handle giving a jingling sound when jerked). He shakes his hand from side to side and enjoys the sound that is produced by the toy. The child cries if there is some sudden loud or rough noise made by a fall of utensils or furniture or a joint barking of two or three dogs, but as soon as some musical or jingling sound is made by the mother or nurse he soon gets pacified.

There are stuffed birds made of cloth which hang down from the ceiling of the room or from the top of the swing. The baby moves his eyes along with the swing of these birds which are pushed lightly by the mother and expresses his joy by quicker jerks of the tiny hands and feet and more particularly by the sweet smiles and the movement of the lips expressive of sending a holy message of happiness to us. Sometimes the baby fixes his eyes at the burning lamp, weeps at its absence, delights again at its presence like a moth. The child mimics the movements of the mother's lips when she talks to him indicating thereby his efforts to speak and showing inability to do so as yet.

*First Year*—Gradually the child picks up a word or two and this is the time when the child likes to have toys like a whistle and produce sound by pressing or blowing them. Musical instruments such as Harmonium, Flute and Sarangi are very attractive. In the beginning the child speaks out only nouns and then sentences without verbs and prepositions. Sometimes he feels shy when he cannot pronounce words like his parents even after two or three attempts.

*Second Year*—When the child can stand erect but cannot walk well, he learns to do so with the aid of mother's fingers, kerchief or clothes and tries to walk along with her. In some houses a support which has two wheels behind and one in front, is given which moves forward by the slightest push of the child. By and by the child begins to walk and takes delight in making the three-wheeled support run from one corner of the house to another. He likes to go out in perambulator as well sometimes, along with his elder brother or sister.

When the child can walk well he sometimes holds a piece of bamboo or walking stick, keeps it between its two legs—just like a horseman, takes a small whip in his hand and begins to give strokes to his horse in right earnest. This is in imitation of what he sees in the bazar or in the neighbourhood of his own house. The child sometimes accompanies his father, brother and sister when they go to the market to make purchases. He tries to do all that his father, and other members of the house do. This is a clear indication that the imitation instinct of the child is developing rapidly. In the market the child insists on having a stick, boots, socks, etc., just like those of his father. He wants a toy of clay or celluloid representing a boy sitting because he has seen other children seated like that. He does not know it is a lifeless thing. When he takes it home his toy must sleep, eat and play with him. The mother has to get a shirt and a pyjama and a cap made for his toy which receives slaps as well when he disobeys the orders of his little master. The child enjoys the company of his toy even when he is alone.

The little girl insists on having sari, brooches, combs, looking glass, earrings,

etc., like those which her mother has. At one time she will play the part of a bride and a few hours after she will become a housewife and again the grandam of the house of her dolls, and so on. She asks her mother or elder sisters to make dolls and purchase miniature utensils of brass, iron or clay for her. When her mother prepares food for the family she at once goes there and offers her services for doing so, and sometimes works on her small apparatus and prepares—though not always successfully—various dishes, and takes delight in distributing them to all the members of the house.

Then comes a period of rapid physical development of the child. The child can speak well and expresses his ideas quite clearly. The body and the limbs require some sort of activity. This is a dangerous period rather. The child takes delight in running, dancing, playing outside the house, shifting the place of household furniture, running errands, etc. The child listens to stories and specially those in which there are feats of bravery, wonder, and laughter. He can very seldom remain quiet. He will perhaps begin to doze when he tries to do so. Action songs are very much liked by him at this stage, and education through them will be most successful. If his activities are not guided from this time he will begin to play all sorts of mischief. When he hears a sound of drum, flute or any other musical instruments he runs straight to hear and see it, leaving everything behind as it is. He likes to play on them himself, while during infancy he wanted to hear them only.

The toys of infancy and childhood help the child to unfold his own individuality which is in the form of a seed. The teachers are helpers and guides and their help is more necessary in early days than what it is when the child has become a boy of eight.

In order to have 'Suitable environment' an ideal Toy House is to be made and equipped with the objects proportioned to the size and the strength of the child. Light furniture that he can carry about, low pegs which his arms can reach, doors that he can open and shut readily, basins so small that the child is strong enough to empty them, etc., and in these the child—by daily use—will gradually perfect his movements without fatigue under the guidance of his instincts.

We are not very poor in toys which we can make use of. They are educative and can help the child in his future vocation and stimulate self-activity and thinking. We can divide toys under following heads according to the material from which they are made:—(1) Toys made of cloth; (2) Toys made of clay; (3) Toys made of wood; (4) Toys made of brass or iron; (5) Toys made of paper; (6) Toys made of rubber; (7) Toys made of sugar; (8) Toys made of celluloid.

*Toys made of Cloth:*—Under this head come those stuffed birds which hang down from the ceiling or from the top of the swing which I have already referred to. These give training to the eye and also associate the newly born child with the new world he has entered.

When the child can sit and utter a few words he receives the gift of the doll. Although both boys and girls take delight in playing with them, they

appeal more to the girls because she remains mostly indoors and associates herself with the life in the house.

*Toys made of Clay:*—These are perhaps the cheapest and are sold in fairs. They represent scenes of human, animal and plant lives. They reach almost every house in India. There is no mother who returns to her house from a fair without buying a toy for her baby. Some of these are of religious value also. They are very effective and useful in the education of our Indian children. Lucknow toys are more realistic in this respect than the toys of any other city in India.

Toys made of China clay were formerly imported from Japan and China, but now we can get toys made in India. The Gwalior State Works and Benares Hindu University are trying their best to bring out toys approaching Nature. They are gradually succeeding in their efforts. Some of us must have seen such toys in the School Museum of the Conference.

*Toys made of Wood:*—With only a few exceptions they are made in India Rangoon, Bangalore, Jullundhar, Jaipur and Benares are famous for them. They are also a great factor in the education of our children. Tops, Chakais, Tipcats, Dibbis, Bills, and Phirkis are very common. In this connection may be mentioned, Mr. Devi Dutt Sharma of Bhowali, who has introduced sets of wooden pieces based on kindergarten methods with the help of which we can teach language and mathematics very easily. Though the cheaper toys under this head are as realistic as toys made of clay or celluloid still they are often given as presents to children by elderly women specially when they return from pilgrimages. Such purchases are very largely made at Benares and Hardwar.

*Toys made of Brass and other Metals:*—Whistles for boys and a set of miniature utensils for girls are common under this head. The girls learn how to handle the bigger utensils without any serious effort on their part. This is one of the best examples of education through play. Miniature charkhas are also sold these days and are used in many houses. Wire puzzles are sometimes seen in the hands of boys and these prepare them for more serious puzzles in their future life.

Toys which are received from Japan and Germany such as horizontal bars, motor-cars, ships and other models worked by spring are very common. We almost daily see them painted with beautiful colours and kept in the shop of general merchants in the market. Baby cycles and horses are also found in some quarters and impart much education.

The toy athlete of the Japanese horizontal bar gives a model of the movements of the body while taking exercise on the instrument. A toy railway train running on the lines solves the mystery of the real locomotive.

*Toys made of Paper:*—Among these the most common are the boat, the flower pots, Jhunjhunias, and the kites. Fans, aeroplanes, boy moving hands with the pull of the thread, birds and chairs come next. With the exception of a few we can make use of all for our educational purposes. Some of these are sold in the market throughout the year, some are made by elder brothers and sisters at home, and the rest are sold in fairs.

*Toys made of Rubber:*—Japanese rubber toys, especially balls and dolls (with whistles) are very common.

*Toys made of Sugar:*—These are perhaps more common in the United Provinces than in any other. They are generally sold on the occasion of the Dewali festival. There are chillies, cardamoms, and dry fruits made of sugar, which are sold in some of the cities and children like them very much. They do not play any serious part in education.

*Toys made of Celluloid:*—These are very realistic and can be more effectively used in education. They are mostly imported from Germany, Japan and England.

Self-expression and thinking can best be developed through toys and education through toys is very effective and sound even in India. What is needed is co-ordination. Institutions which teach through toys are few in number and at the same time expensive for the average Indian boy. Hence we have to select toys that are attractive, amusing, educative and at the same time economical.

We should give suggestions with definite schemes to the Heads of educational departments of our provinces and Municipal and District Boards and form committees to work in this connection. We have also to encourage those who invent or manufacture new educational toys, or apply the principles in their schools.

### III—DESCRIPTIVE NOTES

#### I—Japan

Elementary education in Japan is compulsory and has undergone many changes in its system since the beginning of the era of Meiji. In the Imperial Ordinance relating to Elementary Schools the object of such schools is defined as follows:—"Elementary schools are designed to give children the rudiments of moral education specially adapted to make of them good members of the community, together with such general knowledge and skill as are necessary for the practical duties of life—due attention being paid to their bodily development."

According to the existing system of compulsory education all children from six to fourteen years of age are called school-age children, and those who exercise parental authority over them or their legal guardians (called guardians of school-age children) are bound to send them to ordinary elementary schools established by the cities, towns or villages until they complete the course. They can likewise discharge their duty by sending the children to schools established by the Government, prefectures or by private individuals, recognized as equal to those established by cities, towns or villages. One who is responsible for a child is only exempted from the obligation to send it to school when it is unfit for study owing to physical or mental deficiency, or when he is unable to do so by reason of extreme poverty. There is, moreover, a provision which requires the employers of school-age children to see that the work they impose does not interfere with their going to school. By a law recently passed concerning the minimum age of factory labour, the employment of school-age children not attending schools has been prohibited.



Although the duties imposed on fathers relating to compulsory education in Japan are heavy and strict, yet the public are so eager to educate their young that no complaint has ever been heard against them. On the contrary, there are growing numbers of people who urge the extension of the period of obligatory attendance. Very few parents are too poor to send their children to school, and the prefectures render assistance to such people out of funds which they hold for that purpose. These funds were created with an Imperial donation as their basis, and a sum of money is yearly laid by for their maintenance. Moreover, several charitable organizations undertake to help poor people in sending their children to school. Such being the case no difficulty whatever is experienced in carrying out the provisions relating to compulsory education.

Since the school-age children are to be sent to ordinary elementary schools, the establishment of such schools must keep pace with the enforcement of compulsory education of school-age children. The responsibility of establishing ordinary elementary schools is placed upon cities, towns and villages, and they are making heroic efforts to respond to this call and maintain the schools. At the same time, special provisions permit that the State Treasury may bear part of the expense, and the diffusion of elementary school education in Japan is all but ideal. *Investigations made in March 1928 showed that there were 28,849 schools in which both the ordinary elementary course and the higher elementary course were given.*

Under the circumstances stated above, the number of the school-age children attending schools has maintained the rate of 98 per cent for the past five years and the latest rate has even exceeded 99 per cent.

The elementary schools in Japan are divided into two grades: ordinary and higher elementary schools. The former admit children who enter schools for the first time and their course extends over six years. The latter are for those who have completed the former and they are of two or three years' course. The subjects taught in elementary schools are: morals, Japanese language, arithmetic, Japanese history, geography, science, drawing, singing, sewing and gymnastics. In higher elementary schools, one or more of the subjects, manual training, agriculture, commerce and domestic science, are taught in addition to the subjects named above, and if local circumstances make it advisable, manual training in ordinary elementary schools, and drawing, foreign language and other useful subjects in higher elementary schools, may also be taught.

An elementary school may comprise both the ordinary and the higher elementary school course. Such a school is called an ordinary and higher elementary school. Moreover, an elementary school, either ordinary or higher, may equip itself with a supplementary course of not more than two years.

Under the present system of compulsory education in Japan a father's responsibility ends when he has sent the child to an ordinary elementary school until it has completed the course. Since the course only extends over six years, the system is not satisfactory in the existing condition of the country. This is why many cities, towns and villages establish ordinary and higher elementary schools, or higher elementary schools. For the same reason many technical

continuation schools are established for the purpose of admitting those who have finished ordinary elementary schools and giving them such education as may be of use in various trades for a period of four or five years. In view of great usefulness of these schools the Government is giving help and encouragement for their further development.

(Department of Education)

## II—Hongkong

The twelve primary schools fall into two groups—four mixed schools being preparatory for the Central British School, which has no primary department, and eight "District" and lower grade schools, one of which is a school for Indians where Urdu takes the place of Chinese. There is a large number of unaided Vernacular schools whose utility is doubtful.

(Department of Education)

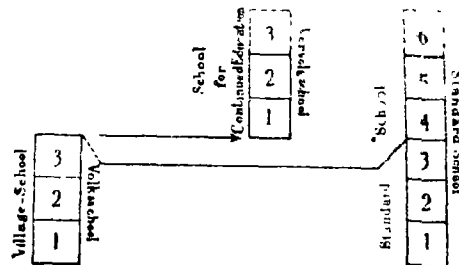
## III—Dutch East Indies

At the primary schools the teaching is done either in a native language or in Dutch:

*A—In Native Language.*

Besides the "Village Schools" (with 3 years' study) which are more specially intended as schools for a rural population and who do not need or desire a more elaborate education, there are five years primary schools (Standard Schools) in the centres of Commerce and Industry, which have to be considered as the standard of primary teaching for the native population, a standard which, for the greater masses of rural population, however, is still too extensive. In 1928 a sixth class has been added to about 20 of these schools. Those who have finished the Village Schools, can receive further education at the schools for Continued Education, which goes almost as far as that in the complete Standard School.

*Diagram of Primary Education in a Native Language*



### *Village Schools*

Number of Schools: 14,860  
Number of Pupils: 1,109,165

### *Standard Schools (the Continuation Schools incl.)*

Number of Schools: 2,751  
Number of Pupils: 403,923

(The figures show the status of December 31, 1928)

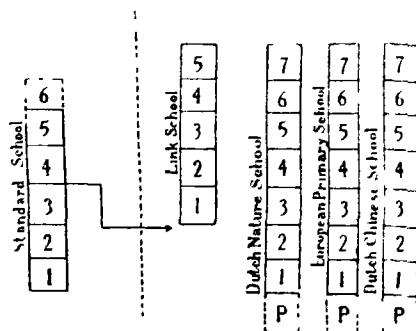
*B—In the Dutch Language.*

This class of Schools includes in the first place the European Primary School, which gives practically the same teaching as the Primary Schools in Holland. The Dutch-Native and Dutch-Chinese Schools have been established in accordance with this model. These three schools are seven years schools, often with a preparatory class, taught by Kindergarten Teachers.

The Dutch-Native School, principally intended for native children from parents, who, by their position, origin, wealth and education, stand out among the native population, did not succeed in maintaining its original character. Most of the pupils of the Dutch-Native schools now-a-days no longer belong to this category of the population. More democratic ideas and the enormous demand for this kind of school teaching, which gives a good knowledge of Dutch, have broken the limits originally outlined.

A fourth important type of school belonging to this group is the "Link" school. This school forms the link between the schools with a native language and those with the Dutch language as a medium.

## DIAGRAM

*With a Native Language**With the Dutch Language*

Remarks:—P=Preparatory class—Number

*Number of Pupils, visiting a Primary School with the  
Dutch Language as medium*

Europeans	37,599
Natives	81,281
Chinese	27,395
<b>TOTAL</b>	<b>146,275</b>

(Department of Education)

## IV—Siam

There is a Compulsory Primary (Prathom) Course of:

(a) Five years which comprises three years' general education and two years of general education combined with training in some trade or handicraft (vocational instruction) suitable to the District in which the school is situated. This is the compulsory minimum course according to the Primary Education Act B. E. 2464 (A.D. 1921).

(b) Three years only for boys intending to proceed to the secondary (Madhyom) Schools.

Under the abovementioned Act, the beginning of the school age is fixed at 7, with the proviso that, should local conditions render it necessary and advisable, this limit may be raised. The leaving age is fixed at 14, but, power is given to require scholars over 14, who have not attained a reasonable efficiency in reading and writing Siamese, to remain at school for a further period, in order to reach the required minimum standard.

*(Department of Education)*

## V—Ceylon

In the primary schools the course of instruction lasts usually six years, and in the elementary schools ten years. The time table of the ordinary day school, excluding the infant department, covers a period of about 5 hours. Realizing the value of including the fresh hours of the morning in the first session of the day, many schools have elected an earlier opening hour with the best possible results. In many cases the synchronizing, as far as possible, of the school day with the official day, has relieved parents of the additional cost of transport. In the wilder parts of the island, a wholesome fear of elephants, bears, and leopards militates against very early hours of school. Not until the sun has risen fairly high in the heavens are the village paths safe for young children. Many schools, and especially the Vernacular schools, work in one continuous session of 5 hours, relieved by a single short interval of about fifteen minutes. The single session schools to which pupils travel long distances on foot present a problem which should not be regarded as insoluble. Unless careful arrangements are made for individual cases, the long interval in such schools merely lengthens the waiting period for the next meal.

*(Department of Education)*

## VI—Syria

During the ten years in which the French Mandate has been operating Primary Education has not been thoroughly organised. A comparatively small number of schools have been opened by different states, but funds have been employed largely for subsidising clerical schools and controlling education, rather than for building up a national system of education. Syrie and the Republique Libanaise have started state systems of examinations, which will at least set a standard for primary work from now on.

*(President, American University)*

## VII—Palestine

The Elementary Stage is of seven years. The lowest class is styled "preparatory"; the remaining classes are numbered from one to six in ascending order. The elementary period of school life is considered ideally to range from about age 6+ to about age 14—. No fees are charged for elementary education in Government schools. Town elementary schools for Arab pupils are increasing in size and numbers. The subjects of study are as follows: Arabic Language and Penmanship, Arithmetic, Geography and History, Nature Study, Hygiene, Science, Drawing, Manual Work, Geometry, English and Penmanship, English Translation, Religion and Physical Training.

In the General and Misrachi schools no differentiation is made in the course of study for rural and urban communities. About three-fourths of the pupils are in the cities. The course of study is developed for cities and the ungraded rural schools do as well as they can in meeting the requirements. The Labour Schools have no fixed curriculum but attempt to meet the requirements of the General course of study as far as study subjects are concerned. In addition they emphasize work, particularly agriculture as an educational element. In several of the Labour Schools, the school day of eight hours is equally divided between work and study. The Misrachi have not formulated an official program as yet. They attempt to give the minimum essentials of a secular education and emphasize the classical literature of the Bible and Talmud. The official course of study for General Schools are Bible, Hebrew, Mishna, Moledeth, Geography, Nature Study, History, Arithmetic, Drawing, etc., Singing, Gardening, Calisthenics and English. A typical course of study for Misrachi Schools consists of Prayers, Bible, Ceremonies and Ritual, Mishna, Talmud, Hebrew, Moledeth, Geography, Nature Study, History, Arithmetic, Calisthenics, Singing, Drawing and English. In recent years there have been curtailments of several hours in each program for the sake of economy.

Thanks to the Hebrew publishing firms of Palestine, there is no longer that dearth of text-books and children's reading matter which was felt until quite recently. Within the last few years many books and periodicals have been issued at low prices, and such publications are continually on the increase.

*(Govt. and Zionist Departments of Education)*

## VIII—Egypt

In Primary Schools boys are admitted at the age of seven to ten. Before admittance boys and girls should pass an Entrance Examination in Reading, Writing and Arithmetic. The primary education course is of four years, at the end of which the pupils sit for the Primary Education Leaving Examination.

*(M. Rifaa)*

## IX—Union of South Africa

Primary Education consists of two sub-standards plus six years' further schooling. Pupils usually spend about 18 months in the sub-standards where

they learn the 3 R's and are taught a little Kindergarten work. The average age of pupils in Std. I is about 9½ and the average age in Std. VI (i.e. the last year of the Primary School) is about 14½. Besides the two official languages (English and Afrikaans) the children study Arithmetic, Geography, History, Music, Physical Culture, Hygiene, Nature Study, some handwork and religious instruction. The handwork is not of a vocational nature though in the rural schools the children take Agriculture in connection with their Nature Study.

The Compulsory Education limits are different in the different Provinces though in general one may say that all European children are compelled by law to attend school between 7 years and 16 years unless they have passed Std. VI or are in regular employment. In most schools children are permitted to begin school at 6 years. The Cape Province has recently instituted Compulsory Education up to 15 years irrespective of the school standard reached.

*(Department of Education)*

#### **X—Transvaal**

The subjects of instruction for primary schools for white children are Bible, History, English, Afrikaans, Singing, Health and Physical training, History, Geography, Arithmetic, Nature Study (or Science), Drawing, Manual Training, Manual Occupation for Junior classes.

*(Department of Education)*

#### **XI—Cape of Good Hope**

Free education is given up to and including Standard VI. Pupils who do not succeed in passing Standard VI are advised to enter employment or to take some course of specific vocational training. The prospective extension of the standard of free education and the generally desired extension of the limits of compulsion are matters of vital importance to the province. Economic and educational problems are inseparably connected, and it has become an imperative necessity to counteract the insidious evils of "poor whiteism" and to protect the rising generation against the competition of unskilled and cheap labour on a scale which is economically destructive. But the problem should be looked at from the idealistic point of view. In the Cape Province, throughout the Union of South Africa, across the borders to the heart of Africa, there are millions of natives who have grown up and are still growing up in complete ignorance; they are waiting and often begging for light, for guidance, and for that measure of education which will fit them not only to become labourers, but also to be human beings who may have their due share in carrying out the Divine plan regarding mankind. The white man in Africa has a great but glorious responsibility. Only when the truth of this statement is grasped it will be realised that high standard of education for the European in this country is a pressing need, and that the means that are adopted for the realisation of this ideal should be raised above the sordid plane of party politics and elevated to the fulfilment of a broadly national and human calling.

The number of primary schools is about 2,200 and is bound to increase in the near future.

The question of the re-organisation of schools is an important one and will of necessity be accompanied by changes in the curriculum. A handbook of suggestions for teachers employed in primary schools for European pupils has been published in a volume of 315 pages.

A very appreciable advance in the number of Coloured schools and in the *Coloured enrolment* was recorded in the *Superintendent-General's report* for the two-year period 1927 and 1928, over a nine-year period starting from 1919. In 1919 the number of Coloured schools stood at 396 and the Coloured enrolment at 37,823, as compared with 552 schools and 64,175 pupils in 1928. The statistics for the third quarter of 1929 show a further numerical advance to 584 schools and 67,564 pupils. Thus, in the short period of ten years the number of Coloured schools has increased by 188 and the Coloured enrolment has increased by 30,741 and has almost doubled itself.

One of the outstanding features of the present position of Native education in the Province is the fact that very large numbers of Native children do not at present obtain any school education whatever. Though the Cape has admittedly done more for the provision of educational facilities for Natives than any other Province of the Union, there are still, on a conservative estimate, at least 150,000 Native children of school-going age in this Province who do not attend any school. If we are sincere in our belief that ignorance is a peculiar danger to the South African Native at the present stage of his History, and that education is likely to help him to be a useful citizen of the country, it is certain that the prospect of a very great extension of educational facilities for Natives must be faced.

The Primary School Course of European schools includes the following subjects: Religious Instruction and Moral Training, Language (Reading, Recitation, Writing, Spelling, Composition and Grammar), Arithmetic, History, Geography, Nature Study, Singing, Drawing, Manual Training (Needlework, Woodwork, Cardboard Modelling), Physical Training, Cookery, Hygiene.

The Primary School Course for Coloured schools includes the following subjects:—Religious and Moral Instruction, Language (Reading, Recitation, Spelling, Writing, Composition and Grammar), Arithmetic, Manual and Industrial Training, Geography and Nature Study, History, Singing, Hygiene, Drill and Games, Drawing.

The Primary School Course of Native Schools includes the following subjects:—Religious and Moral Instruction, Language (A Native language—Xosa, Chwana or Suto—and one of the Official Languages, including Reading, Recitation, Spelling, Writing, Composition and Grammar), Arithmetic, Manual and Industrial Training, Geography and Nature Study, History, Singing, Hygiene, Drill and Games, Drawing (optional)

(Department of Education) .

**XII—Fiji**

The Colonial Sugar Refining Company has three primary schools for European children at Lautoka, Nausori, and Labasa. The Rarawai School was taken over from this company in 1919 and is very popular. There is a newly opened European school at Korovou.

The total number of half-caste children in the Colony is about 900, and of these more than half are receiving primary education.

There are 7 Government schools, 33 assisted schools and 39 others for Fijians. The majority of assisted schools have at least one European teacher on the staff and a satisfactory standard is maintained. In Vernacular schools, little progress is made owing to the lack of a suitable syllabus and the lack of trained teachers. There are more than forty boarding schools for Fijians mostly under the management of Missions.

There are 2 Government schools and 38 assisted schools for Indians. There are 28 other schools, all under private Mission management.

The present position of Indian education is that about 4,300 children are attending some kind of school.

It is now the Government's policy to organise and direct the effort of the Indians in the provision for further schools and in their control of existing schools. Without some outside organisation the schools that may be established will continue to be founded on sectarian or racial lines of division and more or less of competition. They are very unlikely to be efficient and they are generally more costly than larger grouped and well-managed schools. It seems wise therefore to pursue steadily and systematically the plan frequently advocated, and generally approved of constituting Indian districts with district committees partly official and partly representative and that rates be prescribed to raise the amount needed year by year.

*(Department of Education)*

**XIII—China**

China imparts an elementary education of 6 years and is soon going to have compulsory education. There are nine millions of pupils in elementary schools today and the Government spends 300 million dollars every year for the purpose.

*(Mr. K. M. Wong)*

**XIV—Burma**

There is a 4 years' primary education course in Burma and in the near future it is going to be compulsory.

*(Miss R. P. Paul)*

**XV—India**

In India the chief problem in primary education is not so much of improving the efficiency of schools as of the advancement of opportunities of education.

*(Mr. I. N. Gupta)*



**XVI—Persia**

The Primary School has a course of six years. The Child enters the school at the age of six and leaves it at thirteen. The curriculum consists of Persian, Dictation, Arithmetic, Religion, Quran, Calligraphy, Geography, Physical Training and Games, History, Figures relating to Weight and Money, Geometry, Arabic, Persian Grammar, Moral teaching, Hygiene, General Knowledge and Civics. The text-books contain lessons on ethics and patriotism but the idea of freedom and vote is impressed from the very beginning.

*(Mabesh Prasad, Alim Fazil)*

## XIV

### RURAL EDUCATION SECTION

December 29, 1930. 11 A.M. (Kashi Naresh Hall)

December 30, 1930. 8 A.M. (Kashi Naresh Hall)

CHAIRMAN: DEWAN BAHADUR T. K. MEHTA, B.A., LL.B., C.I.E.  
*President, Surat City Municipality*

SECRETARY: K. S. VAKIL, M.Ed., I.E.S., *Educational Inspector  
Southern Division, Dharwar*

#### I—PROCEEDINGS

The Rural Education Section met twice in joint session with the Primary Education Section. Mr. K. S. Vakil introduced the Chairman to the meeting and made the following remarks regarding the importance and the scope of the section:—

"This section presents the biggest problem in education in Asia. The population of Asia is larger than all the other continents put together, viz., 103 crores, whereas the population of all the other continents is 87 crores. Therefore the population of Primary school children is larger than the population of children of secondary, high school or collegiate education. The number of children in rural areas is always much larger, 9|10 ths of those who attend primary schools being in rural areas. Hence the problem of rural education is the biggest problem. We have to look at the problem from an All-Asia view point for we are meeting as a section of All-Asia Educational Conference. For half the population of Asia no statistics are available with regard to children studying in rural schools. The most satisfactory information we have with regard to the other half is with regard to Japan where the people have the proud privilege of having cent per cent education. Japan has achieved wonders in this field though it introduced compulsory education only in 1892. The percentage of children at school 50 years ago was only 31, the percentage today is 99. The next country in importance educationally is Philippines. The Philipinos, in last 30 years of American rule, have raised their percentage of school population to 10% and they have also raised the general literacy from 50 to 60%. The next in importance is our country where we have a literacy of 7.5% and 5% of the school-going population. The fundamental problem is the same whether we take India, China or Japan so far as primary and rural education are concerned, namely the imparting of the three R's, reading, writing and arithmetic. In that one respect the All-Asia problem is one. We are all concerned in giving instructions in the three R's to the small children. No doubt we have to note so many differences and diversities but these should spur us to greater effort."

Mr. Sharga of Jhansi, then gave a synopsis of the points received for consideration. These points were discussed and recommended by the Section for consideration or adoption by the persons or institutions responsible for rural education in their areas. The Section had the advantage of short addresses from Mr. Wong of China, Miss Paul of Burma, Mr. Gurtu of Benares and Mrs. Atiya Begum of Bombay. The second session was devoted to the reading of papers. A vote of thanks to the Chairman proposed by Thakur Ram Richpal Singh, of Jhansi, and seconded by Rai Sahib Thakur Shiva Kumar Singh of Benares was carried with acclamation.

## II—PAPERS AND ADDRESSES

### I—The Place of 'Screen' in Rural Education

By B. L. ATREYA, M.A., D.LITT.

*Hindu University, Benares*

A few decades ago the difference between the culture of the rural population and that of the urban was not so great as it is at the present time in Asiatic countries. In former times the agencies of spreading culture and enlightenment were more or less the same in villages and towns. Schools, Kathā (discourses on the lives and teachings of the heroes of the past), occasional dramatic performances, festivals, debates on religious and social problems, puppet-shows, jugglers' feats, pilgrimages, business-travels, and visits to saints and sages, etc., which were the main agencies of the spread of education and culture in the past, were equally available to the village folk and the dwellers of towns. Most of these means of culture did not involve much expenditure of money and did not require literacy. So, a few generations ago, every village had its 'wise men' who were generally poor and illiterate, yet who knew all the stories of the great epics of their race, who had visited a number of the sacred places of their country and so knew about the customs and manners of the people inhabiting those places, and who understood the tenets of their religions well. There was not any appreciable difference in the outlook of these and the wise men of the towns. Both stood on the same footing. The latter, unlike at the present day, did not regard the former as inferior and less cultured.

But now things are much different. The standard of culture in villages has gone much down and that in towns has gone much higher. The reason for the former is that many of the means of their education are becoming extinct partly on account of increasing poverty of the village folk due to concentration of wealth in towns and partly on account of some of those methods becoming out of date. The institution of Kathā, for example, which in the past was a great means of education is now a dying institution. On the other hand, the urban population is having recourse to ever-increasing number of such institutions as are everyday bringing them in contact with the most up-to-date ideas of the West which is the leader of the civilization of today. Some of these institutions

are Universities, Libraries, Reading Rooms, Religious Societies, Clubs, Exhibitions, the Screen, the Stage, and the Radio, etc. The ever-increasing number of these institutions for the urban population and the daily decreasing number of the previously mentioned primitive institutions are together the main cause of the vast difference between the cultures of the village and the town. This, along with the existence of means of livelihood by various professions, is responsible for the ever-growing removal of the intelligent, educated and rich people from villages to towns, thus leaving the extensive fertile areas in charge of those who have too little intelligence, scientific knowledge and training to get the maximum produce out of them. This deplorable state of affairs is responsible for the more deplorable chasm between the ideals, fashion, wealth, and tastes of the two constituent parts of a nation. And thus the nation lacks in unity, and in community of aspirations and feelings, which are the immediate needs of the various nations inhabiting Asiatic countries.

How to bridge this wide gulf? How to bring about the desired community of ideas, ideals, fashion and taste in the rural and urban population? How to awaken the slumbering souls of the village folk to the bright and invigorating sunlight of modern civilization which our cities are already enjoying? Various methods can be suggested, some of which would be impracticable, others too costly. Here I have no mind to discuss the relative merits of the various methods. I have only one suggestion to make. It is that the "Screen" can be used as a very convenient, appropriate and successful method to educate our rural brethren and to give them an idea of the achievements of civilization.

By the Screen to be used in the rural area I mean pictures projected on a screen accompanied by their description, stories or explanation supplied through intelligible sound. Thus the term 'screen' here includes lectures, kathās, stories, songs, lessons in various sciences and arts, and sermons illustrated with the help of lantern slides, cinematograph and talkies, etc. The phonograph and loud speaker may also be used in the service of the screen.

The following are some of the reasons why I advocate the introduction of the screen as a means of rural education:—

1. This method neither presupposes nor waits for literacy. It is a deplorable and unfortunate fact that the rural masses are illiterate. From the census reports of India we learn that only 5.2 per cent of the male and 1.5 per cent of the female population of India is literate. This negligible percentage of literacy includes the widely spread literacy of the towns. And if the much higher percentage of the literacy of the urban population is discounted, the percentage of the rural literacy will come to almost nil. In India we are spending only about 2 as. per capita on primary education, whereas, to compare with some Western countries, Denmark spends Rs.17-5, America Rs.16-4, and England Rs.9. If we wait for our rural population becoming literate before we can think of imparting them instructions in Arts and Sciences of modern times, we may rest assured that, the system of government remaining the same, the time will never come within the present century. News papers, Magazines and Libraries, etc., presuppose a sufficiently advanced degree of literacy. Moreover,

it is only the younger generation that can be made literate even if a law of Compulsory Primary Education is introduced at an early date. Shall we allow the older people of both the sexes to die in ignorance of the laws of life, of the achievements of humanity, of the wonders of the world, and of the sublimity and grandeur of this Divine Universe? If we do so, we are traitors to the scientific civilization. The screen has come to our rescue. Through it we can educate the illiterate masses, make them share our own ideas, bring wisdom home to them, and refine their tastes. Children, adults as well as old people of both the sexes and of all professions can afford time and energy to enjoy pictures on the screen set up in their village and listen with rapt attention to the instructions imparted through them, no matter how ignorant they are of those symbols of thought and speech which we call letters of an alphabet.

2. The Screen is the cheapest method of education. Universities, Colleges and Schools, Libraries, Reading Rooms, Stage and Travel, etc., very desirable institutions, no doubt, cost a good deal and are too costly for village population. They cannot even afford time and energy for them; much less money. But they can afford all these things for gathering in front of a screen which would bring them daily in touch with wonderful, informatory, instructive, beautiful, grand and sublime scenes to see which with the aid of a guide is not only a means of education and culture, but also a source of unique pleasure. Enjoyment of this pleasure would work as a safety valve in their life to save them from many other grosser and undesirable forms of pleasure. It is the duty of every local government to set up a free screen in every village as much and as sacred as to set up a school. The latter is only for the benefit of younger generation whereas the former is for the benefit and pleasure of all. Philanthropic institutions like the Social Service Leagues, Temperance Societies, Y. M. C. A. Associations, which have already been using the screen for their purpose, can also widen their scope and sphere. Failing these two sources, private individuals or companies can also set up the screen in villages for their own profit but with a view to educate the masses. This purpose can best be served if an advisory committee consisting of educational experts appointed by the state exercises some control over the pictures shown by private enterprise. If talkies and cinematograph are too costly for villages, a magic lantern can serve the purpose to some extent. A magic lantern and slides do not cost much. A large staff is not needed for the operation of the lantern. The village schoolmaster can be easily trained for the work. A portable magic lantern, designed by a friend and co-worker of the present writer, projecting pictures with a petromax lamp, can be got ready for Rs.60 or so.

3. Psychologically speaking, it is the best method of educating the people of average intelligence next to education through actual experience. It combines instruction with pleasure. It involves the least effort or attention on the part of the spectators who are the audience too. Vision and hearing, the two very important sources of our knowledge, are used together. Ideas which are conveyed to our mind through the auditory as well as visual symbols are more impressive than those which come through the former only. Things which

are striking, impressive and pleasant are spontaneously attended to by the mind, and that which is attended to leaves a deeper impression on the slate of mind and tends to be easily revived. For the spread of knowledge and desirable ideas the screen is thus a great means. It should be, as it is already to a great extent, utilised by the scientist, the social reformer, the religious preacher, the moralist, the temperance-preacher for propagation of their beliefs; and above all by those few souls who aspire to serve the teeming millions who by the dint of their hard and sweating labour make the very existence of the cultured and educated dwellers of towns possible. They have been giving us bread; let us in turn give them ideas at least.

## II—The Problem of Single Teacher Schools

By P. M. DESAI, M.A.

*Special Educational Officer, Bikaner*

Of all the problems relating to the rural schools, the one of single-teacher schools is destined to loom large in the next few years. Administrative opinion is divided up in two camps. Those who are against single-teacher schools have now got a strong backing in the opinion expressed by the Agriculture Commission who condemn these schools in very strong words. On pp. 525-26 of their report they say:—

"We entirely agree with those educational authorities who hold that no primary school can be efficient which has less than two teachers. But nothing is to be gained by failure to face the fact that a village which has a primary school with only one teacher might almost as well be without a school at all."

Against this is the opinion of the late Commissioner of Education with the Government of India who is equally emphatic in saying that single-teacher schools must stay if any serious attempt is to be made for India's educational progress. The Hartog Committee concurred with the Agriculture Commission in that the schools were inefficient but tried to suggest half-hearted measures for their improvement. Their opinion is quite clearly expressed, so far as single-teacher schools are concerned, in the following words:—

"Moreover, with her limited means, India is not in a position either to tolerate any increase in this large volume of ill-directed expenditure or to wait indefinitely for an effective increase of literacy."

Further on the same committee, while commenting on the attitude of some provinces to provide schooling facilities to villages of reasonable size, say:—

"This is doubtless a laudable motive but the hard fact remains that by following this path money which might be used to much better effect elsewhere is added to money which is already spent on schools which are of little or no value."

The verdict of both the Agriculture Commission and of the Hartog Committee is against the one-teacher school. But the latter does not advocate wholesale closing of these schools so much as making an attempt to improve them.

In British India, there are 184,156 primary schools of which 114,293 are one-teacher schools. Each school serves, on an average, 6.73 sq. miles for the whole of British India. If we take the range of service by provinces, it varies from 23.84 sq. miles in Burma to 2.01 sq. miles in Bengal. Such being the condition of service afforded by single-teacher schools one is staggered to think what condition it would be reduced to if they are abolished as recommended by these two reporting bodies. We have to remember that even after the enforcement of the Compulsory Education Act, villages with a population less than 500 can hardly supply sufficient number of children to provide work for two teachers. A very large part of these schools must remain one-teacher schools. There are about 360,000 villages with less than 500 population and the total population comes to about 70,000,000 people. The question, therefore, arises shall we sacrifice the interests of nearly one-third of the population of the country for no other reason than that we find in these schools wastage and stagnation and that the problem is too stupendous to be effectively dealt with. Or if we listen to the remarks of the Hartog Committee and divert the ill-directed expenditure in another direction, shall we be justified in levying the local cess from one-third of the population to be spent for the betterment of the remaining two-thirds?

It will thus be seen that the problem is very important absolutely. It is equally so relatively, because in any scheme of Reforms, the literacy of the electorates will play a prominent part and by cutting down the facilities to acquire literacy for one-third of the population, we rule out an intelligent participation of the same number of population in the governance of the country, not only for the present, but also during the coming generation. It is, therefore, necessary to study what obstacles have been pointed out by the expert Committee in improving the single-teacher schools. They may be classified as under:—

(a) Defects of the teacher.

(i) Inefficiency which includes his meagre academic attainments and insufficient or no training as teachers.

(ii) Inability to manage plural classes.

(b) Defects of the pupil.

(i) Irregular and unpunctual attendance.

(ii) Admission at any odd time of the year in the school.

(c) Defects of the parent.

(i) Apathy.

(ii) Employment of children on field labour at an early age.

(d) Defect of supervision.

Ineffectiveness on account of difficulties of transport and communication and also due to climate.

If these are the obstacles, it must be confessed that they are not insurmountable. In the first four classes of the primary schools it is not necessary to have a teacher who has passed tests in Algebra, Geometry, Classical language, English, History and so forth. For these classes we simply want a well-disciplined man, full of resources who can find his way out of difficult situations in the class; one full of energy and capable of doing hard work. What is, therefore, re-

quired is careful selection more than replacing the present grade of teacher by one of higher grade. As for the training of teachers and the management of plural classes, the sooner the respective Provincial Governments take up the question and remove the defects by all possible means and devices, the better it is for them. The rural population cannot be punished for the omissions of the Government Departments.

Defects attributed to pupils are negligible. They may appear sound to the Deputy Inspector to whom the school teacher brings these complaints to absolve him of fault. Similarly the reason of parental apathy does not appeal to me. At present, Compulsory Education Act has not made great headway. A large part of the parents must be sending their children without any kind of official compulsion. In their case, we have got to assume that they send their children to school to learn. Some ingenious persons have put forward the idea that parents consider schools as so many crèches. But a teacher is not concerned with the motive with which the parent sends his child to school. Crèche or no crèche, the child is in the school and this fact takes away so much from the bitterness of the attribute of apathy. If the parent after sending his child to school, does not care to know how far the child has progressed, or does not inquire why his child has failed at the examination, this does not prove his apathy. It only shows that the illiterate parent is ignorant of the technique of the school and trusts entirely to the good sense of the teacher.

On these considerations, I cannot attribute the failure of the one-teacher schools to the causes mentioned by the Hartog Committee. I seek for them in other conditions. They firstly arise from the environment of the child. The parents of the pupil are illiterate. Possibly his brothers and sisters are no better. The teacher, on the other hand, not being able to devote much time on a class asks his pupils to come prepared from home with the new lesson he has explained. The child cannot get help at home. He works by himself unguided and unhelped. He gets wrong things in his memory, and the mistake persists.

This reminds me of a case which I cannot but give here. My servant has a child who passed three years in the preparatory classes. He complained to me that the teacher had a grudge against him, had never taught his child and had never promoted him to the higher class. On asking the teacher, I was told that the boy was the greatest dullard. Some time later, the servant happened to live at my house with his family. He brought the child to me and asked him to recite a multiplication table. The boy began with two's. He finished the table in about 10 seconds but not one of the multiplications was correct. He just let any number to slip out of his tongue. When he finished, I looked at his father, and he triumphantly said that his child recited the table without stopping in so short a time and yet the class-teacher was against him and his child. It is such cases, we meet with in these schools. This is not apathy of the parent, nor the inefficiency of the teacher, nor the irregularity of the child. And yet in such cases the ultimate result would have been that the child would have been withdrawn from school by the parent in disgust and he would have felt the happier for it.



Closely allied to this is the fact that the teacher has no idea of the essentials and unessentials of study and the child, consequently, receives no help from him in understanding them. He, therefore, follows the line of least resistance and memorizes the whole instead of properly assimilating the essentials.

The ignorant parent, not understanding the technique of school work, does not know that there is home work to be done by his child. Just as he goes to the field and works for the day to return and rest at home, so he thinks that his child works in the school and returns home to rest. The teacher has, on the other hand, to rely too much on his pupils' home work because he finds very little time for individual work.

The second group of difficulties arise from the school itself. The school curriculum is faulty. The portions of study assigned for each class are made out on a logical basis and not on a psychological basis. Multiplication tables must be memorized before arithmetic can begin and the little mites of six and seven years of age have got to grind out the tables, however insipid the task may be. The memorizing of multiplication tables leads to memorizing of tables of weights and measures and they in turn lead to commercial arithmetic, without the children understanding what it all means. Memorizing of geographical definitions, learning of formal grammar is all done during this period. There is no living touch with real life. It is all dull routine.

The curriculum of the single-teacher school requires to be made elastic as well. Since one teacher has charge of all primary classes, he should be allowed to take up children to do the work of the next higher class in subjects in which they have finished the work of the lower class while in other subjects they may be allowed to do the work of the lower class. The present arrangement requires that the study in the next higher class cannot be begun before the subjects of the lower class are all thoroughly mastered.

Text-books prescribed for study in the primary classes are not written from the pupil's point of view, but from the teacher's or examiner's point of view. They tend to make children grown-up folks rather than keep them as children.

The third group of difficulties arise from the defects in the administrative arrangements. Examination and marking of the children's performances cannot be said to be satisfactory. The subordinate officers consider it a lowering of their dignity if all the children are allowed to pass the examination. If the questions asked at the examination in two different schools are compared, it will be found that they are not of the same level. There is a tendency to non-plus the clever child or the teacher by putting unexpected questions rather than to test whether the child has acquired sufficient knowledge to start work in the next higher class. In this connection, it should be also noted that there is little of guidance, checking or supervising of how examinations are being conducted by the subordinate officers either by the Divisional Inspectors or by the Director of Education. It is good in theory to entrust all work relating to primary school to the local authorities but the staff engaged by the Government should tender expert advice in technical matters more than in anything else, and guidance.

checking and supervision in technical details should be forthcoming in very much larger proportion.

The remedy to improve the single-teacher school lies in improving conditions noted above. No amount of uplift work in rural areas will remove the inherent defect in the system. It may improve the regularity and punctuality of attendance, but beyond that it cannot go. The contract made by Co-operative Societies with the parents of children will affect only that class of people who join these societies and it will keep children at school for a longer time. But keeping them for longer periods does not mean improvement of education. In the end, it will end in greater dissatisfaction with educational administration and frequent transfers of teachers.

So long as the Government Finances do not improve and adequate allotment is not made for educational purposes, it is no use insisting on having matriculates for the Primary Schools. Much should be made of the class of men we get at present for the Primary Schools by devising methods of training these men to do better work. Mere teaching of principles and theory of teaching and giving a few criticism lessons will not serve the purpose. Too much practice in teaching under efficient supervision and guidance should be given him. He should not only be taught method of teaching, arithmetic, not only method of teaching addition for instance, but he should be pointed out every stage of increasing difficulty in the solution of examples and problems in simple addition and the methods of solving them.

With the removal of the defects noted above, by frequent discussions with subordinate educational officers by superior officers with a view to checking and guiding their work, by frequent intercourse with parents of children of local educational officers the work of the school will improve. This will bring about improvement in attendance and better appreciation by the village people.

### III—Some Problems in Village Schools in the United Provinces

By H. N. WANCHOO, M.A.

*Inspector of Schools, Benares*

Town-dwellers in these and others provinces have, during the present century, grown into the habit of envisaging the problems of education as only affecting them. This disregard of the educational (and other) needs of the rural population in a country containing, overwhelmingly, small village communities is traceable to many causes. The decay of feudalism, the advent of the Industrial Revolution in India, the growth of an English educated professional class mainly urban, the rewards in the earlier years of the rise of this intelligentsia open to it in the service of the Government and the lack of social, civic and cultural amenities and communications in rural areas have tended to shift the centre of gravity of national life from the village to the town.

Happily, the dangers of this tendency have now been realised, let us hope not too late, alike by the people and the Government. Interesting experiments in village uplift have been made by official and non-official agencies as at Gurgaon and

Mogha in the Punjab. The Departments of Agriculture, Public Health, Co-operation and Education have now shown an increased activity in devising schemes for rural development: where roads exist motor traffic has rapidly linked the village with the town. In spite of increasing facility in transport and departmental activity so far little appreciable change is noticeable in the life of the village. A great deal is now heard and will continue to be heard in the press, in government communiques and on the platform about rural reconstruction. It is all to the good that political, economic and social causes are at work in focussing attention on the problems of village life. With the development of the theory and practice of democracy in India, the needs of the people who inhabit the vast countryside must claim the attention of social philosophers, professors and politicians. No political party of the future could dare to disregard, if it would survive, the votes of the silent millions who live in the villages.

An expanding population points urgently to the need for intensive agricultural development to support the increase in numbers. Unemployment in towns has to be met by the growth of industries and the villages must supply the raw material for them. An illusive social factor is also emerging: the revivalist recalls, with pride of heritage, the village life of Ancient India when *the land was flowing with milk and honey and the lion and the lamb lay down together peacefully*, the Ramarajya of his imagination. He would have it so again. These combined forces have made the problem of rural reconstruction of first class importance. It is the fundamental question of how to combat the appalling poverty and ignorance prevailing in the villages of India.

Village uplift schemes are generally classified under the heads, economic development, education and public health. The problem of public health is the awakening of the hygienic conscience of the village community. Such awakening is in the nature of an educative process. The United Provinces Public Health Department has therefore selected the village schools as the agency for its propaganda and the instrument for the success of their Village Aid Scheme. Economic development is another name for the application of scientific method to village agriculture and industry and its successful demonstration for the benefit of the villager through model farms or cottage factories so that the peasant may grow two ears of corn where only one grew or double his production and by increasing his income add to the wealth of the country. Establishment of banks and societies on a co-operative basis and growth of communications are other factors in economic development. The growth of communications depends ultimately on increase of national wealth through agriculture and industry. It cannot be maintained that the villager should necessarily have had some schooling to adopt methods of farming which have been practically demonstrated to him to be more economical and productive or to borrow money from a co-operative society or bank to avoid getting into the clutches of usurers. Nevertheless he will, if he is instructed or literate, more readily realise the economic advantage of such methods of farming and borrowing. Moreover he will not, if he remains illiterate and ignorant, be able to shake off successfully the tyranny of injurious social customs which clog his life and lower his vitality and pro-

ductive capacity. His womenfolk, through their ignorance and illiteracy, cannot become efficient helpmates or mothers of his children. It follows again that the village school should become an important agency for economic development. What then in the last analysis is rural reconstruction, the words poverty and ignorance supply the clue. The school and the farm and the interaction of the two are therefore the central problems of village life.

The problem of wastage in both village and town primary schools has been dwelt upon at length, in the press and in the Legislative Council and more recently in the report on Education by the Hartog Committee of the Simon Commission and needs no emphasis here. A very great proportion of the children who are reading in the primary schools do not complete, before leaving, the full five years, course of the primary stage of instruction: to remain literate through life it is necessary that they should do so. In 1929, out of a total 11 lakhs and 40 thousand children in primary schools only 1 lakh 83 thousand were found reading in the two top classes of those schools. The great majority of children who leave off at the end of the preparatory stage, a three years' course of instruction, very rapidly unlearn the elements of literacy they have acquired and lapse into illiteracy. How is this wastage of time, effort and money to be avoided? A palliative would be *so* to improve teaching especially in the infants class and generally during the preparatory stage that a child, even on leaving off, should be able to retain the bare ability to read and write throughout his life. To create a corps of such skilfully trained teachers of very young children does not seem practicable in the entire absence of women teachers who are naturally better equipped than men for instruction of the child during his infant and preparatory stage of education. In the circumstances, the only solution is that the child should somehow complete his five years' course at a primary school. The willingness of the average parent voluntarily to keep the child at school for the full period of five years when the latter can be immediately put to some occupation which will supplement the scanty family income cannot be relied on to eliminate the wastage. The experiment of voluntary retention by parents of their children until they pass out of the primary school has not, judged by past and present experience, succeeded. Consequently the introduction of compulsory primary education for boys, between the ages of 6 and 11 years, in rural areas where the local bodies can meet  $1\frac{1}{3}$  of the cost involved in such compulsion has become the declared policy of the United Provinces Government. Up to March 31, 1929, compulsory primary education had been introduced in whole or part areas of only 23 rural boards out of a total of 48 such boards. In 1929, the percentage of scholars to total population in the United Provinces was 5.7% for boys and .65% for girls whereas according to the last census at least 14 per cent of the total population have been reckoned to be of school-going age. The resources of the rural boards and Government are restricted and the levy of additional taxation is necessary if the pace of introduction of compulsory primary education in rural areas is to be accelerated. Unfortunately, the present economic depression is paralysing all new schemes of expansion of education.

In respect of existing rural schools, a very urgent need is the provision of adequate buildings for them. The majority of rural board schools have no buildings of their own and are held in borrowed or rented houses which are entirely unsuitable, dark, narrow and ill-ventilated. The health of scholars suffer, no efficient teaching is possible and the playground and garden are conspicuous by their absence. The staff become negligent and can attribute with impunity their inefficiency to the lack of a suitable school building. Government give grants for construction of rural primary school buildings to local boards who partially supplement the grant from their own funds or generally from savings, if any, in their education budget. These resources are entirely inadequate for the very large number of primary and middle school buildings required to be constructed. The rural boards and the district inspecting staff should tap another, so far neglected, source for provision of school buildings, viz., local effort. Local zamundars and peasantry can be persuaded to provide land and to construct buildings for schools partially at their own cost. Some boards have constructed at their own expense, school buildings with thatched and country tiled roofs, which are cheaper to construct although more expensive to maintain in good condition than entirely 'pucca' school buildings: other boards can follow the example. Maintenance in good repairs of the existing school buildings has been sadly neglected by the boards' authorities: this is due to faulty administration rather than lack of funds. The petty repairs and maintenance of school buildings can with advantage be entrusted to the headmasters of the schools concerned under the supervision of the district inspecting staff: the centralised building department of rural boards is too slow and inefficient for this purpose.

The curricula prescribed for village schools were modelled largely on the courses of study obtaining in the secondary English urban schools: they were linguistic and literary in character. The evils of chronic unemployment of the educated youth of our towns and their incapacity for practical pursuits, resulting from a scheme of studies which entirely neglected the training of the practical intelligence, have now been reproduced on a vaster scale in the countryside. This has led, very recently, to the inclusion of agriculture, rural knowledge and handicraft as subjects for study and examination in rural middle schools so as, in the words of the United Provinces Government, "to ruralise the character of our rural schools." This ruralisation process is going to be slow since there are over 600 such schools in the United Provinces. It is however gratifying that a belated step in the right direction has now been taken. So long as the villager's son, who passed the departmental examination at the end of the course provided by the rural middle school, secured 'service' or employment as a village school teacher, he was a source of pride and gratification. With increase of numbers and scarcity of employment the shrewd peasant realised the futility of an education which incapacitated the village lad to work on the farm or in the shop and led him to despise such occupations. Virtually, the rural middle school was severing the hereditary roots of the village lad, deep-seated for centuries, in his environment. How to preserve this vital attachment of the village boy to the land and practical pursuits of his surroundings and yet not to narrow the bounds

of his ambition is the present problem. Until formal course in agriculture, rural knowledge or a handicraft are introduced in all rural middle schools, some elasticity in time-table and courses of study, in these schools, may be permitted and insisted on so that boys and teachers may engage themselves for part of the recognised school hours in simple practical work of a utilitarian character such as making a school garden (land is generally plentiful in rural schools), basket or mat or rope weaving or any other local cottage industry of the place. Such occupations, by training the practical intelligence and mitigating the monotony of linguistic and literary studies, will react favourably on the pupil's general intelligence. The simple needs of the local environment will provide the necessary back-ground which will give meaning to what the child is taught: our present methods of teaching lack such meaning. The theory that secondary institutions, rural or urban, are not technical schools and their primary function is to provide a sound general education has been pushed too far, especially in rural secondary schools. The soundness of that general education which so entirely ignored the practical needs of village life is so patently questionable that it is surprising that it escaped challenge so long. The remedy is, in my experience, simple; with little encouragement village boys can be made to 'do' things as well as to 'learn' them. The staff and the inspecting officers have only to direct pupils' energies into such fruitful constructive activity.

In the press and the Legislative Council of these provinces, the question of establishment of vernacular high schools for especial needs of rural areas has been raised. There already exists in smaller country towns a number of aided English middle schools. If they are recognised as high schools on condition of their developing a strong agriculture side, preparing candidates, with agriculture as optional subject, for the High School examination they will provide the necessary facilities for high school education suited to the especial needs of village boys. The United Provinces Government have now resolved to make vernacular the medium of instruction up to the High School stage and then English will occupy the proper position of the principal second language. What is needed is not so much the establishment of vernacular high schools as the development I have pointed out above.

In village primary schools there is more room for elasticity of curricula and of organisation for work. There is no departmental or public examination at the end of the five years' primary school course: the headmaster of each school conducts the class promotion examinations. The subjects taught in a primary school are, besides perfunctory physical training, the three R's and geography. The five-year course leaves ample margin of time for teaching children, alongside the rudiments of such primary instruction, some practical pursuits of a utilitarian character. Pupils delight in gardening, basket or rope or mat weaving or in the prevailing cottage industry of their homes. Moreover such practical pursuits deserve to be recognised for their intrinsic educative value as legitimate school activities. If they are further made slightly profitable (it is possible for children to make simple articles of utility which can be used in their homes or sold) the parent's disinclination to keep his child throughout the full primary

course for the sake of the small pittance which the child may be made to earn by being kept at home, will have been overcome. The monetary value of the output of the child's manual activity may be negligible, its psychological value to him and for his parent will be great. The village primary school, functioning as the agency for mass literacy and instruction, will, in addition, become an instrument productive of tangible utilities in rural economy.

Conscious efforts of the village school teacher and the inspecting officer should therefore be directed to such ends. For such efforts to be effective they need to be trained at their training institutions in some simple village industry or craft. Every training school (for the training of primary school teachers) and normal school (for the training of middle school teachers) need to have a farm attached to it. Happily the United Provinces Government have this year decided to teach rural knowledge and agriculture in every such training institution. The village school teacher should, I think, in addition to agriculture, be taught simultaneously a subsidiary village handicraft. The inspecting officer who is trained at a training college should have preferably specialised in woodwork. If he has also had a rural upbringing, he should be able to make the village school as we would have it be.

Proper physical training in our village schools has been neglected. The teacher has had no adequate qualifications and interest for the task. Three superintendents of physical instruction have now been appointed in the United Provinces and they are training teachers at normal schools and organising other centres for six weeks' intensive training of village school teachers in more effective modern and indigenous methods of physical instruction. Swimming, wrestling, 'lathi' play and scouting are, among others, some of the inexpensive forms of physical training especially suited to village needs. It will take some time for all the teachers to be trained and for the effect of such training to become visible in the improved physique and alertness of village school boys. The Public Health Department have published, as the result of their experiment and research, a scale of dietary for hostel students in urban and rural areas: butter, meat and eggs and even milk and ghee are entirely beyond the means of the average villager. Cereals, pulses and gram is all that he can afford for the half-starved children. My experience has been, that even so for want of correct guidance, the peasant sends with the boy for his school lunch more often the least body-building and nourishing of the grains, some parched rice. The average parent needs authoritative guidance, based on a recognition of his very limited means, on children's dietary from school health officers and teachers. Medical inspection of village school children is now done by the Public Health Department and while useful work has been started, a very great deal still remains to be done.

The most outstanding problem in the village schools, it seems to me, is how to educate our girls. The provision for secondary education of girls in rural areas is negligible: the difficulties are lack of qualified women teachers, of funds and resources and a prevailing apathy in villages about the education of girls. In primary schools, the position is simpler: happily social customs and the age of children permit co-education in the primary stage of education. It

follows that girls should gradually be enrolled in equal numbers with boys: at present scarcely 5 per cent are reading in primary schools. It will never be possible to establish an entirely separate primary schools system for girls: neither funds, buildings, nor women teachers will be available for such development. In 1929 there were over 60,000 girls enrolled in girls' primary schools against 46,000 girls reading in boys' primary schools. Moreover if it could be established it will be a wasteful and inefficient arrangement. If girls are enrolled in primary co-educational institutions these will need to be staffed by both men and women teachers. Public opinion will have gradually to be educated to accept this arrangement of mixed staffs: as yet women teachers are not available in sufficient numbers to staff even purely girls' schools. When larger number of girls pass the full primary course, the establishment of more rural secondary schools for girls will become inevitable. Handwork suitable for girls should form an important feature in primary schools and special courses in domestic economy and hygiene should be introduced in middle schools for girls. The girls' physique and its development would need special attention in the schools: on the physical well-being of the future mothers depends the welfare of the race.

The reform of our village schools in two directions, their adaptation as agencies partially productive of tangible utilities in rural economy and of primary education for both boys and girls, seems to me, the need of the moment. I have spoken earlier of the school and the farm and their interaction as the basic factors in rural reconstruction. Let us recreate in imagination the village of the future, as we would have it be: the smaller farms tilled by agricultural implements and ploughs, which cease to remind one of antiquity and oxen and cattle well-fed and cared for and fields enclosed by hedges, the hamlet close by consisting of rows of cottages, homely hut, whether mud or brick-built, well-thatched and scrupulously clean, the village 'pucca' well or pond at which straight backed women cluster dressed tidily in multi-coloured 'saris' or skirts to fill their pitchers or to take their bath, the sturdy men folk working in the fields or their workshop clad in well-washed homespun made by women's (and men's in their idle hours) busy industry in their cottage-homes, the village 'kachcha' roads with rows of shady banyan trees planted on both sides, free from pits and ruts which make them, during rains, cess-pools of malaria, the soakage pits dug at a little distance from the hamlet to serve as receptacle for refuse and reservoir for manure, the larger of the hamlets, the villages proud in the possession of a dispensary and co-operative bank and a grove for celebration of village feasts, fasts and festivals and last but not the least radiant-faced village boys and girls, washed and plainly but cleanly clad, wending their way, "not creeping unwillingly to school", but playing as they move towards the school-house, a well-thatched mud or brick building, bright and well lit in the morning sunshine with white-washed walls and a well-kept enclosed garden, which attracts because therein children create things as well as learn them. In this picture, the school would be a radiating centre for the strivings, the hopes and ambitions of unborn generations of the village folk.



## IV—Observations on Rural Education

By R. DWIVEDI, M.A.

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If a system of free and compulsory education is introduced in the villages most of the children will find time to go to school. In this respect there is an appreciable difference between Northern India and the Central or Southern India. My experience of tours in some of the villages of Central India is that a system of free and compulsory education can work there much more cheaply than in the north. On that side almost every village possesses a temple having a verandah which can accommodate a fairly big village school. In the Dhar State particularly where primary education is free and compulsory I have personally seen such schools working in temples and the parents paying fines in case they have failed to send their children of school-going age to the village school. The village patel is charged with the duty of bringing these children to school and although every village does not possess a school I think the system has been a tolerable success there.

The village residents should be made to think that education will not make boys and girls averse to work but will turn out better workers both in the field as well as in the market. I have known scores of poor young boys passing their vernacular final examination and after about ten years spent at school being disappointed in their ambition to get a village school teacher's post carrying Rs.10 or Rs.12 per month and then sitting at home, almost a burden to their parents. Their standard of life is appreciably raised and there is a distinct change in their outlook on life which makes them feel shy to work in the fields and renders them less hardy and more unproductive so far as the poor parents' crops go. Such unemployed educated boys, whose number is every day increasing, are a source of growing social menace and although some educationists would prefer unemployed educated men to the uneducated unemployed, these young men spread a contagion of discontentment. The only way to prevent their being so is, on the one hand, to create more avenues of employment for these youths and on the other to introduce handicrafts and cottage industries in the village schools and to make rural subjects such as cattle-breeding, poultry-keeping, gardening, sowing, ploughing and village reconstruction methods parts of the village school curricula. Another way to bring a sense of homeliness in the school is the reviving of native games in place of the foreign ones so that the children might feel more at home and develop a respect for native pastime and work.

The same thing is true of the village school girls whose scanty education at present brings her nothing but a smattering of the Ramayan and a doubtful capacity to write letters. Such girls show an equal tendency of aversion to domestic work and come as a curse to illiterate mother-in-laws and sometimes more so to uneducated husbands. The ordinary village school for girls does not provide for anything in sewing, knitting, cooking or music and more often than not the teacher is an old retired village schoolmaster.

A clear disadvantage under which most of the village schools labour is the

irregularity of attendance on the part of school children. Very often these children are ill with malaria, cold, etc., and it will certainly go a great way to make these schools popular if the schoolmasters were provided with certain patent medicines like quinine for free distribution among the school children. This might also inspire among the children and their parents a sense of sympathy towards each other as well as towards the schools which are at present looked upon as semi-official haunts of mere book-teaching.

### V—Rural Education in India

By CHATUR BHUJ GEHLOT, D.D.R., M.R.A.S.

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In ancient times the elementary education, agriculture and cattle-farming being common, more or less, the students of the four castes easily took, from very primary stage, to the suitable courses as below, under the then-prevailing fraternal system, in categories of subjects, evidently, about 64 per cent of which, were principally suited to, and better studied and practised in rural areas.

For warrior class:—Government-craft, archery, charioteering, clubbing, reconnoitring, horsemanship, first aid, veterinary work, bulwarking and fortification, tracing of foot-steps, birdstudy, etc.

For trader class:—Banking, book-keeping, handicrafts, trade and commerce, storage and preservation, jewellery, confectionery, etc.

For priests, and literary class:—Arts and Sciences, literature, grammar, poetry, philosophy, fine arts, drawing, architecture, medicine and surgery, physical sciences, geometry and mathematics, astronomy, astrology, gardening, botany, geology, priestcraft and rituals, palmistry, observatory work, etc.

For peasants, labourers and servant class:—Soil and animal husbandry, domestic science, forestry, pottery and claywork, quarrying and transport, sapper's and miner's job, masonry, brickmaking, fibres and cordage making, turnery and lacquer works, tanning and curing, bakery, fireworks, basket making, etc.

The ancients practised and applied elements of science, art and knowledge, and also learnt theoretically the preliminaries thereof in *gurukulas* or under vocational fraternal care.

The chief consideration in case of general education and particularly in that of rural education centres round the most difficult item "the Cost" which, in the present artificial, intensively concentrated and mercenary conditions is apparently beyond the financial capacity and easy assessability of rural classes, even though it be reduced to the minimum. The rural classes, therefore, are afraid of spoiling their children by sending them to the schools of mainly secular education. They badly require an education which is substantial, practical, direct, easiest and cheapest possible.

For giving such an education the teaching methods should be overhauled from the beginning to the end, and rural education made vocational throughout.

To start with (a) in infant or elementary stages, under shady trees and farm sheds, students should sit on mats or raised floor seats as in Shanti Niketan, and

study natural objects, such as, stalks, seeds, weed, fruit, etc., farms and village waste lands or country sides, reeds, twigs, leaves, planks, boards, butts, of forest trees; sand, lime, clay, ochres, kanker, crystals, rocks and minerals; feathers, horns, sounds, colour of animals. Instead of more or less mute stereotyped and artificial reading and writing of letters and words there should be "singing and building of them" so that the children be exhilarated and happy.

(b) In primary stages, along with books and writing materials, there must be vocational alphabets, models, charts and grammars, sets of tools and working materials; and, here, diversification bases for secondary vocational education should be created.

(c) In secondary classes, about 50 per cent of the students should be classed as "Vocational" and about 75 per cent of their working time be devoted to practical side of their vocational training in workshops, farms, gardens, quarries, forests, godowns, trade-depots, attached to schools.

(d) In higher or University student life, researches, laboratory, test work, business sampling, analysis, experiments, original works, inventions and thesis writing should be mainly resorted to.

The teaching staff should be volunteers by diverting the charity and services of philanthropists, priests, professors and teachers, to utilitarian side of education.

As there are numerous local dialects and languages the elementary, oral education should be imparted invariably in one's own dialect; while, the written and common language should be mastered in a common script which has, from a long continued platform and press discussion, been found to be "Hindustani" as suitable for the majority of Indian population and provinces.

Talkies, gramophones, wireless, radio, magic lantern lectures, local songs, may be got up to demonstrate processes of building and pronouncing of letters, syllables, formation of words, and the ultimate synthesis and analysis of sentences.

Travelling libraries not only of books but of charts, Kindergarten sets, object lessons and picture plates, depicting actual progressing manufactures, manipulations, growth and exploitation of raw materials and cottage, forest and farm industries should be instituted.

Above all, travelling teachers should be employed or students and teachers during their holidays should be requested to do this voluntary philanthropic national reconstruction work.

A central depot for each district, at its headquarters, should be established where may be kept for ready use and loan, all these teaching apparatus.

A central All-India governing body for rural education should be formed to patronise, supervise and organise all the items of education, rural as well as urban.

Schooling in intensely cultivated areas should be confined to off-season; while travelling, teaching, etc., in busy season, around their huts and homes, in villages, forests and farms.

Rewards and inducements should be liberally available from district and charity funds.

Last but not the least, is the immediate compilation in all the principal

dialects and vernaculars of India of the broad elements of Natural Science, namely, Botany, Geology, Mineralogy, Zoology and Entomology, as also of Physics and Chemistry, Mensuration and Survey, Sanitation and Hygiene, Domestic Science, simple arts and cottage industries.

In this connection, it is very important to suggest the immediate translation of useful and practicable abstracts from Dr. Watt's Dictionary of Economic Products of India and Dr. Ball's Economic Geology of India (both unfortunately out of print) and such like books.

## VI—Agriculture and Education in Asia

By HEMANTA KUMAR MAJUMDAR

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Asia is the land where agriculture first saw the light of day, though with the passage of time, its tremendous progress in Europe and America today evokes universal applause. In these days of Science and commercial importance, it is rapidly growing in importance in the advanced countries as it forms the life blood of trade and industrialism. The question is, should the cultured and enlightened people on the biggest continent on earth, think, it worth their while to turn their attention to the culture of the field earnestly and effectively?

Of the leading countries of Asia, Japan has already followed in the footsteps of Europe; China too has maintained her proficiency as ever; India alone lags behind. In this connection, with due justice to every country, it may be said that the profession of agriculture is mostly regarded as hereditary and is reserved for those whom fortune has rendered unable to taste of the culture of the fine arts of the civilised societies. In countries like India, where nature has lavishly provided agricultural resources, where agriculture is the national industry and the only source of livelihood to the vast majority, knowledge never unrolls her ample page before the millions of the peasant class and fortune scarcely smiles upon them. Such a plight is due to the neglect of the upper and the educated class in giving to the masters of the hamlets the benefits of education and agricultural training.

In countries that are today economically, politically and culturally great, the torch-bearers or the votaries of learning come down from their platforms, visit the corners of huts and cottages and stand on bare fields whenever occasion requires it. Such is the case with Russia, where vast tracts of land were barren and the country was on the verge of ruin; but it was her savants who saved her by improving the land and the labour; the maxim they followed was "Back to the land" and "Back to the village". The improvement of agriculture means to some extent the ruralisation of the country and wholly depends on the betterment of rural education. Cities must look to villages, even for their own sake. The ministers and secretaries would be nowhere, if rural areas cannot provide for them platforms to stand on. Hence it is high time for the wise men of Asia, to take up the cause of agriculture and together with that the cause of rural education, and promulgate the necessity

of a hearty co-operation between all the sister countries that constitute this vast continent.

The age of Renaissance which heralded the dawn of universal enlightenment is still fulfilling its noble mission. But the rose is not without thorns. The assets of education, which by right of heredity had been bequeathed from generation to generation to the ecclesiastical class both in the west and in the east, are now exposed to the highest bidder, irrespective of caste and colour. The price is too high to be paid by the public in general; still men must have education. The pursuit of knowledge is no longer simply a stern duty enjoined for the passport to the kingdom of heaven, but it is also the key-note to success in worldly life. A man willing to live man-like, and serve his individual interests as well as those of the state to which he belongs, must have power acquired through knowledge. A good citizen is the best production of the education of the day, but such education entails heavy cost; and the millions of the world—the rural inhabitants—are backward in enjoying the bliss of education. Hence the question of education in agriculture stares us in the face.

The majority of Indian people—the peasant and the labour class—cannot do away with their activities in the field or starvation must be in store for them. One thing may be done. Mothers Swaraswati and Lakshmi—the respective goddesses of learning and wealth—as the Indians say, may be propitiated both at the same time, and such an ideal may be followed from the very childhood of a boy, from the beginning of his academic career, when on the one hand he would develop his intellectual faculties, and on the other, he would accustom himself to such manual works in his school, as would ensure him the means of his subsistence without any help from outside.

Let me give as a concrete instance, the example of the Benodpur B. K. High School and the Parbati Vidyapith in Jessore (Bengal). In addition to the preparation of daily class-task laid down by the university curriculum the students work in the agricultural farm of the school. There they not only receive modern scientific agricultural education but also acquire the habits of physical labour that is of so much use in later life. There are hand-loom in the school, where also the same advantage is obtainable. In this way, training in agriculture, weaving and other sorts of home industries may be given along with intellectual culture in every Indian school.

Speaking of rural education, I again lay special stress on the necessity of introducing agricultural training in the primary and secondary schools in countries like India, where the distinction between the higher and the lower class, between the genteel and the commons, is still to be marked, where untouchability is a word that still prevails. The future man is to be built up from his school-days and the high ideals of equality, liberty and fraternity, the watchwords of modern democratic education, must not be eulogised within the stone walls of the school rooms alone, but must be realised in open field where the land-owner's son should stand bare-footed beside his peasant brother and school fellow, with spade in hand, scattering to the four winds all pretences to sham pride and prejudice. Let the lessons of self-help, self-culture and self-

reliance that are in themselves the prime objects of education be instilled into the mind of the young learner in his rural school. In the villages of India and such other eastern countries, the tiller of land and the philosopher may again be reared up together and then and then alone will the mission of rural education be fulfilled.

Why should we lay so much stress upon agriculture and ask all the Asiatic nations to do so while the western countries are rolling in wealth through trade and commerce? Why not, it may be asked, let the mills and factories with their towering pipes and chimneys flood Asiatic lands? Why not let agricultural products be replaced by the intervention of science? Why not let the hand have its right place beneath the head? I am by no means, inimical to science and industrialism. I only disapprove of the growth of science in connection with trade and commerce at the cost of agriculture, and the appeal in the strongest term is to be made to Asia and to the people devoted to the cause of education.

It was Asia which first taught men the means of earning their "daily bread" by the sweat of their brow as well as the "bread of life" as Carlyle puts it. The old days of Asia must not be sealed with the sign of barbarism; nor agriculture be looked down upon as a degrading profession. In India it was agriculture that gave an impetus to the development of deep philosophical and scientific studies and evolutionised the thought in the eastern countries. That the plant world was alive with the principles of life, that artificial clouds may be made and heavy downpours secured at will, were not wholly unknown to the sages of the east. Agriculture itself was followed in a well-directed and scientific manner. The Vedas, the Upanishads, the Ramayan amply testify to it. I repeat that Asia has a special idealism of life, apart from the rest of the world.

The ideal of a peasant saint of which western scholars speak so eloquently was actually realised here in a peasant's hut as well as in a king's palace. Those were the days when the fountain-head of learning and culture sprang from the groves and fields of villages. The efficacy of agriculture as the harbinger of such a type of civilisation may not be questioned. The habits adopted and adapted by an agriculturist cannot but bring in self-help, self-reliance, unostentatious fellow-feeling and simplicity along with a strong mind in a strong body. Constant touch with earth and its dust ever and anon reminds him of the constituents of his body and the ultimate end of it. No wonder, a peasant's mind is naturally bent towards morality and religion—the gates of heaven. The profession of agriculture itself may not be the summum bonum of human life, but the tender, generous and humanistic aspects of it cannot be lost sight of.

Let us not forget that the introduction of agriculture gave a rude shock to the animal propensity in man; research into the plant-world has replaced the use of animal products in the medical world. Consider how many thousands of creatures would be spared their lives, animal food being given up in exchange for the products of Agriculture.

### III—DESCRIPTIVE NOTES

#### I—Japan

The school system of Japan is elastic enough to suit rural and town areas both.

*(Department of Education)*

#### II—Hongkong

There are 96 subsidised schools and 72 non-subsidised schools in rural districts. There is a Night School for girls at Un Long. The enrolment in rural schools is about 5,800.

*(Department of Education)*

#### III—Dutch East Indies

The details of Rural Education are given under Primary Education.

*(Department of Education)*

#### IV—Siam

The education in rural schools is adapted to local conditions

*(Department of Education)*

#### V—Ceylon

Each rural area which corresponds to a revenue area has its own Education Committee which is responsible for putting into effect the rules relating to Compulsory education and for erecting and maintaining Government schools.

The method of instruction aims at relating all subjects to the conditions of life of the pupils and considerable emphasis is laid upon the practical application of school subjects.

*(Department of Education)*

#### VI—Syria

Except for the few government schools mentioned above and a great many Roman Catholic, Protestant, and some Greek Orthodox schools in the villages, there is no attempt to carry on a modern form of rural education.

There are some five farm schools. One is being given up, and the others are more government experimental stations than schools. Perhaps the greatest need of the Mandate is for a more practical type of education, to train children for rural life.

*(President, American University)*

#### VII—Palestine

The danger of giving too literary a bias to village education has been one to which the authorities are keenly alive. The consequent ill effects seen of recent years in other countries of the Near and Middle East, due in large measure to the provision of an unsuitable type of education, of tempting the

village boy to the town where he may become unemployed and unemployable, have resulted in the directing by the authorities of efforts to provide him with an education alike attractive and suited to his own and his country's needs.

With this end in view, a separate syllabus for elementary schools in towns and villages has been drawn up.

In 1920 was inaugurated a system by which Arab villages having no educational facilities were invited to co-operate with Government in providing elementary schools. Under this system the building and equipment are furnished by the inhabitants of the village, and if these are considered adequate by the two Departments of education and Public Health, a teacher is appointed and paid by the Government. The syllabus is of an elementary but of a fairly comprehensive nature, covering a period of four years. It consists of Religion and Reading of Quran, Arabic, Arithmetic, Hygiene, History and Geography, Object Lessons, Physical Training, Drawing, Agricultural instruction and Hand-work.

Many of these schools have gardens of from one to five dunams (a little over an acre) where practical instruction in agriculture is given under the supervision of an expert delegated by the Department for the purpose. A system of tree plantation inaugurated some years ago in connection with village schools is being extended, with a view to allocating to every school a plantation to be maintained by successive generations of children.

Practically all Jewish children receive elementary education; even a small village will have its own school. The course covers 8 years, children being admitted at the age of 6-7 and leaving at 14-15. It consists of Hebrew, Bible and Mishna, History, Geography, Nature Study, Arithmetic, English, Drawing, Manual Work, Singing, Physical Training. The syllabus of the village schools is not essentially different from that of the town schools, except that English usually receives less attention, and that gardening takes the place of manual work. Most schools are co-educational. Except in a few colonies, fees are charged ranging up to a maximum of about £P. 10. Poor children are exempted from fees.

*(Govt. and Zionist Department of Education)*

### VIII—Egypt

Although Egypt is mainly an agricultural country, rural education is very little attended to. With the exception of four or five intermediate agricultural schools and one High School of agriculture, there is no rural education as such.

*(M. Rifaat)*

### IX—Union of South Africa

This is a country of wide spaces and it is difficult to bring the school to the child. About half of the schools in the Union are one or two teacher schools which do only Primary work. A good deal of centralisation has already been



effected by which the children are boarded in large boarding houses and where they receive instruction up to the Secondary level.

*(Department of Education)*

#### **X—China**

The aim of the Chinese education is to look after the villagers as urban population can generally look after themselves. More and more teachers are required for rural work.

*(Mr. K. M. Wong)*

#### **XI—Burma**

Almost every village has monastic schools run by monks.

*(Miss R. P. Paul)*

#### **XII—India**

The great defect of rural education in India is that it does not go beyond the Middle Stage. There is no opportunity provided for a talented rural youth. He must migrate to city and thus be forced to adopt other ways and means of education and ultimately of livelihood which would remove him altogether from the countryside.

*(Mr. I. N. Gurtu)*

## XV

### ILLITERACY SECTION

December 28, 1930. 2-30 P.M. (Conference Pandal)

*Chairman: MRS. ATIYA BEGUM, Founder, Educational Reform Circle, Bombay*

*Secretary: RAI BAHADUR PANDIT GURU SEWAK UPADHYAYA, M.A., Deputy Registrar, Co-operative Societies, U. P., Lucknow*

#### I—PROCEEDINGS

The Illiteracy Section Conference was held in joint session with the Adult Education Section. The Secretary introducing Mrs. Atiya Begum to the audience said: "Mrs. Atiya Begum is well known all over India as the founder of Educational Reform Circle. She is also one of the greatest advocates of what she calls Free Arts—Music, Literature and Fine Arts. She has taken keen interest in educational problems and has worked in several schools in Bombay city where her own system of education is being tried. We are all familiar with the idea of the goddess of Learning and never conceive of a god of learning. We know Saraswati as the goddess of Learning and it is in the fitness of things that a goddess of Learning should preside over the Illiteracy Section Conference. It has been well said that a literate woman is a far better and a surer guarantee of the education of the coming generation than a literate man and I am sure under the presidentship of Mrs. Atiya Begum we will banish illiteracy from Asia."

Mrs. Atiya Begum thanked the Secretary for his kind words and hoped that illiteracy would be wiped off in the near future. Syed Tofail Ahmad read his paper on Illiteracy which was followed by a discussion in which the Secretary and others took prominent part. Mr. Ullal then read his paper on "Mass Literacy" and Mr. Ashutosh Chatterji on Illiteracy in India. The Conference had the benefit of an eloquent address from Pandit Iqbal Narain Gurtu and short addresses from Principal S. K. Roy of Ranchi and Miss R. P. Paul of Burma. The President then invited discussion by means of questions the answers to which elicited some interesting suggestions from the audience. A few resolutions were adopted.

#### II—PAPERS AND ADDRESSES

##### I—Suggestions to Remove Illiteracy

By PANDIT IQBAL NARAIN GURTU, M.A., LL.B.

Illiteracy is a big national problem that we have to grapple with and it is essentially the problem of extending and expanding elementary education.

No big national problem can be solved successfully without a propaganda which should be started by the Government. Of course the non-officials must join; private agencies must join; but the first thing is that it is the duty of a national government to take up the question of propaganda to popularise the idea of education and its utility. The second thing to be done, is, a preliminary survey in the country of the number of schools according to villages and population that have to be established. So far as I know that preliminary survey has not yet been made. Japan, when it started its scheme of elementary education in 1872, divided the entire country into as many as twenty-six thousand primary schools districts. If a similar scheme is adopted here Government should fix a time-table that so many thousand schools have to be established within, say, the next 10 or 15 years. Then the local bodies have to be pressed to start those schools so that even within a fixed period of 10 or 15 years a sufficient number of them could be established. So far we have only reached a stage where we have allowed the local bodies to introduce compulsion in such areas as they deem necessary but there is nothing to compel local bodies to do it. Therefore it is not enough that compulsory education should be on the lines, on which it is laid down in the Primary Education Acts of the various provinces. The local bodies should be compelled to show that every 3 years they have achieved a part of the programme and Government should fix a minimum provision for those schools towards which Government should guarantee its own contribution. If any local body fails to fulfil that programme the Government should really take upon itself the duty of increasing the means of taxation or any source of revenue it may think necessary.

Democrats would probably object to this suggestion on the ground that it would be an unnecessary interference with the freedom of local bodies. My submission is that we are by this means trying to strengthen democracy, to make it more efficient, because the efficiency or frame-work of the Government here in India is to be on democratic lines. My submission is, therefore, that if that scheme is adopted it will not be an unnecessary interference with the freedom of local bodies.

Next the age of compulsory education should be from 5 and not from 6. England, in its scheme of compulsory education, began at the age of 5 and it goes on till 13 or 14; that is, they have gone on increasing; and now they are thinking of making education compulsory up to the age of 16. The age that is fixed for the primary education is between 6 and 11. That is 5 years or, say, 6 years. Here in United Provinces we have 5 years for primary education or elementary education. It is not possible to bring into schools boys from the very beginning; the parents are uneducated and they do not appreciate the importance of education; they are not at all eager or keen to send their boys to the school as early as possible; boys are often brought at the age of 8 or 9; they hardly get two or three years to educate their sons. My submission is that you should bring the boy in at the age of 5 or 6 and there will be full 6 years at his disposal. If the boys are slow to learn or if there is stagnation then it would be possible for them to go on and more boys could pass through

the stage of elementary education. A boy comes at the age of 10 but he is only to be there till or at the age of 11; then he can go away and you cannot compel him to remain. But if the boy enters the school earlier the advantage will be that if he is a slow boy he can any way complete his studies having a larger number of years at his disposal, while the brighter boy will leave the school earlier and can help his family. Parents are not willing to send their children to school earlier. If you have a system of adult education you can take those boys in hand. You know there is a cry among the educationists that although so much money is spent over primary education still children lapse into illiteracy. The second advantage will be that you will be able also to educate the parents so that they may educate their children sufficiently earlier.

## II—Mass Literacy

By N. S. ULLAL, B.A., S.T.C.D.

*Government Inspecting Officer, Dharwar*

The real problem is how to bring about mass literacy in the country; the general prosperity in the land is hindered by mass illiteracy. The solution is that more schools should be opened and hence more money should be provided for education. But we all know that ours is a poor country and, before we are able to spend on primary education on something like the scale on which advanced countries like England, Germany and the United States of America, which have introduced compulsion in primary education, are now spending, India will have to improve its general prosperity immensely. Till then how are we to manage with our scanty resources? To me it seems that the best way is to get a great deal more work from our existing schools than at present, at a comparatively small additional cost. The immediate and most important need of the hour being literacy, we should concentrate, in our rural schools, for the present, at least on the three R's. This will liberate a great deal of time now devoted to subjects of general information like History, Geography, Hygiene and Science. The time thus saved should be utilised in introducing the shift system and we can have three shifts of  $2\frac{1}{2}$  hours each in a day and have three batches of children to teach, or better still, two batches of children and one batch of adults, the teachers being given a small allowance for the slight additional work exacted from them. For at present they work 6 hours a day and the arrangement proposed will demand  $7\frac{1}{2}$  hours' work from them.

The subjects of general information, I have already referred to, ought to be taught by the cinema or the magic lantern. This means of instruction is convenient and cheap in the long run, as it permits of large gatherings of villagers being taught in the open and at night, when the labourers are free, in a far more impressive manner and in a much speedier way than through books in the classroom. This method of mass education is now being largely used in western countries, especially in the United States of America.

Mere increase in the batches of students the teachers have to handle is, however, insufficient for our purpose. The primary teachers ought to be made

to work harder and more intelligently and, what is more important to work more sincerely and honestly than they do now. They must also be trained to obtain maximum results within the minimum time and with the minimum of effort. In other words, we must try and get an adequate return for what money we actually spend now on primary education. For, the experience of many an Inspecting Officer like me is that a great deal of the money now being spent is wasted, a majority of primary teachers especially those in the villages, being too prone, as those who work in an atmosphere not conducive to strict supervision and reasoned criticism from the public naturally are, to a belief in the principle of "maximum of comfort and minimum of effort." In the first place, many a primary teacher has become a teacher not by choice but by sheer necessity or, as it very often happens, by way of the last resource left in life. Hence, many teachers have no heart in their work and unless a teacher loves his profession, no good can be expected from him. But, secondly, even capable teachers grow idle for want of strict supervision from the village school committees or, in short, for want of public criticism. Most villagers are ignorant of their own interest and, if we analyse their attitude towards a primary school, we find that it resolves itself into a belief that it is an institution intended to provide a means of livelihood for the teacher, as a village temple is for the priest, and not a means of education for their children.

The first step in the attempt to get our money's worth, therefore, is to select the right type of men as teachers, men not only having a liking for their profession but having a high sense of duty. The second step is to select the right type of men as members of the village school-committee, men who have the moral courage to rise superior to the party politics of the village, at least so far as their attitude towards the school and its improvement is concerned. At present, it is rather difficult to find such members on school-committees, because, as I have already said, most villagers mistake the aim of a school in their village, while those who do understand it do so in a restricted sense. I have often heard many a villager say that he does not find it necessary to put his son to school as he does not intend him for a clerk's post in a Government office. The idea that literacy is as essential to success in his calling as an agriculturist or a labourer as to success in Government service never lights on him. Hence Inspecting Officers should, in their town, gather together villagers and impress on them the need of literacy to every man and woman in life, by copious illustrations taken from the lives of persons who have suffered for want of it. In fact it is quite possible to build up a magic lantern lecture or a cinema show on this subject. I know of one particular instance in which a villager walked 13 miles cross-country from his home, just to have a postcard written to a relative of his and as, owing to his extreme orthodoxy, he would not take his meals anywhere outside, walked the distance back to his house and took his food late in the evening.

Care should also be taken to see that the villager does not soon forget whatever he has learnt at school, by the opening of cheap libraries and reading rooms in villages and affording the villagers every access to them.

### III—The Salvation of the Village Ryot

By C. RANGANATHA AIYANGAR, M.A., L.T.

*L. M. High School, Gooty*

Illiteracy is the result of the depletion of villages of their intelligent high caste people, who have migrated into big towns and cities hankering after employments of various kinds available there and craving for an education that is pass-port to lucrative position. The village ryot has been severely left alone to drift in his ignorance with his time-honoured practices and methods—even these being gradually forgotten with the lapse of time and owing to absence of inspirations and refreshing touches. He cannot read and write and, in the modern world of quick communications and business transactions, is utterly helpless and is dependent on the tender mercies of those in the village who have the good fortune to read and write. Very often these few are the village officials or headman and accountant, well skilled in the art of extortion, or the literate money-lender and trader who ply their trade successfully as they know the market conditions abroad. Exploitation of the illiterate villager by the self-seeking sowcar and village officials is the normal feature of village life.

Recent attempts of social workers, Government and other organised bodies, at the redemption of the villager from his many-sided evils and miseries, are considerably handicapped by the appalling illiteracy. A glaring instance of the curse of illiteracy may be given here to show how a beneficial measure calculated to improve the lot of the ryot was turned to the advantage of a single individual and ultimately to the ruin of others.

In a certain village a co-operative society was organised. There were just two or three persons including the headman that could read and write. The rest were all illiterate. For the first few years things went on well and the work of the society was fairly conducted. The headman fell upon evil times and got into debts. He hit upon a way of redemption. He secured the thumb impressions of the members on a number of security bond forms and filled up the statements himself, thus creating documents for binanti loans. In the usual course he secured a big loan from the central bank and used most of it for himself. Circumstances conspired and as he had lost the post of headman, he had to leave the village bag and baggage. The affairs of the society came to the notice of the authorities and when dues were demanded of the members, there was a hue and cry that no loans were taken by them. They were all duped and their illiteracy was fully exploited. Cases of this serious nature may not be general, still there are instances of this kind of exploitation going on in almost all villages, thus thwarting attempts at the reform and salvation of the villager.

Absolutely nothing can possibly be done for the benefit of the ryot unless a well conducted campaign is launched against illiteracy in the Indian villages. A comprehensive programme of rural reconstruction aiming at all round improvement of the village conditions and a network of elementary and night schools for boys, girls and adults should be boldly undertaken and established.

And these cannot be done by occasional visits from a distant town. Young, educated and enthusiastic men and women should be encouraged to settle in villages and carry on the work in the right spirit. In other words, townsmen should be repatriated to their native villages and aided by the State to settle and work among their kith and kin. Then alone can illiteracy be banished. Then alone will the salvation of the ryot be in sight.

#### IV—Removal of Illiteracy in India

By H. G. DESHPANDE, B.A., S.T.C. (Hon.)

*Head Master, Training School, Dharwar*

India is a vast continent with a population of 319 millions containing 2,316 towns and 685 thousand villages. Urban population is 10.2 per cent, the rest being rural. This distribution is not uniform all over India but varies in different provinces. In the Bombay Presidency, the urban population is 18% while in Assam it is only 3%. The number of persons literate in the sense of being able to read and write is 22.6 million in the whole of India. Among males 139 per thousand and 21 among females are literate. It is much higher in some Indian States where a sort of compulsory education is prevalent, viz., Baroda, Travancore and Mysore. Thus a huge mass of 290 millions is illiterate. How to remove this colossal illiteracy is the acute problem before the country. We shall have to look to other countries, which stood in the same position years back and have since successfully tackled the problem of rural education.

The condition of Denmark, a hundred years ago, was similar to our present condition. At the time, Denmark wasted by many wars was poor and almost bankrupt. Today it is so rich that men from many lands visit it to find out the secret of its prosperity. When an old Dane was asked the question by what magic Denmark was lifted from poverty to prosperity, he replied, "There were three causes: the first, schools; the second, better schools; the third, more schools." In Denmark there are agricultural schools and classes for teaching agriculture and the handling of cows, pigs and poultry. The function of education is to assist in preparing pupils for the occupations in which they will be engaged in after-life. In addition to these agricultural schools there are peoples' high schools opened by Nicholai Grundtvig, who started such schools in the year 1832.

The Folk High Schools are small schools with 100 to 150 pupils who are adults. The pupils live on the premises of the school along with the teachers. The course for men is one of five months' duration in winter, November to March and that for women of 3 months in summer. There are no text-books. Teaching is purely oral. The pupils are free to discuss any subject with their teachers. Each school has a well-equipped library, which can be freely used by the pupils. Consequently there is a homely atmosphere and the pupils evince very keen enthusiasm in the solution of practical problems which confront their every-day life. According to Grundtvig, men were to be reached not by books but by the living word that is spoken from mind to mind and heart to

heart and by the singing of lively and wholesome folk-songs for which Denmark is famous. The pupils, who had passed through such High Schools were eager to learn all that science could teach them about their daily work. Therefore, there sprang up alongside the Folk High Schools special schools for teaching agriculture and dairying. In 1864 owing to war with Prussia, Denmark lost its rich, southern provinces. To a kingdom already small, this seemed a grievous loss. But the Danes have a proverb "Outward loss, inward gain". Under the influence of Grundtvig's schools, sowing of corn was given up for butter, bacon and eggs. Co-operative creameries, co-operative bacon factories, co-operative societies for collecting, testing and marketing of eggs, co-operative societies for improving the breed of horses, pigs and poultry were started. Both the quality and quantity have been considerably improved. An average yield per cow is more than 2 gallons a day, 16 pukka seers of milk. There are co-operative societies for buying all that a farmer requires. The remarkable co-operative spirit seen in the farmers of Denmark is mainly due to the Folk High Schools.

As in Denmark, we should have more schools and better schools. The existing village schools follow the ideal of imparting literary education to our village children and create in them false hopes of securing soft-handed jobs. They have thus a distinct dislike for manual labour. In this way our village schools are not imparting useful education which would assist in preparing pupils for the occupations in which they will be engaged in after-life. Therefore these schools are not fulfilling the purpose of accomplishing the economic-well-being of the masses. Therefore the curriculum of our village schools should be thoroughly overhauled. It should contain such subjects as agriculture, handicrafts, spinning, weaving, co-operation, public health, and hygiene, so that the village children should after they leave school be able to take to their hereditary vocations, assist their parents in their usual work and thus be able to make an independent living. There should be a wide choice in the subjects suited to the differing conditions of villages. In regions, where cotton is grown spinning and weaving should be compulsory. But in coast districts like Kanara it would be more useful to introduce rope-making and mat-making. In short, the craze for passing examinations should be diverted to the undertaking of agricultural or industrial occupations. We have in the Bombay Presidency a few agricultural bias schools in every district. These schools are looked upon by the people more as ornaments than as useful practical institutions. Unless and until these schools show to the people that children taught in these schools eagerly seek to follow the ordinary village occupations in after-life, they will fail to be popular and there will be no demand for such schools. In the Bombay Presidency, there are special vernacular agricultural schools. But it is doubtful if they have succeeded in giving an impetus to what are called improved methods of agriculture. From the practical standpoint, it is necessary to review the position of these schools and bring about necessary improvements in their ideal, outlook, curriculum and methods.

Since the introduction of the Montford reforms, the number of people who have to vote in the different elections has considerably increased and this



number is sure to increase still further as a result of the deliberations of the round table conference. Would the measure of self-government now adumbrated be successful with a huge mass of illiterate voters, who form the bulk of the village population? It is necessary for the provinces to undertake a bold step and chalk out a programme of educating adults and children simultaneously. For this purpose an army of teachers would be required. Until the finances of Government improve, it seems almost impossible to expand the activities of the Educational Department. The people will have therefore to make voluntary efforts to break down illiteracy. For this purpose, I would advocate the formation of Rural Education Leagues in every district with a governing body of experienced educationists and practical administrators and a working body of qualified young men willing to work as teachers in villages. The villagers, for whose benefit such schools will be opened, should guarantee the pay of teachers and the provision of suitable accommodation. The league should supply necessary furniture and equipment and supervise the work of the teacher. For this purpose, the league should collect funds from the whole of the district and conduct schools. The villagers are likely to have more confidence in such schools than those opened by adventurers in isolated villages without any guidance and supervision. These schools will in course of time be eligible for grants from the District School Boards. This measure is sure to raise the percentage of literates in villages. Along with opening schools for children, day or night schools for adults should be opened in such villages where in addition to the 3 R's the teachers should talk to the adults about such subjects as co-operation, public hygiene, etc. Folk songs should be sung and stories from Ramayana and Mahabharata should be related and where possible acted. Thus an incentive for attending such schools will be created. In this paper, I have purposely suggested that the age of compulsory education should be raised to 8, as grown up children are sure to assimilate the effects of education better than younger ones. The wastage in educational effort so much complained of all over India is partly due to the admission of very young children who do not derive any benefit by schooling in the first few years.

### V—Illiteracy

By SYED TOFAIL AHMAD

*Hony. Joint Secretary of the All-India Muslim  
Educational Conference, Aligarh*

Perhaps unlike other countries we in India prefer to form an idea of illiteracy by referring to the figures of literacy. This is so because the figures of illiteracy are so appallingly high that we are naturally loth even to think of them, to say nothing of mentioning them in our reports. It is for this reason, probably, that our Census Reports and other compilations give the figures of literacy and leave us to do mental calculation, to judge the extent of illiteracy.

There is some difference of opinion regarding the test of literacy. The education department, naturally, insists on a very high standard of primary

education, while the majority of non-official opinion in this country seems to be satisfied with an elementary instruction in the three R's. I need not enter into the arguments advanced by either party but I think that situated as we are, we should be content with the little that we can achieve and gradually raise the test in proportion to the success we gain in reducing the enormous percentage of illiteracy.

The easiest and the best test is "the ability to read and write a short letter." This definition of literacy is accepted by the Census Department of this country and obtains in most foreign countries. Evidently the adoption in actual practice of this test by the Indian Education Department will render easier the task of combating illiteracy and make the scheme of mass education cheaper and within the reach of the financial resources of Provincial Governments.

In respect of the vastness of its area or immensity of its population India may rank with other big countries of the world but so far as literacy goes it is unfortunately the most backward.

In Bulletin No. 4 of 1929 issued by the Department of Education in the United States of America the various political divisions of the world, which are 68 in number, have been grouped under ten heads. The first group consists of countries with a literacy between 90 and 100 per cent and includes England and Japan, while India falls in the category of the last group with a literacy below 10%.

It is a pity that England, the native land of our rulers, should top the list of the first group with a literacy of 99.66% while India with its part of a century's British rule should stand last in the list with a bare 7.3% literacy.

Even the Central Islands of Japan which had their political awakening in recent years, enjoy the pride of a position in the first group and boast of a literacy of 99.12 per cent. It is remarkable that in that country, of all the children of school-going age,

80 per cent	were in schools in	1900
97	" " "	1910
and 99	" " "	1922

Let us compare the above figures of Japan with those of India.

18.5 per cent	of Indian children	were in schools in	1917
19.6	" " " "	" " "	1922
26.3	" " " "	" " "	1927

It is remarkable that while Japan had sent 99 per cent or nearly all its children to schools by 1922, we could not send more than 26.3%, even so late as 1927, when the new Reforms had been introduced long ago.

I will now try to show the progress of literacy in India in general, which includes men and women of all ages.

In 1881, the literacy of India was 3.5 per cent.

In 1891, it rose to	4.6	"
In 1901, it rose to	5.3	"
In 1911, it rose to	5.9	"
In 1921, it rose to	7.3	"

In other words the literacy of our country rose from 3.5 to 7.3 per cent in the long period of 4 decades or at the rate of one per cent in one decade.

Converting the literacy figures of India into illiteracy figures we find that there are still 92.7 per cent illiterates here and at the speed by which we have been progressing it will take us another 927 years, or about 10 centuries to come up to the standard of the central Islands of Japan.

This calculation may, somewhat, be affected by a rise in the percentage of scholars to total population owing to the impetus given to education by the introduction of Reforms in 1921, but as has been said above, even that has not raised the percentage of scholars to any appreciable extent.

Likewise the expenditure on primary education has not risen much. It was Rs 5.9 crores in 1922 and rose to Rs.6.95 crores in 1927. In other words it rose only by 190 lakhs within a period of 5 years. It is thus clear that the increase is infinitesimal and is but a drop in the ocean.

The main point to be considered in this connection is that of agency through which increase in literacy should be brought about. Should it be the people or the Government?

In India the people used to take a prominent part in the spread of education in former days. The late Lala Lajpat Rai in his book entitled "Unhappy India" has quoted from Rev. Keay as follows:—"Few countries and certainly no Western ones, have had systems of education which have had such a long history with so few modifications as some of the educational systems of India."

This fact is brought home to our minds by the standard of primary education in Burma which is the last annexed province of British India and a relic of the past. That province has a literacy of 27.7 per cent, being at the top of all the provinces of India. Even some Indian States have a higher percentage of literacy than any of the provinces of British India, except Burma. For instance

Travancore has a literacy of 25.7 per cent

Cochin	"	21.06	"
Baroda	"	14.4	"

Our great misfortune is that the educational policy of the Government has led to the replacement of the indigenous system of education which was conducted by the people themselves, by a lifeless, and uncongenial system based on mannerism and departmentalism. Under the old system every man of ordinary means considered it his pious duty to teach any children he could get hold of. Even the Emperor Shahjahan after his dethronement occupied himself with teaching work, a fact which clearly indicates the tendency of that age. Thus in addition to public institutions financed from public funds almost every residential house was a sort of regular school. Every village had its maktab, madrasah, or patshala supported by the people or the Panchayat.

But what do we see today? Private teaching and educational institutions have ceased to be recognised by the Government and their products are banned as incompetent and unqualified for the pettiest posts. On the other hand the middle standard passed men with but a smattering of knowledge and unable to write even correct vernaculars are preferred to the best Arabic, Sanskrit and

Vernacular scholars, who have not had the misfortune or good fortune of going through the curriculum of non-descript middle schools. For instance in the vernacular schools of U. P. an Oriental scholar of whatever qualifications cannot get more than Rs.12 per mensem rising up to a maximum of Rs.14, whereas a middle passed trained teacher would start with Rs.17 rising up to Rs.50. The natural result of this is that the whole structure of indigenous education has come to the ground and all private enterprise in this direction has been brought to an end. This fact has been testified in the writings of the late Dr. Leitner of the Punjab fame in the following words:—"That the action of the Educational Department of the Punjab, in spite of constant reminders, tended to destroy the indigenous schools whilst neglecting its own primary schools."

It is true that we still find people struggling to maintain the old system of Oriental Education and there is a good number of Arabic Madrasahs and Sanskrit Pathshalas sprinkled all over the country. Besides the zest for educational work revived by the political awakening for the last two decades, has resulted in the creation of a large number of institutions for teaching both boys and adults. All these activities, however, are ineffective and not only have they failed to bring about any appreciable increase in the percentage of literacy but for want of encouragement, nay for actual discouragement, on the part of the educational authorities, are languishing.

The people with no official help at their back cannot possibly succeed in a work of this kind in the face of the increased and increasing struggle for life, caused by a decline in the sources of subsistence, and an increase in the cost of living.

In short it is the sole duty of the Government if it claims to be a civilised Government, to assume the responsibility of educating the masses. In nearly all the civilised countries of the world Governments have long ago realized their duty and are performing it admirably and advantageously. In fact in England the Government is not only in charge of primary education but since the Secondary Education Act of 1918 was passed it is in charge of the Secondary Education as well. In India it was the Government which was instrumental in bringing about the decay of the indigenous systems prevailing in Pre-British days and for that reason, if not for any other, it ought to have taken over the entire responsibility of universal mass education long ago.

It is curious and pathetic that supplying water-works and electricity to a Municipal area is regarded as more necessary than bringing intellectual light to the inhabitants thereof by imparting education to them, regardless of the cost it might have entailed. The introduction of steam and electric inventions of modern civilisation in India cannot be of much utility when complete intellectual darkness pervades the masses. We cannot live as civilized people without mass education, though we might as such without Railways and electric lights.

Since the introduction of the Primary Compulsory Education Bill by the late Mr. Gokhale in 1913, efforts are being made in various provinces of India to persuade the Government to take up the question of mass education in earnest, but hitherto with no substantial result. For instance this province which has

been regarded as the heart of India and in which this Educational Conference is being held today is the most backward of all the Provinces of India, as the following figures would show:—

(1) Burma	27.7 per cent	literacy
(2) Coorg	12.6	" "
(3) Delhi	10.7	" "
(4) Ajmer & Marwar	10.0	" "
(5) Bengal	9.1	" "
(6) Madras	8.6	" "
(7) Bombay	8.3	" "
(8) Assam	6.2	" "
(9) N.-W. Frontier	4.7	" "
(10) Baluchistan	4.7	" "
(11) Behar and Orissa	4.5	" "
(12) C. P.	4.1	" "
(13) Punjab	3.8	" "
(14) U. P.	3.7	" "

Not only is this province the most backward of all, but its progress in literacy is exceptionally slow. The following are the figures for the various successive years:—

1881	3.0 per cent.
1891	3.2 "
1901	3.1 "
1911	3.4 "
1921	3.7 "

These figures show that in a long period of 40 years the literacy of our Province rose from 3 per cent to 3.7 per cent or by .7 per cent. A little calculation will show that if we go on at this rate we will not be able to root out the evil of illiteracy in less than 5,500 years.

The above figures are taken from the last Census Report. Since then there has been some forward march in the spread of primary schools, but in that respect too we are moving at a slower pace than the other provinces. For instance in 1920-1921 the proportion of scholars to total population in the United Provinces and the Punjab was almost equal, being between 2 and 3 per cent. But in the Director of Public Instruction's Annual Report of 1929 we find that the proportion of our province was about 3.16 per cent, while that of the Punjab was about 6 per cent, or almost double of ours. So it may safely be said that our province has not made any progress worth the name even after the introduction of Reforms.

About the same is the case with almost every other province; not a few of them have made no progress at all, in spite of the introduction of the Reforms. For example the following quotation appears in the Annual Report of the Educational Department of Assam for the year 1928-29:—

"Mr. S. C. Goswami said—'In the outcome, in the march towards general

literacy we have arrived where we were 15 years ago—the progress is at a standstill.’

“The Director of Public Instruction remarked about the above as follows:—

‘These are hard words but they are true. It is obvious that if any approach to general literacy is to be made during the present generation it will be necessary to provide funds very much more freely than has been done in the past, even to the extent of doubling or trebling our expenditure on primary education.’”

But the question is, how to double and treble the expenditure on primary education. Resolutions are moved and proposals made in the Legislative Councils of the various provinces of India year after year, but prove useless ultimately.

Only last year the Legislative Council of the United Provinces passed a resolution, moved by a non-official member for the spread of literacy and a Committee was appointed to draw up a scheme for making every boy and girl literate within a specified period. The Committee chalked out a scheme to provide educational facilities for all boys of school-going age within a period of 15 years and for girls within a period of 10 years. It also recommended that the Government should relieve the Local Boards of the burden of Primary Education and take the whole responsibility upon itself. The additional recurring expenditure estimated was about Rs.80 lacs a year. It is doubtful whether the Government will be in a position to accept and give effect to these recommendations, owing to financial stringency. It is an open secret that since the introduction of the Reforms the administration of every province has become more top-heavy and the needs of the various departments both reserved and transferred have outrun the financial resources of the Provincial Governments.

It will appear from the above that while the people cannot possibly work out their salvation in connection with the spread of literacy, there is not much hope from Government either in that direction. This is a rather gloomy picture but one must call a spade a spade. The situation is both serious and grave and deserves a very careful and sympathetic handling. To my mind the only way out of it is a thorough overhauling of the present system of administration and a bold scheme of economy at the top of the various departments, even including the Education Department itself. It is not necessary on this occasion to go into the details of this subject. Let us hope that the impending political changes will bring better days for us and enable us to find men and money for raising India to the status of Japan and other progressive countries in the world. Where there is a will there is a way and we might console ourselves with the idea that the future Provincial Governments will not follow the example of one of the occupants of gubernatorial chairs, who perhaps unguardedly divulged the real educational policy of the Government in his remark that mass education in a subject country was a political danger.

We cannot, however, live upon hopes or prayers alone. We must be doing something and not sit idle. And the only effective thing we can do, both individually and collectively, is to strain every nerve in persuading the Local

Boards to enforce extensive and intensive compulsion in their respective areas, in asking members of legislative bodies to move in the matter by putting up bills or resolutions, in making forcible and powerful representations by passing resolutions from educational, political and all sorts of societies, associations and institutions relating to all India or provinces, cities, towns or even villages, insisting upon the Government to realise its most primary duty of making every boy and girl literate and to take the entire responsibility of spreading Primary Education, upon its shoulders and thus remove the black spot of illiteracy from the face of its administration within the next decade ending in December 1940, thus raising India from its low position in the tenth and last group to the category of the first group in which England itself is. This must be the minimum aim and a definite goal of both the Government and the people.

### III—DESCRIPTIVE NOTES

#### I—Japan

There is no village or hamlet in Japan where we do not find people reading, and there are very few even among the poorest class, who cannot express their thoughts in writing. This fact is clearly proved by the proficiency tests given at the annual examinations for conscription. In these examinations it is found that few of the youths of conscription age lack the knowledge of the three R's. A casual observer may be surprised that Japan should have made such rapid progress in education, while it is only a little over half a century since she came in contact with Europe and America. We must remember, however, that Japan is an old country and when Western civilization was introduced she was fully in a position to receive and digest it.

*(Department of Education)*

#### II—Dutch East Indies

It would not be possible to fight a hard and successful struggle against analphabetism if the population did not co-operate. Therefore, the ordinary native school for the broad mass of the native population (the village school) is based on the principle that the village community erects the school and maintains it with the financial support of the Government.

*(Department of Education)*

#### III—Siam

The Law on Primary Education came into force in the year 1921-22 and since then illiteracy has steadily declined. Out of a population of about 10,000,000, about 700,000 are attending school now.

*(Department of Education)*

#### IV—Ceylon

The population of Ceylon is about 5,463 millions out of which 557,883 are attending schools.

*(Department of Education)*

### V—Syria

In the Republique Libanaise the government has depended upon missionary and private schools for most of the education, except for some hundred village schools of a very simple nature, which have been started in the Druze and Muslim neighbourhoods. The missionary schools, largely Roman Catholic, and also some private and local church schools have provided so much education, that the Lebanese are not at all an illiterate people.

The French authorities have opened up some forty village schools in the very primitive villages of Djebel-el-Druze, so that illiteracy will be combated for the first time in several thousand years in those old regions of Decapolis and Roman Arabia. Over a dozen village schools have been opened among the equally primitive Alaouite.

In the inland state of Syrie the Government has started a system of village and town elementary schools. It is only a small start, as the state contains a large number of illiterate peasants and it will require years to bring them any sort of general education.

*(President, American University)*

### VI—Palestine

The population of Palestine is 794,516 out of which 69,911 are attending schools.

*(Govt. Department of Education)*

### VII—Egypt

Out of a population of nearly fourteen millions the number of those who can read and write is 1,670,895 of which 1,386,843 are males and 284,052 females. The percentage is therefore 88% for illiteracy. The Ministry of Education together with the Provincial Councils are collaborating in opening compulsory Elementary schools for all boys and girls from the age of 7 to 13. The boys attend in the mornings and the girls in the afternoon. This is done to facilitate the work of the parents who like to secure the assistance of their children in the field or the workshop. This division of the day has not proved very popular with either parents or teachers. Lack of suitably equipped workshops and the monotony of ordinary agricultural daily work make the half-day school a sort of puzzle and a nuisance to both parents and teachers.

*(M. Rifaat)*

### VIII—Union of South Africa

Amongst the white population there is hardly any illiteracy largely owing to the great regard that rich and poor alike have had for education since the earliest days of this Colony. With regard to the illiteracy amongst natives in 1921, 9.7% of the Bantu population of the Union, comprising 243,633 males and 211,765 females, could read and write. In the Cape Province the percentage of Bantu literacy increased from 7.1 to 9.1; in the Orange Free State 8.2 to 10.7. In the urban areas where opportunity for learning is greater the



percentage for the Union as a whole was 22.1. In the Transvaal urban areas there was the striking increase between 1904-1921 from 5.8 to 18.9%.

The following table gives a full indication of the proportion of the pupils receiving education at the present time:—

Year	European Children in School	% of Total Eur. Population in School	Non. European (i.e., Natives and Coloured) in School	% of Total Non-European population in School
1927	356,000	20.8%	304,600	5.1%
1928	369,603	21.3%	325,000	5.4%
1929	385,627	21.8%	335,000	5.5%

The percentage of the white population receiving education is comparatively large when compared with other European countries.

*(Department of Education)*

#### IX—Persia

The area of Persia is about 1,200,000 square miles and its population is approximately 10,000,000. During 1927-28 there were 3,257 schools in Persia with an enrolment of 145,909. But education is being pushed on vigorously now.

*(Mahesh Prasad, Alim Fazil)*

#### X—India

Unfortunately the figures for literacy of the census of 1921 are the latest which are available, but as no material change has taken place during the decade these figures will give us a fairly correct picture of India's illiteracy. Again separate statistics are not maintained for the rural area and therefore we have to be content with the figures relating to India as a whole. But it is needless to emphasise that the actual condition of literacy among the rural population is worse than the averages suggest. The standard of literacy laid down by the census was low and so all those who could write a letter and read its reply were considered literates. It is certainly not a high standard but even then in 1921 the percentage of males above 20 years of age who satisfied this test was only 18.3 and that of women was simply shocking, being 1.9. These statistics compare very unfavourably with those of any civilized country. In the United States even in 1900 the percentage of literacy was 89.3 per cent when only children below six were excluded. But in some of the important provinces the percentage of literacy of males as well as females was far below the above average as will be seen from the following table:—

Percentage of literacy among the total population of 20 years  
of age and over

Province	Male	Female
Burma	62.0	11.8
Bengal	22.5	2.1
Madras	21.4	2.2
Bombay	18.4	2.4
Assam	15.0	1.3
Behar and Orissa	12.6	0.7
Central Provinces and Berar	10.4	0.9
Punjab	9.4	0.9
United Provinces	8.9	0.7
	18.3	1.9

(Y. D. Keskar, M.A., B.Com.)

## XVI

### ADULT EDUCATION SECTION

December 28, 1930. 2-30 P.M. (Conference Pandal)

*Chairman: MRS. ATIYA BEGUM, Founder, Educational Reform Circle, Bombay*

*Secretary: S. K. YEGNANARAYANA IYRE, M.A., Professor, English Literature, Pachaiyappa's College, Madras*

#### I—PROCEEDINGS

The Secretary gave an account of the papers received and read a report of the work which is being actually done by several institutions. Messrs. Srinivasa Aiyer, Kumbhare, Ghate and Apte then read their papers. The Secretary gave a brief summary of the papers whose writers were absent.

Mr. Ranganatha Aiyangar gave an account of the work being done by the students of the L. M. H. School, Gooty, in the village with the help of the gramophone songs. Mr. Kedari Rao gave an account of the work being done by the members of the Literary Union of the Kumbakonam College. Mr. Munishwar Prasad of Muzaffarpur reported on the work done in spreading Adult Education in Behar. The report of the 'Shramajibi Shiksha Parishat', Calcutta, owing to the absence of its representative, was taken as read.

The Chairman wound up the discussion with an eloquent speech in which she made a plea for reforming the education of the country. Prof. Puntambekar thanked the Chairman for firmly and tactfully guiding the deliberations of the Conference.

#### II—PAPERS AND ADDRESSES

##### I—Teachers and Adult Education

*By D. N. KRISHNAYYA, B.A., B.Ed.*

Teachers are the people entrusted with the imparting of education to children and boys who would become citizens tomorrow. The imparting of education being their life's avocation, their life-time should be one of study, one of gathering information. The world is ever changing. Our ideas and beliefs have to be recast every now and then, and in such a state of things, people who are entrusted with the training of our children cannot but keep in touch with things that are happening around them. Necessarily they should be voracious readers, and must be able to give the benefit of their reading to the general public.

In education India is backward; nearly ninety per cent of her people are illiterate. For want of education most of the people are conservative in their mentality and slow to adapt themselves to the changing circumstances. Again it is purely an agricultural country. The method of cultivation in India is as it was in our great-grandfathers' time. The produce of the people passes through many hands before it reaches the consumer and the profit goes to the intermediaries leaving the bare minimum wages to the producer. Then, the village ryot knows very little of the sanitary way of living. He lives in filthy surroundings and in damp ill-ventilated and ill-lighted houses. More often, the ryots are immersed in poverty due to their extravagance and want of thrift. They spend lavishly on festive occasions and during marriages. They often borrow for unproductive purposes like marriages, ceremonies, etc. When they borrow they bestow not a single thought on the possibility of repaying. They leave future to look for itself. Such a state of things prevails on a large scale in many parts of India. To eradicate these evils, to root out the canker from the heart of India, it is not money that is so much required as men. It is men who can devote themselves for the service of mankind, who can work with heart and soul for the uplift of their fellowmen. And the people best fitted to do such work are teachers.

The teachers both in towns and in villages have abundant opportunities to mix with the people on equal and friendly terms. The relation between the teacher and the people is one of mutual love, of goodwill and sympathy. It is not like the relationship that exists between an officer and ryot where the one is filled with fear and the other with contempt. As such the teacher has every facility to improve the state of society.

The teacher can root out much of illiteracy in the country. He can hold classes for the adults during evenings or nights. To assist him he can take his senior and clever students. Adults have greater understanding power than the children and hence the teachers can teach them more in a short time and can do it more pleasantly. Moreover they need not strictly adhere to the school curriculum as they may confine their attention first to the three R's and later on to a fairly good grounding in Geography, History, Science, Hygiene and Civics.

In the organisation of adult education the libraries perform an immense service. The libraries are the repositories of knowledge. When once the illiterate people of the villages are taught to read and understand, their knowledge can be improved by directing them to read first, the easy children's stories, then a little difficult ones, and later still advanced books and so on. When once the love of reading is infused into the people it will go on strengthening itself. The work of the teachers here lies, mainly in the selection of books suitable from the standpoint of the villagers and in the formation of a library. He can even organise a circulating library and thereby educate women who might not like to appear in public to receive instruction from men teachers.

The teachers can educate the people about the principles of co-operation, and can themselves open a co-operative store or encourage others to open one in

a village. They should undertake serious propaganda work to root out the habit of extravagance and short-sightedness in spending.

Then again, the teachers can, once a week, on Saturdays or Sundays, call for a meeting of the villagers or townfolk and address them on some important or stirring events of the day.

They may get a supply of cheap medicines from Public Health Offices, may advise the villagers to keep their cattle free from disease and seek the help of the Veterinary Department against an impending outbreak of rinderpest and similar epidemics.

Then there is the problem of drink. The teachers in a free heart-to-heart talk, can persuade the people to abstain from drinking and besides explaining to them the evils of drink, may deliver magic lantern lectures with the co-operation of the "Health Department". They may even get small plays on temperance staged by their students.

Another canker in the life of the villagers is litigation. The teachers may point out to them its disadvantages and encourage compromises and reference to Panchayat Courts.

Last, but not the least, the teachers can hold Bhajana parties every Friday or Saturday night. They may read the epics or narrate to the people, the stories of heroes and heroines.

Through these many ways can a teacher help to uplift the ignorant masses of his village or town. His remuneration might be small but his work is noble and the Almighty God might not fail to reward him in due time. Every good and noble work is the result of the selfless labour of some unassuming persons. The teachers should carry on their work humbly and well, and great will be their reward some day.

## II—The Vigorous Diffusion of Adult Education

By M. V. APTE, *Secretary, Adult Education League, Poona*

Reading and writing do not constitute education. They are only a means to an end. Rightly employed, they increase cultural value. The main aim of education is to develop the intellectual and receptive faculties, with a view to adopt a higher and cultural standard of living. A taste for reading and an ability to express one's thoughts clearly, lucidly and accurately form the basic requirements of intellectual culture and social well-being. And these are without doubt inculcated best by means of the visual method of instruction, which appeals to mental faculties, the eye and the ear. Education by pictures is the most assimilative and impressive form of disseminating knowledge in impressionable minds. The appeal lies to the most receptive of all faculties, the perceptive faculty. Pictures appeal to the human beings of all calibre, of different environments, whatever may be their language of expression. It compels the attention of the beasts; it attracts the notice of the birds.

For the spread of education, we are dependent greatly on non-official agency and endeavours. Unless all adult peasants, labourers and farmers are impelled

to read and write, nothing can be achieved. This urge can be created by means of the visualisation of novel ideas and cultural values. If we raise the cultural standard, the taste for education will doubtless follow. Adult Education supplies the key.

Intelligent and brainy people can supply original and arresting ideas for illustrating interesting subjects, in a novel, appealing or challenging manner. Able artists and publicists can depict or elucidate the ideas of specialists and assist the diffusion of education. Rich zamindars, noblemen, princes, and patrons can give munificent donation to further the same objects. Educational institutions would wish to purchase visualisation requisites which will enable the teachers to make the subjects taught interesting, entertaining and edifying. Volunteers can carry out recreative village propaganda in education, in villages in close proximity. The students can educate their peasant brethren during the vacations when they fail to understand how to spend their time profitably. Mill-owners can use the slides to broadcast cultural ideas amongst their labourers. Skilled labour is in demand; and pictorial education is an efficacious method of creating unfailing interest. With the spread of Adult Education, every home, hearth and fireside will be healthy, happy and therefore contented.

India stands in need of an army of silent, unassuming but hard-working volunteers who can utilise their leisure for the benefit of the motherland. The uplift of the masses is a very commendable object, though it may not be remunerative in rupee value. Even its modest achievement is worth aspiring. The diffusion of education amongst the masses of India, is the supreme and imperative need of the moment.

Visual instruction is the cheapest, the most effective and the most impressive method of the diffusion of education. With the benevolent co-operation of specialists and experts in different subjects, it is possible to supply within reasonable time beautiful lantern slides, black and white or brilliantly coloured, to different institutions throughout India on any subject of educational value. Foreigners may find the slides of considerable interest as the pictures would illustrate the varied problems of India, political, social, economic, moral and educational. Visualisation of new ideas was the method adopted by the fore-runners of the great co-operative movement in England and Germany. It proved of great value and efficacy, and America with its incalculable resources sought the assistance of the Cinema. We must rest content with the Magic Lantern in view of the alarming poverty of India.

### III—The Danish Folk High Schools

By L. GRAVELY, *Museum House, Madras*

While the Danish farmer today takes a leading place in the political and social life of his country, is a prosperous, independent and enlightened man, famous all over the world for his successful co-operative methods, a hundred and fifty years ago he spent his life in poverty, serfdom and ignorance.

Great changes have taken place and many forces have been at work; but

one of the main causes of the marvellous rise of the farming community is the education of the folk high-schools.

After seven years of war, the loss of their fleet, separation from Norway, and national bankruptcy, the poverty-stricken people of Denmark went almost stupefied by hopelessness and distress. At that time a young clergyman, poet and historian, N. F. S. Grundtvig, a spiritual genius, possessed of a burning desire to help his people, had a vision of the folk high-school as a means of regeneration. Grundtvig, who believed that every nation has a soul of its own which can only be fully expressed through the mother-tongue, had come to doubt the value of the "classical education" of his time. It was especially the grammar school—"the black school" as he called it—with its mechanical methods, that he considered "an enemy of the soul of every healthy boy." He was convinced that history and national poetry provided the most important means of education and an inexhaustible source of inspiration. Such subjects should not be taught from text-books but by an inspired teacher, by "*the living word*", as he expressed it.

Grundtvig, who also worked for a revival of the very rationalistic Danish church of that period, suffered much for his convictions and was for many years a most unpopular man. When he died as a bishop his ideas had, however, won through and he was the spiritual leader of half the country and honoured by everybody. Though he never taught in a folk high-school himself he made the greatest contribution to them by inspiring the band of enthusiastic and able young men who sacrificed everything in order to realize the idea. Through his beautiful songs and hymns, which have been the daily bread of the high-school, Grundtvig made another great contribution.

The first folk high-school was opened in Rodding in Slesvig in 1844 as a spiritual bulwark for Danish culture. In the following years the movement grew rapidly. New schools were built all over the country. Political changes had pushed the freed farmer into the foreground. He was in need of education and the new schools provided him with it. The aim of the high-school is to *awaken, enlighten* and *enlighten* young men and women, "to approach the soul through the living word and to awaken a life which will never cease growing," as Kold, the greatest of pioneer high-school men, has expressed it.

There are 66 high-schools in Denmark today with a yearly attendance of about nine thousand men and women, of between eighteen and thirty years of age. The state gives a yearly grant of about £5,000 to the schools without assuming any control over their work. They are *private institutions* usually owned by the principal.

In a few of the schools there is co-education; but in most the summer term (3 months) is for women and the winter term (5 months) for men.

It is clear that in such a limited time only a limited amount of information can be imparted. But instruction is not the main aim. Inspiration, changed outlook on life, new valuations, new zeal, are the results that the high-schools look for. It is, however, surprising how much actual information a keen student can acquire during such a course.

The subjects taught are history, sociology, Danish literature, singing, gymnastics and the three R's. To that is added needlework for women and handicrafts for men.

Life in a folk high-school is a life of *joyful fellowship between staff and students*. They live together as one big family with *simple habits and natural manners*. Much is done to develop taste for what is genuine and wholesome and to discourage all affectations. Old high-school students have usually a keen appreciation of genuine national art and literature. A young farmer of the first generation of high-school students tells: "As we listened to the lectures we longed to go out and change the Denmark that we had just discovered." With their enthusiasm, their faith and their work these young men and women *did change the country*. They built homes and put good books on their shelves and tasteful pictures on the walls. They created a joyful atmosphere in them where work was looked upon as ennobling, not as drudgery, where the songs from the high-schools sounded both at the hearth and behind the plough. They became the natural leaders in their villages, in co-operative societies as well as in church and school activities. They took with them from the high-schools ideals of industry, simplicity and democracy which rarely failed to produce fruits of happiness and prosperity.

It is significant that the first Danish folk high-school was built in Slesvig; for no single factor has contributed more to the preservation of Danish culture and language during the period of German rule there (1864-1920) than has the folk high-school. Practically everybody who has taken a leading part in national work during the years of foreign rule owes his inspiration to the high-school. "They sang Denmark into the hearts of our boys and they never forgot it" as an old farmer woman put it. At the plebiscite in 1920 three-fourths of the votes went to Denmark, in the credit for which the high-schools have no small share.

Though Grundtvig addressed himself to the *whole* people it was only the country people that responded. Very few students from towns have attended folk high-schools. In later years several attempts have been made to reach them, the most remarkable of which is Borup's High School in Copenhagen.

At the "Askov Extended High School" students, both men and women, who seek a broader and fuller education than can be given during an ordinary course, can continue their studies for several years under a staff of highly qualified teachers. An interesting experiment among high-schools is the "International People's College" at Elsinore which attempts, on the traditional foundation, to build bridges between the nations and thus help towards international understanding and goodwill.

The Danish folk high-school has thus not only a great past to look back to, but also a great task to look forward to, before it will have realized its ideal and become a school for the whole Danish people.



#### IV—Adult Education in the Y. M. C. A.

By H. A. POPLEY, *National Council, Y. M. C. A.,  
India, Burma, and Ceylon*

##### I

From the very beginning of its existence the Y. M. C. A. has taken a special interest in Adult Education and Educational Activities have occupied an important place in its programme. In the Jubilee Survey for the whole world published in 1894 the following summary of its Educational Activities appears:—

“Libraries, University Extension Lectures, Art, Science, and Civil Service Classes. Reading Rooms. Musical Instruction. Literary and Debating Societies. Technical and Commercial Classes. Scientific and Illustrated Lectures. Classes for study of Classical and Foreign Languages, History, Geography, etc.”

In Great Britain in 1923 at a Conference of the British Y. M. C. A.'s the Association was urged to recognise “the significance or importance of the Adult Education Movement and the responsibility of the Association to do everything within its power to share in the great spiritual purposes which that Movement seeks to achieve.”

In India it has always been recognised that the Association should do all that it could to promote Adult Education among its members and also among young men generally, and formerly the Y. M. C. A. was the only organised movement which carried a programme of Adult Education for young men.

The following are the general lines of its Adult Education Programme at the present time:—

##### (1) GENERAL LECTURES

- (a) Regular courses of lectures on Religion, History, Philosophy, Economics, Art, Travel, Social Service, Science, etc.
- (b) Occasional Lectures, once or twice a week, on such subjects.
- (c) Lantern Lectures on various subjects.

These are given in all Branches of the Y. M. C. A. and are a regular feature of the programme. They are usually open to all without payment.

##### (2) VOCATIONAL EDUCATION

By means of regular classes in Commercial subjects, Engineering, Electricity, Foreign Languages, etc. These run for special periods, and a fee is charged for the course.

Lahore, Calcutta, Colombo, Coimbatore, Madura, Rangoon and Madras are among the Associations with such classes.

86 College Street, Calcutta has regular courses in Social Service Work and in Physical Education.

The Colombo Association has classes in Elocution and Modern Philosophy also.

Rangoon has had a special course on Efficiency. Lahore has a class on Drawing in addition to the other regular Commercial subjects.

The fees vary from Re. 1 to Rs. 7 a month according to the subject and the place.

Some of the centres have been recognised by the London Chamber of Commerce for its Examinations.

### (3) STUDY AND DISCUSSION GROUPS

These are held in every Association on various subjects, generally Religious or Philosophical. The subjects of these groups also include the following: International Relations, the League of Nations, the Communal Problem, etc.

### (4) NIGHT SCHOOLS

Some of them are for illiterates and in the Industrial Welfare and Rural Reconstruction Centres

Others are for those whose education has only proceeded to a low standard. The teachers are both voluntary and paid.

A special set of slides on Tamil has been prepared with the object of teaching numbers of illiterates to read in the shortest possible time. It has been found that they can be taught to read Tamil by this method in 2 months.

### (5) LIBRARIES

Most large Y. M. C. A's have a fairly good library which is well used. Some of the Secretaries make a point of helping the members through special guidance. Important new books are especially noticed and commented upon. In the Rural Reconstruction areas village libraries have been opened and Travelling Libraries organised.

### (6) UNIVERSITY EXTENSION COURSES

In a few centres attempts have been made to provide courses of lectures on History, Economics, etc., as a means of promoting University Culture among those who have not had the opportunity of attending a University. Sometimes a small payment is made so as to provide the expenses of the lectures.

Madras organised a special University Course of this character, with Examinations and certificates.

### (7) LANTERN LECTURE AND VISUAL INSTRUCTION DEPARTMENT

The National Council Y. M. C. A. has a special Lantern Lecture and Visual Instruction Department. The following is a summary of its work:—

The Department sends out lantern slides on hire on various subjects such as Temperance, Health, Geography and Travel, Uplift Work, Maternity and Child Welfare. They also endeavour to serve through the production of slides on various subjects as indicated by those wishing to have slides made for them. In a country possessing such a large illiterate population, visual instruction has a great scope. Last year our Lantern Lecture and Visual Instruction Service reached more than 10 lakhs of people, the majority of whom were illiterates. Our facilities for this service consists of a fully equipped laboratory for the production of lantern slides, a limited supply of lanterns and various accessories

for those who are in need of them. We also maintain a library of some 60,000 lantern slides for hire on a nominal fee of Rs. 2 per week per set. Our staff is always ready to assist anyone in planning a programme of Visual Instruction.

A series of lantern slides have been produced for teaching illiterates to read and write simple Tamil. From the Pudukottai State it has been reported that by the use of these slides they were able to teach a group of adult illiterates so that they could read and write simple Tamil in about 8 weeks. More recently, we have prepared a series of slides on Village Reconstruction showing something of the work in Girgaum, Jhelum and other places where Village Reconstruction has been undertaken successfully. There are 8 parts to this set with 141 slides many of which are beautifully hand-coloured. The cinema has of late years stimulated the use of lantern slides even more largely than it displaced them at the outset of "movie" popularity.

Detailed statements from various Associations regarding the work being done, are given below.

## II—GUIDE

1. What adult education are you attempting in the Y. M. C. A.?
2. Is it in the form of regular classes or general lectures?
3. What is the average number of students or people attending?
4. Is any payment required from the students apart from the general Association Subscription?
5. What are the subjects in which you are attempting in Adult Education?
6. Are you conducting any Night-Schools—if so, who are they intended for, and what is their general nature?
7. How much of your Adult Education Work is meant for illiterates with the object of removing illiteracy?
8. Any other matter of interest connected with the subject.

## III—Y. M. C. A. NAGPUR—INDUSTRIAL WELFARE CENTRE

### INTRODUCTION

The title "Adult Education" is rather a vague one. It may mean efforts to remove illiteracy from the grown-ups or it may mean the system of education to enlarge the outlook of the adults and to enlighten their minds with a view to make them better citizens. We are attempting both of these.

1. (a) Night Schools with a special curriculum, the emphasis being on the three R's. Those attending usually vary in age from 12 to 20.

(b) A programme of special classes, debates, discussions, lectures, lantern lectures, etc. For a full description see the attached memorandum.

2. Both.
3. Average numbers of attendance will be found in the attached statement.
4. No, the students do not pay any fees or subscriptions.
5. Please see the note.
6. See paragraph 3 of the statement.

7. It is difficult to say how much but generally speaking I would say that regular night classes are for the adolescent group and the other programme for people beyond the age of 20.

8. To my mind the only way of doing effective work with adults is to have a real live worker to conduct the group. All kinds of subjects can be dealt with and interest sustained provided the teacher is keen about the job. It is very difficult to evaluate the results of this effort as the effect and influence of such classes cannot be measured in terms of examinations but must find their scope in the lives of those who attend.

The Y. M. C. A. Welfare Work in Nagpur has been carrying on Adult Education in different forms. Various methods are being adopted to suit the conditions and requirements of the Industrial Workers. Though the number attending these adult classes has not been very large yet it is gratifying to note that there are considerable number of young labourers who fully take advantage of the opportunity of education afforded to them in this way. In this connection it must be remembered that it is absolutely futile to expect men over 25 to attend any of these classes regularly. At the same time a regular programme is being carried on to impart knowledge to men who are unable to attend our regular night classes.

Following are some of the methods which are being introduced in our Welfare Work to educate the young and old:

#### 1. LANTERN LECTURES AND LECTURES

For men who are unable to attend our classes regularly, and for those who are advanced in age, knowledge is imparted by means of (a) Lantern Lectures, (b) Debates and (c) by disseminating current news from time to time.

Some of the topics selected for the Lantern Lectures and Basti Lectures are as follows:—"Honour Thy Elders," "Evil Customs," "Health," "Necessity of Literacy," "Effect of Alcohol on Human Body," "Malaria," "Plague," "Infectious Diseases and How to Avoid Them," "Our Diet," "Community Uplift," "The Efficiency of Labour," etc. The number attending these lectures vary according to the population of the basti (or a village). They are generally between 50 to 300 at a time.

These lectures are generally given by Secretaries and supervisors in charge of our various centres, and occasionally members of the public who are interested in this kind of work are invited to help us.

#### 2. ENGLISH CLASS

For those who have gone through the Primary Vernacular Course, we have started an English class. In this class we not only teach them English but also a course in their Vernacular is conducted. There are 47 adults in this class and the average daily attendance has been 32.

Keen interest is evinced by the mill labourers who have been attending this class, and they are very eager to learn English.

## 3. NIGHT SCHOOLS

In two of our centres we have regular night classes held for labourers working in the mills. The first three R's are taught in these night schools, and the full course extends to three years. A special curriculum is prepared to suit the mental capacities of labourers. We have in these night schools 107 pupils on Roll and the average daily attendance has been 56.

## 4. LITERARY CLASSES

In smaller basties where we are unable to get an adequate number of men to open a night school, only one class is held for labourers who are anxious to learn. We have five such Literary Classes in our Welfare Work Centres. The daily attendance has been 61 out of a total of 82 on Roll.

## 5. ADULT EDUCATION GROUPS

These classes are held regularly in two of our centres once a week. Subjects are selected on the advice of the group. These groups are generally conducted by Secretaries in charge of the Centres. This method of reaching the older people in small groups has proved very satisfactory and certain amount of keenness is evinced by the workpeople in this matter. The attendance in these groups varies from 12 to 35. No roll call is taken. Some of the subjects taken up in these groups are:—"Infant Welfare," "How to Keep Fit," "Trade Disputes," "Labour Commission," "Principle of Industrial Welfare," "Postal System," and "Dominion Status."

The following table gives the figures of enrolment, attendance, etc., at our Centres.

	Centres	Average daily at- tendance	Full Timers	Half Timers
<i>Night Schools</i>				
1. Indora	45	24	26	19
2. Gaddigodam	62	32	53	9
<i>Literary Classes</i>				
1. Bhankheda	17	15	17	.
2. Sitabaldi	16	6	14	2
3. Khadan	15	9	15	.
4. Shukravari	16	14	14	2
5. Imambada	18	17	15	3
<i>Central English Class</i>				
1. Noonday	47	32	47	..
<b>TOTAL</b>	<b>236</b>	<b>149</b>	<b>201</b>	<b>35</b>

## IV—CALCUTTA Y. M. C. A.

Courses of lectures in the following subjects in College Street Branch with a total attendance of 16,793 in 1929.

1. First Aid.
2. Home Nursing.
3. Home Hygiene.
4. Sanitation.
5. Civics.
6. Music (Indian and Western).
7. Typewriting, Shorthand and Accounting.
8. French and German.

The Wellington Branch has a Shakespeare Society which meets once a month for regular study. All the libraries lent out 28,362 books during the year 1929.

## V—BOMBAY Y. M. C. A.

The Adult Education conducted by the Bombay Y. M. C. A. may be classed under two heads:—

1. Lectures in the Branches for literates.
2. Night schools, lectures, etc., in our Social Welfare Work for illiterates.

## I. LECTURES IN BRANCHES

There is no regular programme of lectures arranged but as suitable lecturers are available, their services are secured and as a particular need arises, lectures are arranged. The subjects covered are Travel, Places of Interest, Electrical Engineering, and Subjects of General Interest.

## 2. NIGHT SCHOOLS AND LECTURES FOR ILLITERATES

In our eight Welfare Centres, Night Schools for illiterates are conducted regularly. The students compose employees of Mills, Port Trust, Municipality, and Railways.

Classes in Marathi, Gujarathi, Urdu and English are conducted and the total number on the roll is 375. The average daily attendance is 220.

There is no payment required from the students.

At irregular intervals lectures are given on Sanitation, Co-operation, Temperance, Evils of Gambling, Hygiene, Thrift, and Subjects of General Interest. Demonstration and Exhibition on the Care of Infants, Venereal Diseases, Proper Care of Food, etc., have been arranged.

## VI—ADULT EDUCATION IN COLOMBO Y. M. C. A.

1. We are attempting adult education through popular lectures, from meetings, literary clubs and the library.

2. We have regular classes as well as general lectures.

3. The average attendance at lectures have been about 100. The average attendance at classes would be about 50 per week.

4. We are charging tuition fee as follows:—

German	Rs. 30 for 6 months
French	" 25 "
Sinhalese	" 5 "
Tamil	" 5 "
Elocution	" 5 for 5 months
Modern Philosophy	" 10 for 6 months

We have had some classes in economics and history for which we have not made special charge.

5. We are not conducting any night school.
6. None of our adult education work is meant for illiterates.

#### VII—ADULT EDUCATION IN RANGOON Y. M. C. A.

1. A series of lectures have been given as per enclosed list. Average attendance 150.
2. A course of 4 lectures on Efficiency have been given to a group of 12 who paid Re. 1 each for the course.
3. A Night School is conducted for poor Indian boys throughout the year. About 30 participate.
4. Lectures have been given in the Central Jail on various subjects and mass meetings for labourers have been held at the mills when addresses have been given on Religious and Health subjects.

#### VIII—ADULT EDUCATION IN MADURA Y. M. C. A.

- 1 & 2. All our Adult Education is done through the regular Saturday Lectures, as well as the two Night Schools run at Kremmepuram and West Gate under the management of the Association. Every quarter there is a Study Circle on some subject as International Relations or Comparative Religion, conducted by one of the leading men in the city.
  3. The average number of people attending our lectures is a little over 100; our Night Schools have a staff of 10 teachers and 160 pupils. The study circle is attended by about 20 men every Tuesday.
  4. No payment is required from the students apart from the general subscription.
  5. The subjects dealt are: "Comparative Religion," "International Relations" and most of the Current Problems of the present day.
  6. We do conduct Night Schools, they are intended to educate the Mill-hands in the Cotton Mills and poor Cheries as well as train Elementary Teachers.
  7. Only the Night School helps to remove illiteracy.
- In addition to the above work we carry on every year a series of lectures called the "College Extension Course" with a view to help the students of Madura, American and Tutorial Colleges as well as private students appearing for the University Examinations.

Our attempts at Adult Education are limited for more than one reason: lack of space in the Association Building such as a separate room for this purpose; secondly lack of intellectual leadership in the city, which is a great handicap to extend the Adult Education into other Departments of Life.

## IX—ADULT EDUCATION IN LAHORE Y. M. C. A.

1. Regular Evening Classes and Lectures.
2. Both.
3. Classes: 165 average daily attendance. 200 persons per lecture.
4. Class students have to pay monthly tuition fee of Rs. 7 per month.
5. Shorthand, Typewriting, Book-keeping, Commercial Correspondence, English, Mathematics and Drawing. Lectures are delivered on a variety of subjects.
6. Yes. (a) For employed men who wish to improve their future prospects, and (b) for non-employed men who wish to acquire professional training.
7. None.

## (a) VOCATIONAL EDUCATION

1. We are working along two lines:—

(a) Vocational Education, and (b) Adult Education through Lantern Lectures and Circulating Libraries.

## (a) VOCATIONALE DUCATION

Under this head come our *Adult Night Schools and School of Commerce*. These are regular classes organised for the benefit of young men. In addition to Association Membership, we charge moderate fees for the course.

## 1. NIGHT SCHOOL OF COMMERCE

This is nearly 9 years old. We have two paid part-time teachers. The average strength is 40. All commercial subjects—such as Typewriting, Shorthand, Book-keeping, Commercial Correspondence, Commercial Geography and Banking are taught. This school is also a recognised centre for the London Chamber of Commerce Examinations held twice a year. Candidates from the Coimbatore, Nilgiris, Malabar and Cochin areas appear for the Examinations at this centre.

## 2. THE ADULT NIGHT SCHOOL

This was started in 1921 up to the 5th class. Last year the school was raised to a Higher Elementary School up to the 8th standard. This is a new departure from the ordinary type of night schools. There are only two or three such Higher Elementary Adult Night Schools in the Presidency. The present strength of the school is 60. We teach Tamil, English, Geography, Arithmetic, Nature Study, History, Hygiene and Sanitation. In addition to these, we give lantern lectures on some general subjects from time to time.

This has been recognised by the Educational Department. The school is open to all classes of young men. At present there are mill men, foundry men, peons, petty shopkeepers, clerks, policemen, barbers, panchamas and teachers who want to equip themselves with better educational qualification. Examinations are conducted every year by the Educational Department Officers and Government Certificates are awarded to the successful students in the 8th standard.



Special advantages:—(1) A boon to those who have had incomplete schooling. (2) Govt. certificates are given. This gives the men a better status in life. (3) Work is done systematically according to a well-set curriculum. (4) Average attendance is steady.

Here also we charge a nominal fee, but poor students are admitted free. There are 4 paid part-time teachers, 2 fully-trained School Final and two fully-trained Elementary Higher.

One special feature of the school is that the students have evinced a very keen desire to study.

(Point 7.) There are only a few students in our school who joined as illiterates. Though we do not as a rule refuse admission to such men, this type of adult night school does not attract pure illiterates. Our experience is this. The schools organised with the object of recruiting pure illiterates do not at all thrive well and they soon come to grief. But on the other hand, schools where the majority possess already some amount of literacy, go on steadily from year to year with added strength and energy.

Mr. C. Champion, M.A., I.E.S., Director of Public Instruction, who visited our Night Schools wrote these remarks in our Visitor's book:—

*"I derived much pleasure from my visit to this Institution. That the strength of the school has increased from 41 a year ago to the present enrolment of 80 must be a source of gratification to the Management and the teachers as it was to me. One is inclined to draw the inference that an Adult School offering a course of instruction which is a continuation of the Elementary School Course is likely to stand a better chance of success than an Adult School which is a substitution for Elementary School. If that is so, the Management will do well to concentrate upon the former type of school"*

#### (b) ADULT EDUCATION THROUGH LANTERN LECTURES AND CIRCULATING LIBRARIES

##### LANTERN LECTURES FOR THE MASSES ON EDUCATIONAL TOPICS

We get down every month one set and deliver lectures in Tamil or Telugu in 6 or 7 different centres in the town on the same subject, for one full week with the aid of social workers. The Educational Department has been pleased to give us a subsidy for this work. We have had sets like Panama Canal, Canada, Indians in Fiji, Nepal, A Trip Round the World, Japan, Indian Views, Switzerland, Cotton and Spinning, Hampton Institute, Wool and the Weaver, Temperance, etc. All these we got from the Y. M. C. A.

These lectures have attracted hundreds of people at each centre. The same set is taken to places like the Y. M. C. A. Literary Associations and lectures are given suitable to the educated audience either in Tamil or English.

##### CIRCULATING TAMIL LIBRARY

Here again the Educational Department has given us some financial help. With that we have purchased some 120 Tamil Novels, Puranas, Legends, Literature, History, Religions, etc., put them all in a portable box and sent to

the local Adult Night Schools and kept in charge of the Headmaster of the school or any responsible person in that locality. Students and other young men living in that place use the books. We have had a very good response in every place. A pucca register is kept. It is a great blessing to the men who have no other facilities for general reading.

#### ADULT NIGHT SCHOOLS TO MEET THE NEEDS OF CITY MEN

We do strongly believe in the utility of Adult Night Schools. Whether they reach up to the ideals set forth by the organisers or not there is no gain-saying the fact that they serve some useful and practical purpose. One hard problem has always been the unsteady and slippery nature of men that come into the schools. Perhaps every six months the first set of men leave the schools for some reason or other and a new set comes in. It may be that one out of hundred pupils remains in the school for a reasonably long time to reap the maximum benefits of the steady progressive instruction which a well-conducted school ought to give.

The chief reason is that the men because of their age, of other attractions in a town life, are not able to stand the strain of regular schooling and to discipline themselves to stick to the school for a sufficiently long time. They soon get tired and get out of gear and go back to their old ways of whiling away their spare time.

Another problem which we face in night schools is this. To attract the pure illiterate in large numbers and to make them literate. Many people think that the school has not achieved anything tangible if it has failed to enlist illiterates and teach them the three R's. But let us turn to another side. There are hundreds of adults in towns employed in various lines of work who have had some schooling in their younger days, who have had some knowledge in their own vernacular and who are eager to continue their old studies and to acquire more knowledge which will make them better men and fit them for better and more remunerative jobs. Is this not a real need which the Night Schools should try to satisfy? Difficulties there are many; but in spite of them, the fact remains that the schools are doing effective service to the community. So then, whether a man remains in the school for a short or long period, whether he comes to add to the knowledge he already possesses or enters the school with a perfectly blank mind, he will be all the better for it. He will surely acquire something new, something fresh. If we run our schools with this faith and vision, the net result will be really worthwhile.

#### V—The Rural Community Board, Punjab

*By The Secretary, Maqbool Shah*

The Rural Community Board is a joint organisation of the various beneficent departments for the uplift and enlightenment of the rural community in the Punjab. The Hon'ble Minister for Education is its president and the heads of all the beneficent departments together with certain other officers connected with the public utility services and the provincial secretaries of the Red Cross, the Boy Scout and the St. John Ambulance associations are its members.

There is a similar organisation in each district called the District Community Council which includes in addition to the officers of the beneficent departments, officials and non-officials who are interested in the welfare of the rural community in the district. District Councils, in their turn, have branches in the various parts of the district.

An annual grant of Rs. 1 lakh is at the disposal of the Rural Community Board. This is spent in awarding a grant of Rs. 500 (or more) to each District Community Council, in paying allowances to librarians in nearly 1,800 villages and in supplying gratis books, pamphlets, charts, etc., to the village libraries on subjects of particular interest to the village community. The Board also possesses a cinema lorry which tours round the province and has visited, in particular, many rural centres which are outside the range of the demonstration train. A number of useful films have been prepared or purchased and a collection of such films is being made in co-operation with the Text Book Committee. Moreover, each district council has been supplied with one or more magic lanterns and a number of slides which are used in propaganda work in the villages and at fairs and shows. In addition lanterns and slides have been donated to all the training institutions for teachers. By this means, the teachers of the future gain experience in the use of a lantern and in propaganda work before they go out to serve as schoolmasters.

There are about 1,800 village libraries opened in the various parts of the province. These are maintained by the district boards with the help, from the Education Department, of a small initial grant per library and recurring annual grants of Rs. 50 for each library attached to a full middle school and of Rs. 35 for that attached to a lower middle school, in addition to which the Department also contributes, in accordance with the grading of each district, towards approved expenditure in excess of these grants. The Rural Community Board pays the librarians' allowances at the rate of Rs. 40 a year in the case of library attached to a full middle school and of Rs. 30 in case of that attached to a lower middle school. Those libraries are meant not only for the boys and teachers of the school, but also for the village people, and the librarian is required to give every possible assistance to literate villagers in the use of the library, to read out and explain useful matter from the library to illiterate villagers, to give occasional talks and lectures on useful topics and generally to act as a propagandist for all the beneficent departments.

The District Councils and their branches are doing good work. In the districts of Amritsar, Rohtak, Gurgaon, Jhang, Attock, Montgomery, Muzaffargarh, Gurdaspur and Ludhiana, in particular, considerable practical work of great value has been done. One good general result of the institution of these councils is the close co-operation in which the various beneficent departments, which formerly always functioned in water-tight compartments, are now working in many places for the good of the country-side. The executive officers of the district and the tehsil authorities are almost everywhere very helpful and even police officers in one district have taken a good share in assisting in the propaganda work. The village schoolmaster, especially with the training he

now receives at the normal school, is proving a more and more useful agency in all kinds of propaganda work for the various beneficent departments.

In addition to general propaganda by means of lectures and talks, magic lantern shows, meetings, etc., all over the district intensive work is done in specially selected quarters and particularly at fairs and shows and other rural gatherings. Processions of schoolboys marching about and singing uplift songs in the local dialect, dramatic performances on uplift subjects, magic lantern lectures and (where possible) cinema shows, demonstrations and exhibitions by the various department posters, pamphlets, competitions in village games—all these and other means of entertainment and propaganda are employed on such occasions. Subscriptions are raised, rich people offer prizes, medals and shields; the district board also sometimes contributes something, and at the end a prize-giving is held and the prizes are given away by the Commissioner, the Deputy Commissioner or some other officer. On such occasions valuable assistance is given by the village schoolmasters and the boy scouts of the various schools. Wherever possible, such arrangements are also made on the occasion of the visits of the demonstration train and the cinema lorry. All villages round about even up to a distance of 25 to 30 miles are informed days beforehand through the agency of village schoolmasters and schoolboys, so that there is always a large gathering. The activities of the central board and the district councils have brought into existence a number of local poets in nearly every district who compose songs on uplift subjects in the local dialect which are sung at rural gatherings and are much appreciated.

Junior Red Cross societies among schoolboys are rapidly increasing in all districts and even little children are in many instances displaying a wonderful spirit of service, while the boy scouts, in addition to making themselves useful at all fairs and shows, have, on several occasions, done deeds of daring in extinguishing fires and saving life and property in floods. In fact a spirit of service unknown before seems now to be growing up here and there in our schools in rural areas. In the Gujranwala district many maunds of *pohli*, a noxious weed of the worst type growing in the corn-fields, were recently destroyed by schoolboys in a few days' holiday. The student of a normal school or the boys of a vernacular middle school led by their teachers will sometimes visit a dirty village in their neighbourhood with shovels, spades, baskets, brooms, etc., and will set to work cleaning the village, levelling and dressing lanes and streets, pouring kerosine oil on stagnant pools of water, filling up dirty ponds and removing manure heaps and even nightsoil with their own hands, until the village-people are ashamed into doing it themselves and employing sweepers for the future. In nearly all districts schoolboys have been of very great service in the destruction of locusts and their eggs.

The cinema lorry has already made nearly two extensive tours throughout the whole province and from the reports received from the various districts, it appears that the tours have generally been very successful, thousands of men and women having come to see the shows almost everywhere and having enjoyed them immensely; indeed telegrams have again and again been received begging

for another night's show and in one place, far away in the south of the Dera Ghazi Khan district, the people even offered Rs. 1,000 for a second show and asked to be allowed to levy an admission fee, which request was however rightly not granted. The demonstration train has also toured in the province for two years and with the assistance of the district councils and the local officials of Government has done very useful propaganda work.

#### VI—An Experiment in Adult Education

By V. D. GHATE, M A , B T., T D., *Administrative Officer,  
District School Board, Ahmednagar*

India is a land of villages. Only 10 per cent of the Indian population live in places classed as urban, while 49 per cent of the Japanese and 79 per cent of the English population is urban.

India's chief industry is agriculture. Of the total population, 72·5 per cent have agriculture and pasture as their main source of income and 53 per cent engage in agriculture as a subsidiary means of livelihood.

In the West a system of compulsory education, highly industrialised state of society and facility of communication have tended to evolve a type of culture which is common to the urban as well as the rural areas. The citizen as well as the villager both speak much the same language. In the East and particularly in India during the last two centuries the town is drifting away from the village. The men in the town speak vernaculars which are highly influenced by the English language. In villages the people still speak the language which their forefathers spoke. They have the same mannerisms, the same tricks.

A system of education which is suitable for the towns will hardly do for the villages. In dealing with the problem of adult education it is still more important to study the village conditions and to devise a suitable course of studies.

For a number of years in the Bombay Presidency we have had a few night schools for adults in each district. When I took over charge of the primary schools of the Ahmednagar District, some thirty night schools came under my control. I was informed that these night schools were not doing well and that the attendance in them was not very satisfactory. I also found that owing to poor attendance these night schools had got to be shifted from one village to another from time to time with the result that they did good to no village in particular. It was not very difficult to understand why this useful experiment failed. The reasons were these.—

In the night schools for adults we were treating the adults as babes. The adults, who attended the schools though illiterate were all young men with mature minds and a sturdy common sense. They had lived life and had gone through a large and varied experience of the world. But we were giving in their hands the primer or the first book. We were teaching them nursery rhymes. I found by experience that these village youths between the ages 18

and 32 were eager to learn to read and write but they found the material in the books childish and uninteresting.

Another reason was this. The village youths toil hard on their farms for the whole day and return to their hamlets in the evening. They then spend their evening in a way peculiar to India. In England I found the Devonshire farmer enjoying his well-earned glass of ale in the village pub. In the Indian village the Chawdi (the village town-hall) or the temple of the village god Maruti serves the purpose of the English pub. In many Indian villages the gathering place is the raised platform under the shade of the village pipal-tree.

Here the villagers muster strong. Some one brings his drum. Another brings his one-stringed harp. Most of them bring their symbols. Then they begin singing the simple but exquisite hymns of the saints Tukaram and Dnyan-dev till late at night. In the northern India the gifted poet saint Tulsi takes the place of Tukaram and every village hears the recital of the melodious notes of Tulsi's Ramayan. This daily programme of the recital of the hymns and Ramayan is occasionally interspread with the heroic ballads of the wandering minstrels of the Deccan and the North who are fast disappearing. We cannot afford to lose these old ballads, the old folk songs which once every Indian villager knew. Our system of adult education must give due prominence to these specific types of the village culture.

This is how the Indian villager spends his evenings after his daily labour. Are we providing for him any such food to his emotions? : Are we giving him anything more attractive than the hymns of Tukaram and the immortal Dohas of Tulsidas? Must we blame him if the dull course in our night schools drives him back to the temple to join his fellows?

Taking stock of these conditions, I proceeded to make an humble experiment in adult education. I started with one principle. The aim of the adult education should be not literacy but culture. I wanted to train the villager in the duties of modern citizenship. I wanted him to know the importance and the first principles of hygiene, village sanitation, co-operation, agriculture, etc. I wanted him to know a few interesting geographical facts about the world and lives of the founders of the great world religions. And above all I wanted him to sing the hymns, the old ballads, the folk-songs.

I have little faith in literacy. I think that we are making too much of it these days. While cases of men and women whom literacy has not cured of their mediocracy are many, I have known some great men and women, absolutely illiterate but fine personalities before whom I have bowed down in reverence.

I concentrated on imparting culture and useful information without neglecting the claim of the three R's in modern times. According to my timetable the night school began its daily work with the singing of some selected hymns which were non-sectarian in character. This continued for thirty minutes. Then for the next forty-five minutes the teacher was to read out to the class some portion from an interesting book (a primer of useful

common knowledge) published by Messrs. Macmillan. The teacher was to explain and elucidate. The reading was to be followed by a few questions by the teacher. On every Saturday the teacher was to examine his class orally by the question and answer method.

The third period was devoted to instruction in three R's, for which no text-books were used. A good deal of black-board work was done both by the teacher as well as the pupils and sentences simple in form but interesting enough for adults were used.

This change in curriculum has given good results. The adults are eager to know things which affect their daily life. Village Panchayat and Co-operative Societies are everyday realities to them and they like to know the basic principles underlying them. Certain epidemics and diseases are common in villages and the villager feels interest in knowing their nature and the ways by which they could be prevented and cured. Many of them have attended primary schools for a few years and have again lapsed into illiteracy. The rich and varied curriculum creates interest in them and many if not most of them learn the three R's without much difficulty.

I am not still satisfied with the method of teaching reading to adults. It wants both research and further experiment for which workers with more leisure are wanted. I shall be very happy to see the day when an Indian villager will learn how to read by the best psychological method but I do not wish to delay the work of imparting culture and useful information to him till that time.

## VII—Night Schools in Rural Areas

By R. L. KHARE, B.A., S.T.C., *Hony. Secretary, Berar*

*Secondary Teachers' Union, Amraoti*

It was in the year 1915-16 that I and some of my friends at Wai, District Satara, started the Ratrishala-Mandal with a view to impart education to the village people of two wadies, situated a mile and a half from the town. The names of these wadies were Siddhanath Wadi and Sinnas Wadi. The membership was free to everyone who was above sixteen and who was ready to abide by the rules of the Mandal. We all were forty in number; seven teachers, all below thirty, and students from the Drawid High School, Wai, who were between sixteen and twenty-two. Some of these were past students of the High School and were then College students. All of us were really raw recruits in the field of education, especially primary education. We were ignorant of pedagogic methods. But we had only two virtues: sincerity of purpose and a soldier's obedience.

We were conducting two night schools in both these wadies. Mr. D. K. Kelkar, B.A. (Hons.) and myself were the head masters of these schools. Really speaking there was no Headmaster. When the turn to teach in the school, to which a batch was attached, came, both the headmaster and his subordinates had to teach. This turn came once every term and each batch had to teach

for fifteen days. College students worked during vacations. The Headmaster only directed his staff and solved their difficulties.

In our schools the ages of our students varied a great deal. They ranged from fifty downwards to five or six. Naturally the method of teaching every student varied. In the case of adults we only tried to supply their needs. They wanted to know how to read and write. They never cared to learn mathematics or history and geography. They were expert at mental arithmetic; they knew much about the geography of their Taluqa and knew stories about Sivaji and Ramdas. But they loved to hear stories.

I am only referring here to my school in the Siddhanath Wadi. As soon as the people were taught the alphabets we straight way taught them how to write out their names which were simple such as—Ganpat, Magan, etc. Then the combination of alphabets and lastly we put simple books in their hands. After two months and a half these people could read and write, of course, the latter with difficulty. We taught them numbers up to hundred. One old gentleman of sixty wanted to learn only how to sign his name. He took much time but at last he mastered it.

But the attendance of these adults was never regular. They were often called away from school for household purposes, religious fairs, bazars, marriages, etc., and forgot all that was taught to them. They had to begin afresh. This hindered the progress of the school no doubt, but the calmness of our teachers and the zeal with which they taught always won the hearts of the village folk.

The younger people had to go to the fields along with their parents or after their cattle. The latter had to go to the adjoining hills, some three miles from the wadi. They could not take with them their slates and pencils. But they had a novel way of studying their lessons. The advanced or clever ones helped the juniors. They drew the lesson on the ground with sticks and learnt it while the cattle were grazing. Thus in the evening their lessons were always ready. Many of them showed special abilities for learning.

With us Monday was a holiday. It is observed in that locality as a fast day. Naturally before we started school they sang hymns but we made it a Scripture day. The reading of scriptures continued for one full hour and was followed by discussions.

One thing which was a speciality of our schools was individual teaching. We could not but do that. Of course we did not know that we were on the right path. We never cared for a time-table nor for a syllabus. Every student, whether young or old, had his or her own time-table and syllabus. Our aim was to teach reading and writing. Naturally every student was keen on his lesson and had a desire to learn. As soon as they were in a position to read we gave them free gifts of primers or some essay books. While reading they stumbled, consulted the teacher and went onwards. Just imagine what their joy was when they found that they could read.

We carried the experiment for nearly two years. But at the end of the first, I left Wai to join college and Mr. Kelkar went to Poona as a lecturer in



the New Poona College, now Sir Parshrambhao College. Our friends carried the experiment for a year and for want of money the school had to be closed down.

Three things are likely to strike anyone as most necessary for the spread of education in rural areas, viz: men, money and place. The second difficulty can be easily overcome by levying an educational cess as was suggested by Prof. Sheshadri in his address before the secondary teachers' conference, held at Poona. This, the Ministers can do. But as far as my knowledge goes it has not been done in any province as yet.

The next question is that of men. We do not want trained teachers to teach the three R's. Village Joshis and Kulkarnis who are bred and brought up amongst the villagers and who know their manners and customs can be utilised as teachers. They are free at night and if given remuneration not as pay but as annual gifts they will certainly teach the rural-people most willingly. As they are not to receive pay the people would not take them as regular-servants of the state. These people even now act in villages as medical men, joshis and advisors on various petty matters. They exactly do those things which we people want a village teacher to do.

Since our schools are to be conducted at night, Temples, Mosques, Chawadies, etc., can very well be utilised for housing schools. Even during winter they may be held in open spaces. A petromax worth about Rs. 25 can be easily had and may be utilised in a school of nearly 45 students.

The lessons being individual ones the advanced students are always helpful to the teacher. Thus the three difficulties can be easily met. The departments of education start day schools which are failures. The village community is always a solid whole and they help each other and save the cost of labour in tilling, reaping, storing, etc. During harvest days and in rainy seasons they are very busy and are always taken away from schools. Bazaars and fairs are their resorts of annual amusements and they are attracted thereby. And thus night schools are the only institutions that are likely to be successful in village areas.

The question of text-books is a question to be solved. Our ordinary books from the villager's point of view, are useless. He has his own ideas, likes and dislikes. He cannot be fed on lessons like honesty, truthfulness, kindness to animals, Abraham Lincoln and so on. His reading should be of use to him in his everyday life. The books should contain stories of great historical personages of whom they might have heard, such as Sivaji, Bajirao, Ramdas, etc. Stories and anecdotes from the lives of great men such as Tilak, Gandhi and Gokhale about whom they might have heard should not be debarred from these books. Our main object here is reading and these stories or anecdotes are a means to an end.

The place of the Tamasha in the uplift of the village population is not a mean one. It is worth noting that in the early part of the last decade, the Non-Brahmin movement was at its zenith in the Satara District. The main object was to create hatred against the priests, Brahmins and the Sahukars, in

the minds of the illiterate rural classes. Only one or two Tamashas (farces) were sufficient to convert the whole village community to the Non-Brahmin creed. They had such a hold on their mind that it was impossible for Brahmin families to live peacefully in villages. Here the effect of the Tamasha was not a healthy one but one should not lose sight of its value as a means of village education. What one Tamasha can do dozens of lectures cannot. The Tamasha can be used for temperance work, removal of social evils such as dowry, early marriages, indebtedness, untouchability, etc. I have to say here that the vulgar element in the Tamasha must be retained; for these are the people in the "pit," otherwise they cannot appreciate. They are children looking from their mental growth. They cannot appreciate a play or its super language or acting. Things represented in a vivid manner can alone be appreciated by a vulgar mind.

But after all looking from the present-day world point of view, these are but crude means. Kinematograph and the Magic lantern are indispensable assets in rural education. But one note of warning I wish to sound here. The lecturer should never criticise the manners and customs of the people. Let him give his lectures. The villager draws his own conclusions and almost always they are correct ones. But once criticise their religious beliefs and then you, your lectures and your expert knowledge are doomed. None will turn out to hear you. But on the other hand if you be their careful guide they flock to you like little babes.

Another important means of Adult education and a means of continuing literacy is lecture by itinerant lecturers. They should go from place to place as is done in Sweden and Norway and lecture to the people on various topics.

Every educationist and social worker, one who has a keen desire for the uplift of the masses, wishes that such changes should take place immediately. But there is a long pause. We have to wait till the political situation improves and then all our schemes may materialise.

#### VIII—The Central Night Schools' Association, Muzaffarpur (B. & O.)

*By the Secretary, Munishwar Prasad*

It was in the year 1921 that the idea of starting Night Schools was conceived by the members of the Theosophical Society and members of the Star attached to the Lodge at Muzaffarpur with a view to promote education among the labourers and depressed classes of the town. Some of the members in collaboration with other gentlemen of the town took up the matter earnestly and the first school was started on May 19, 1921. It was a nice beginning. In spite of the difficulties and obstacles in the way the members worked on. In the course of only nine years the number of schools rose from 1 to 9 and that of the students from 15 to 254. The number of those who have learnt the three R's during these years is over 1,000. But all the same the movement was an experiment and yielded many important results.

The aims and objects of the Association are also practically in the stage of evolution. At first we thought simply of imparting elementary education,

Later on we added to it moral, religious and health instructions and now we are thinking of extending it to vocational and extra-mural university teaching. We think that the question of adult education should be carried far enough. Specially in India it has to play a very important part in view of the appalling illiteracy and rank poverty as these two ills go side by side.

In our Association students were recruited from the labouring and depressed classes who are mostly illiterate. To such men only the teaching of the three R's together with some knowledge of morality, religion, health and sanitation are quite sufficient. It has been found that they cannot stick long to the school. Instruction in improved method of agriculture and some cottage industry is advantageous.

The field-labourers have ample leisure during the year; a period they could well spend in earning something by means of a cottage industry which would allay the rigour of their stark poverty. But the kind of industry to be taken up by the schools depends on the needs and demands of the particular localities. Nothing particular can be suggested. Our Association at Muzaffarpur is encouraging them by awarding prizes and medals for the best handiwork in the annual meetings.

Our Association is quite prepared to do all that tends to improve the economic condition of the masses, but, for want of suitable agency to undertake such teaching and for want of suitable course books the Association is handicapped.

The Association fully realises the importance of religious, moral and health instruction and accordingly has made it a rule that every member of the Association who visits a school should make it a point to address the students on morality, religion and health. Each day the work in the schools begins and ends with prayer. Every Saturday is set apart for such instructions and extracts are read to the students from scriptures so that the students might feel interested in the finer things of life.

The greatest difficulty that our Association is confronted with is how to attract to the night schools the labouring and depressed classes for whom the night schools are meant. They require reminding every day to attend schools and our teachers have to go from door to door as if begging attendance. But something of interest must be there in the school which should attract them. It may be music, touring cinematographs or lantern lectures. In this poverty-stricken country labourers would like some kind of paying cottage industry and this should form the integral part of the curriculum of the schools which will always keep the interest sustained. Employers should also be asked to appoint those who have received or are receiving education in the night schools. This will arouse interest among the wage-earners to attend evening classes and would be to the advantage of the employers as well.

Education Department or Local Bodies, constituted as they are at present, are not in a position to undertake the work on an extensive scale. From our intimate experience in this work extending over a number of years we may state that the success of a Night School depends mainly on efficient propaganda

work for preparing the ground and this propaganda can only be performed by voluntary Associations of public-spirited workers who have specialised in this work.

But voluntary associations are seriously hampered for want of funds. Public subscription, in its very nature, is unsteady and also at times not very encouraging. Barring a few exceptions the rich and landed magnates are not sympathetic to the adult education movement, and the classes for whom it is meant are indifferent and unwilling to make the best use of them. Instead of expecting anything from them they are to be provided with free tuition, light, reading and writing materials. In such circumstances chances of success seem hopeless to the workers and they feel very diffident.

Our Association in the beginning worked with some private support, then impetus to its work was given by the local Municipal grant. But there came a time when the Municipal grant was reduced abruptly to a ridiculous figure and we were not able to find a way out of it, but thanks to private generosity and official help the situation was saved. The Association generally consists of honorary workers who have to earn their livelihood. They can give their time and services but not money. To put an additional burden of finding out money is to put too much strain on them and takes away their attention from the efficient work of the institution. Therefore, it is meant that the public, local bodies, and Government should liberally help them and encourage them whenever they approach these authorities.

Let us examine how the problem of finance is solved in other countries. In England, although adult education movement is carried on by a number of voluntary organisations it receives support from Board of Education. In America, Extension lectures (for adults) are not handicapped because most extension budgets get liberal help from state funds. In France, vocational adult education is provided by the state and non-vocational adult education is provided with the help of State aid by voluntary agencies. In Italy, the lecturers (for adults' education) receive liberal aid from Italian Municipalities. In other countries also, they either get help from the local bodies or from the State funds. In India where the importance of adult education is not much appreciated by the bulk of people, State aid or Local Bodies' help must come freely and liberally, otherwise there is no hope.

I would like to stress the great necessity of having good teachers. They constitute the rank and file of the movement and on their work depends its success or failure. Our experience has been that the night schools require a new type of teachers different from what we employ now. The teacher of a night school has not only to attend the schools facing the chilly night of winter and muddy roads in bad weather when nobody likes to move about, but he has to set a high example by raising the moral tone of his pupils. Healthy home influence is practically nil in the case of these labourers and depressed classes and for all these reasons he has got to be painstaking and persevering and work honestly and unless and until he has love for the work he cannot

sustain the efforts. Hence a man of better qualifications is needed as a teacher in charge of a night school.

The Adult Education movement by means of evening classes has immense possibilities. It has come to stay. It has contributed immensely to the world's progress and India has got to be benefited by it.

### IX—The Council of Workingman's Education, Bengal

*By the Secretary*

The Council of Workingman's Education is a central body which supervises and co-ordinates the educative work—mainly primary in nature—that is done in different schools—most of them night schools—throughout the province of Bengal.

An organised and systematic work in this direction began from the life time of the Late Sashi Bhusan Roy Choudhury (more commonly known as Sashida). He it was who, when a mere boy, took it into his head to educate the peasants and the workingmen of his village, Teghara, and assisted by S. Kalinkar Banerjee was able to conduct classes under a banyan tree where the teaching work was done by a paid teacher of very unpromising stuff. This was accomplished in the year 1876. In 1880 an accidental meeting between this boy and the Rev. J. A. Macdonald of Wesleyan Mission drew the latter into the work started by the former. The school could not make much headway till 1887 when Shashi Bhusan (passing his Entrance Examination in 1883) could become a teacher himself and could keep better teachers. By dint of exertion patiently continued for some ten years, he made the school something like a model of what a workingman's school ought to be. Under his superintendence, carpentry, drawing, lock-making and agriculture were taught in the school besides the ordinary course adopted in an Upper Primary class. A girls' school and three different night schools were opened in different centres.

Shashi Bhusan Roy Choudhury possessed a personal magnetism which enabled him to muster a batch of youngmen who got interested in this kind of work. Inspired by him, some of them began to organise night schools in different parts of Bengal. In the year 1908 two schools were founded and were followed by others in 1909 to 1911.

It was about 1911 that a desire was felt to systematise and co-ordinate the work carried on in these different institutions. From the beginning, work in these scattered institutions suffered not a little for their isolated character and for want of co-operation among the workers. The want of a central committee composed of workers engaged in different institutions was strongly felt, and a proposal was made for a common meeting place in which they might talk of their difficulties, exchange their ideas and devise means for improving their work. To meet this want a conference was organised and a proposal was made for the inauguration of a central committee under the supervision of which all might work. This Central Committee as originally constituted in 1911 has undergone various changes with the passing of years. During the fourth year of its existence a constitution was drawn up for the guidance of the

committee which was revived in 1923. The Council constituted as it is at present, includes not only the representatives of the different institutions as its members, but also contains men who have donated money or have been subscribing money to its funds as well as men who are expert advisers or active participants in the cause of the movement of workingman's education.

The scope of the education that was sought to be imparted was very wide. Beginning with the teaching of the three R's—Reading, Writing and Arithmetic—the object was to give them an all round education—an education that would make them physically fit, mentally equipped and morally sober. Besides language and mathematics, history and geography, Elementary rules of hygiene both personal and domestic, Village Sanitation, Manual Training, Drawing and lessons on Temperance formed essential parts of the syllabus. A peep into the natural sciences was also sought to be imparted. Attempts were also made to teach the peasants modern and scientific methods of cultivation and to initiate the workmen to, or to make them more skilled in, such arts and industries as were suitable to their temperament and surroundings. Recitations, Object lessons, Map pointing, Story-telling, Excursions, Games and offering of books and newspapers were some of the means that were adopted to achieve the object. Cleanliness was insisted upon and sometimes even physical progress recorded at regular intervals.

The Central Committee began its work with supervision of the affiliated institutions. These different institutions although automatic and independent in their own sphere were guided by the Central Committee in such matters as, courses of instruction, qualification of teachers, method of instruction, minimum standards to be reached, the necessity of a healthy location, proper arrangements for light in the case of night schools, physical development of students and other matters of general importance. Most of these institutions impart education free of all cost, but sometimes specially in villages, the students willingly bear the cost of light in the night schools where they are taught. The schools are also asked to keep a systematic account of all income and expenditure, an admission register for students and attendance registers for students and teachers. They are also asked to divide the students into different classes for facilities of instruction and the whole syllabus is divided into parts to suit the abilities of the students of different classes. A supervising committee for each school is insisted upon and the management of the school is left to this committee.

Besides supervision work the Council has undertaken to open new schools for workmen and help existing ones. To open a school, some initial propaganda work is necessary. Sources are tapped and when indication of a suitable place is obtained, workers from the Council visit the place, have a talk with the elders and the younger people of the locality,—and persuade them to open a school for the workingmen. The building is procured rather easily. But the collecting of students is not so easy an affair. One finds it extremely difficult and sometimes impossible to convince these people that education is necessary for them. They point to their poverty and ironically ask what benefit they

would derive by educating themselves and their children. Teachers may be voluntary or they may receive a very small remuneration for their labour. But teachers of both classes are usually below marks of efficiency, particularly so in villages. But inefficient as they are, the teachers are not always available. The raising of an initial fund to establish the schools is not so difficult as it is to run a permanent fund to maintain it. The attention of the wealthier people has to be drawn in this direction. Government, municipalities, local bodies and other organisations should be made to help the Council with powers and money to carry on its work. A general scheme of studies was printed and published in the year 1914. In 1929 the syllabus was divided into two parts and thoroughly recast, and published in the form of a booklet. The affiliated institutions have been encouraged to have libraries of their own. But the majority of them have been running without a single book or a single magazine. It is contemplated that a travelling shelf containing selected books should be sent by the Council to different schools for definite periods. Starting of independent libraries and reading rooms for the exclusive use of workmen has also been in view of the Council. But these projects have not yet materialised. Instruction through lectures aided by lantern shows has been one of the chief features of the work. To supplement the inadequate education imparted at different institutions, workers are sent with series of lantern slides to impart knowledge on diverse subjects to the workingmen.

The principal difficulty of the workers lies in inducing workmen to come and take lessons in these schools. One of the methods resorted to interest them is to provide employment to the unemployed. There was another difficulty that the workers had to overcome. The awakening consciousness of the workmen disturbed the peaceful enjoyment of physical comforts by the upper class people. Consequently they began to put all sorts of obstacles in the ways of the votaries of workingman's education. So an extensive propaganda work was carried on amongst this upper class people of the society and an atmosphere was created favourable to the propagation of activities regarding education of workmen.

With the spread of the movement, the necessity of maintaining a band of workers to carry on the work was keenly felt. By persuasion and propaganda, there mustered under the Council a band of voluntary workers, the majority of whom were either students in the colleges or teachers therein. But with the passing of time, there has been an abatement in the influx of workers and consequently the dream of the originators has not been fulfilled. What with the acceptance of the principle of primary education by states and municipalities, what with the exorbitant demand that the nature of the work makes on the patience and perseverance of the workers, what with the economic pressure that the majority of the workers have to struggle with, what with the revolutionization of ideas of social service by the youth movements in this country, and what with the comparatively stale and monotonous nature of the work of the Council in contrast with the novelties of works more or less political in nature, a dearth of workers is being keenly felt to push forward the work

of the Council. Although established about two decades ago, the progress of the Council has not been up to the mark. However it has strived to do its share and hopes to do more in future. A plan has to be devised to accelerate the progress of the institutions. Funds have to be raised and workers procured. The work may have to be carried on an intensive scale by selecting out a district and gauging the progress there within a limited period. It may also be necessary to establish branch associations to look over the work done in different districts. The future plan will be based on the experience of the last two decades.

#### X—Adult Education and the Working Classes

*By the Secretary, the Workers' Educational Association, England*

In the course of an address delivered to the students of the Manchester University in 1912, Lord Morley attempted a popular definition of democracy which has since obtained world-wide acceptance. Brushing aside all complicated juridical and constitutional definitions, he contented himself with the simple explanation that democracy as understood in current discussions meant a system of government working directly through public opinion; the corollary he drew from this obvious truth was that the successful functioning of any form of government by public opinion was dependent on the cultivation, a national scale, of those qualities of mind and temper upon which, along with knowledge of the right facts, the soundness of opinion depends. Every civilised government having a democratic basis, having a system of universal suffrage or something which tends towards this ideal, has recognised the provision of ample educational facilities as one of its primary duties. If every citizen is to have some share in determining the destinies of his fellows, the state has to see to it that, so far as possible, he is equipped for the task. Education in the Democratic State is thus not a fad or a phantasy, but an imperative necessity. But education for this end does not mean the rules of arithmetic and the ability to read and write. If it means anything, it means the giving to the child of the possibility of self-education after the school years are over, and the working years have begun. If that possibility does not exist, we get, not democracy, but despotism in its modern form. Interests and imperialisms, avarice and ambition, pride and love of power, can triumph as before; they only need to flatter and cajole an ignorant mob incapable of judgment, till, bemused, it follows their unscrupulous leadership to its own destruction. The dangers of democracy are the real dangers of civilisation. They are diminished by anything that increases the possibility of intelligent citizenship, that helps to secure conditions in which those who exercise political power may fit themselves for their great responsibility. These considerations have a special significance to Asia where democratic forms of government are in the process of being evolved, and all eyes are turned to educational reforms of one kind or another. Up till now, attention has been concentrated on the universities in the hope that the training imparted by them would supply the intellectual motive power for the rising democracies of the East. It has been only within recent times that



the perception began to dawn in our minds that trusting in the universities to produce the kind of intellectual leader that is needed for our times will only result in calling into being a new intellectual oligarchy which is sure to perpetuate the ancient gibe "*C'est toujours le beau monde qui gouverne le monde.*" This was a phenomenon which had already attracted attention in the older democracies of Europe and America and, it will not be wrong to consider that one of the main *raison d'être* of the Adult Education movement is to correct this tendency.

In its original signification, adult education meant the education of those grown-ups who had not received proper training in their childhood. With improvements in the educational systems of Western Europe, the need for such education diminished, and adult education, therefore, came to have a new meaning in that it was taken as synonymous with training for citizenship. With the growth in power and influence of the working classes, the phrase took on the added meaning of vocational education of workers designed for immediate practical use in their own callings. It may, however, be added that this last meaning is one which has been derived from American rather than from European experience.

In many respects the workers' education movement runs on parallel lines with other forms of the adult education movement. That this is so is quite comprehensible, when we remember the numerical importance of workers in all countries. Writing in the closing years of the 19th century, Sidney Webb estimated that about two-thirds of the population in all industrial countries were composed of wage-earners of one kind or other; and today it would be nearer the mark to say that their proportion has risen to the neighbourhood of four-fifths. If adult education, therefore, means training for citizenship, it is obvious that no system of education deserves the name which does not take into consideration the special needs of the working classes. The aim of the new educational experiment was thus to bring together working class organisations and to provide instruction, designed not to take men out of their own class or trade, but to equip them, whatever their occupation in life, for their work both as citizens and as workers. Education is hereafter to be not a ladder of which a few alone could get to the top rungs, but is to become a public highway along which all classes of the population could work their way towards a common goal.

It will not be too much to say that the great exemplar in respect of the workers' education movement still continues to be Great Britain, where it has been in existence for many years. Any attempt to confine an account of the British movement within too narrow limits would give a false impression of its scope and aims, which are very wide indeed. Nor should we forget that the desire to promote the education of adult workers has not come from the workers alone, or even primarily from them. Special facilities have certainly been provided in connection with trade unions and other bodies of organised labour, but it is essential to remember that the general movement for adult education grew up independent of the wishes or the demands of the workers

themselves. This general movement still continues to exist, in some cases in collaboration with Unionism, in others in complete independence of it.

The provisions for Workers' education in Great Britain fall under five main categories. There is, first of all, the Workers' Educational Association, which is the subject of this paper. Then there are special colleges organised and maintained by Trade Unions with the definite object of providing education and training for future trade union leaders (Ruskin College, Oxford; Labour College, London). Thirdly, there are colleges founded specially to give educational facilities to workers, but without any definite partisan aim (London Working Men's College; Vaughan Memorial College, Leicester, etc.). In the 4th place the Adult School movement in various settlements in London and other large cities undertake educational work as a part of their general social activities. Lastly, there are the universities, which have in many cases been organising schools of social study and training and vacation courses which provide education for the workers and others.

According to Albert Mansbridge, the significance of the Workers' Educational Association lies in the fact that it has succeeded in bringing about united action by the Universities and the labour organisations. It has fused the influences of these institutions into a strong and vital force for the development of education among working men and women throughout the country, and in so doing it has helped to create a new attitude towards education on the part of the community at large. The spiritual ancestry of the Association may be traced back to the Rochdale pioneers who provided a grant for education out of their realised surplus before the amount of the dividend upon purchases was determined. Even now a great deal of educative effort, expressing itself in classes and lectures, is found throughout the Co-operative movement. This activity was stimulated and canalised by the leaders of co-operative thought, and in this way, Prof. Stuart who founded University Extension and Sir Arthur Dyke Acland who first introduced citizenship into the educational code of the country, have done signal service to the cause of education and co-operation. But the sealing of the alliance between co-operative societies and the universities, which followed sometime later, was pre-eminently due to Arnold Toynbee's effort in that behalf, and his speech at Oxford in 1881 has been one of the epoch-making events in the history of popular education in Great Britain. Some eight years before this, Prof. Stuart had already succeeded in inducing the University of Cambridge to found the University Extension movement. The early extension lecturers were animated by a sense of mission, and found in the co-operative societies a base prepared and made fit for their action. The actual form of the extension lectures was determined by the obvious needs of the audience for whom they were intended and it was soon found that adult students brought an experience of life and an understanding of practical problems which were quite as important a contribution as the more theoretical knowledge of the teachers, and that adult education, therefore, require a technique and organisation in which both students and university-trained teachers had their own parts to play. The extension lectures revealed that there were a good many scholars

among the working classes and that there was a genuine general desire to acquire information which could be correlated to the realities of life. The spirit of the Workers' Educational Association was already there when in 1903 Albert Mansbridge sought for it a material expression.

The articles of association of the new organisation which he founded referred to the growing desire on the part of working men and women to express themselves and pointed out that this expression could only be secured through the development of education. But it was felt that the education of working men by working men would prove to be narrow and circumscribed, and that, if the workers in the co-operative and trade union movements joined hands with university-trained scholars, not only would the thought and power of the ordinary people be improved and developed, but scholarship would itself receive a new infusion of spiritual and intellectual force. Labour divorced from scholarship would be handicapped and hindered, but scholarship divorced from labour would become artificial and turn in upon itself. It was an expression of the root idea that the right activities of a people have a direct influence upon their spiritual and intellectual growth. The proposals of the new Association struck the public imagination, and it was generally felt that the new venture deserved support. It may be well to repeat here the first actual statement of the Association consequent on its formation:

"Its immediate work will be:—

(1) To make an exhaustive enquiry into the state of working class education in England, the results of which will be published from time to time and which will form a basis for future action;

(2) To develop, strengthen and extend the influence of existing agencies such as co-operative classes, working men's clubs, local lectures, reading circles, polytechnics, university extension courses, etc;

(3) To endeavour by means of an improved continuation school system, as well as by tutorial classes and pioneer lectures, organised by the association, to educate working men to such a point as will enable them to take full advantage of the systematised teaching provided in a university extension centre or college, which it is intended to place in every town and district;

(4) To provide special educational facilities for working men who are prevented by the ordinary conditions of their employment from taking advantage of existing systems."

From the above it will be obvious that the objective of the Association at the time of its commencement was altogether vague. And it was perhaps fortunate that this was so, since, any attempt at clearer definition at that time might have proved fatal. No one knew what was going to happen to the Association, but the dominant idea was to bring learning from out of the cloister into the market place and to see what resulted from a regular contact between scholars and the working people.

An examination of the constitution of this Association may perhaps be appropriate at this state. The Workers' Educational Association consists of a

Federation of working class and educational institutions organised into branches, districts, and lastly, a national association.

A branch consists of affiliated societies operating within the branch area and individual members. Each affiliated society and, usually, each twenty individual members elect a representative to form a branch council. The function of a branch council is to organise three-year university tutorial classes, one-year classes, study circles, single lectures, and courses of lectures. The branch is also expected to represent the working-class outlook on education, make representations to local authorities on matters affecting the educational interests of the working class, and to stimulate an interest in, and a demand for, education.

A district usually covers several counties. It consists of:

- (a) branches within the district area,
- (b) affiliated bodies which operate outside branch areas and within the district area;
- (c) individual members.

Its council is elected in the same way as a branch council. Each district has its own office and full-time secretary. The function of a district is to organise the movement within its own area, viz., organise classes and branches where no branch organisation exists, represent the Association on university joint committees, and be generally responsible for the development of the movement within the district.

The National Association is a federation of national organisations, including a number of national trade unions, the Parliamentary Committee of the Trades Union Congress, the Co-operative Congress, and the districts of the Association itself. The former elect one representative each and the latter six each to form its national council. Its primary functions are to determine questions of principle and policy, inaugurate new developments, and to assist in financing its weaker districts.

The Workers' Educational Association is thus, avowedly, an educational expression of the working-class movement, and stands for the principle of working-class control in adult education. It has set up, with each university in England and Wales a joint committee on which the workers' organisations have equal representation with the universities; the chairman of the committee always represents the university and the vice-chairman labour. It appoints two honorary secretaries, one representing the university and the other usually the district secretary of the Educational Association. The primary functions of these committees are to recommend tutors and to accept responsibility for the general supervision of tutorial classes.

The students of each class have the right to select their own subject and the final choice in the selection of their tutor. They decide for themselves when and where they will meet, and are collectively responsible, in co-operation with the tutor, for the success of the class.

One-year classes usually come directly under the control of the Association, although there is now a growing demand to establish joint committees for

this branch of the work in co-operation with local authorities, similar to those established in connection with the universities.

That the tutorial classes organised under the aegis of the Workers' Educational Association have proved a surprising success is borne out by the findings of a special enquiry into the work of these classes held by the Board of Education in 1910. The report says:

- "No one could attend these classes without being struck by the zeal and earnestness of the students, their happy relations with the lecturer, the general atmosphere of comradeship and good feeling in the classes, and the strong appreciation by the students of the benefit which they are deriving from the work. These impressions are not derived from any single class or type of classes. They are common to the diverse and widely scattered centres which we have visited, and they indicate the possibility of a very wide extension of teaching of this type. The experiment of the Association has, in fact, revealed the existence of a very widespread demand for serious teaching of the best and most thorough kind on matters standing in an intelligible relation to the life interests of the workmen. It has shown that the root questions of social history and theory may be examined by competent teachers leading a class of workmen-students in a spirit at which no reasonable man will cavil.

"The classes are establishing in a number of great industrial towns centres of genuinely educated thought on social and industrial problems. What they teach is no mere exotic culture, but is intimately related to the life and work of the students. Its effects are, therefore, likely to be permanent, and to spread from the actual members of the class to those who come in contact with them."

And since nothing succeeds like success, the tutorial classes method has now spread to all parts of the British Dominions, and has been adopted in the United States, Germany, the Netherland and a great many other countries. In its inception, however, the system was essentially English, and it appears to be the one great creation of English adult educational effort which has elicited the admiration of foreign observers. The dual effects produced by this extension of teaching methods are noteworthy in that, while its rise has meant for the universities a readjustment of their economic, social and political outlook, it has at the same time enabled thousands of working men and women to enlarge their views of life, and to form a juster appreciation of the effect of social and political forces.

Tutorial classes, however, form only one aspect of the work of the Workers' Educational Association, and it is difficult to say that they have been more fruitful in result than its other educational activities, which range from an educational ramble on a Saturday afternoon or a visit to the Tate Gallery to classes and seminars where such varied subjects as psychology or music or anthropology are being taught. The range of the Association's work is wide, and is based on the principle "to each member according to his or her need."

We might now try to assess the value of the Workers' Educational Association's activities. Though started only in 1903, and though its work was

considerably interrupted during the war, in the year 1920-21 the Association already consisted of 316 branches organised in 13 districts. The total individual membership was 24,229, while the bodies affiliated to branches, districts and centres numbered 2,895. During the year ending May 31, 1920 the Association had enrolled 12,438 students in classes, 357 in residential summer schools, and over 1,000 in study circles. The students were working men and women who were members of their respective working class organisations, or their wives and daughters. During the winter of 1921-1922 there were 336 tutorial classes in England and Wales, while during the session 1920-1921 there were 299 classes with 7,297 students. Of these 6 classes were taking advanced courses; 49 were in their third year, 111 in their second year, and 133 in their first year. Nearly 200 earned the full Board of Education grant of £45 per class. The number of tutors engaged in the work was 191. Of these four took five classes, ten took four, and sixteen took three classes each.

The subjects of study in the classes were as follows:—

	Number of classes
Economics, industrial and social history	145
Literature (English, Welsh, French, Greek, Irish, and American)	55
Psychology and philosophy	30
Music	12
Political science	12
Biology and natural history	9
Local and central government	7
Sociology	6
Modern European history and history of political freedom	5
Studies in social science	5
Economic geography	4
Anthropology	3
History of Western civilisation	2
Ethics	1
Problems of reconstruction	1
Jewish history	1
History of British Commonwealth	1

The occupations of the students during the same session may be classified as follows:—

Teachers	1,112
Clerks, secretaries, typists, and telegraphists	1,017
Colliery workers, miners, and check-weighmen	714
Housewives, domestics, etc.	568
Engineers, mechanics, fitters, etc.	534
Metal, machine, and tool workers	411
Railway servants	207
Shopkeepers and assistants	198

Textile workers	197
Professional workers	191
Foremen, managers, and overlookers	168
Carpenters and woodworkers	160
Food workers, farmers, etc	146
Builders, bricklayers, and stone workers	131
Tailors, cutters, dressmakers, and milliners	128
Civil servants	122
Insurance agents, travellers, and commercial occupations	117
Printers, engravers, bookbinders, and photographers	96
Labourers	64
Warehousemen	62
Miscellaneous factory workers	56
Boot and shoe trades and leather workers	55
Blacksmiths	48
Draughtsmen and designers	47
Municipal employees	44
Postmen, tramwaymen, and policemen	41
Potters	31
Electricians	30
Miscellaneous and unclassified	602

During the year, in addition to university tutorial classes, there were held 463 one-year classes, a large number of study circles, over 800 public lectures, and 69 educational conferences. Other activities included social gatherings, dramatic groups, and week-end schools. Soon after the War, the British Ministry of Reconstruction undertook an enquiry into the progress made by the Adult Education Movement, and its needs and possibilities in the immediate future. The final Report of the Adult Education Committee, which was published as a Command Paper in 1919, served as an eye opener to many who were inclined to be sceptical of this new form of educational effort, and the Workers' Educational Association and other institutions doing similar work have now developed and extended their activities in the light of the information gathered by this authoritative committee.

It will thus be seen that even in so highly educated a country as Great Britain, the attention of statesmen and scholars is being turned in the direction of broadcasting the benefits of a sound system of education so as to produce a finer type of citizen. How much more urgent is the need in India and other Asiatic countries, where the presence of vast masses of ignorant and illiterate adults, the wastage in the educational systems and the impossibility of these countries even becoming literate under the existing programmes of education, make the formulation of a new educational policy and programme imperative? So far as India is concerned, as the Simon Report points out, "the movement for adult education (apart from University courses) has hardly begun", and the last quinquennial Review of the Progress of Education in India devote two pages to say the same thing. It is not that, here and there, encouraging

beginnings have not been made, but the co-operation of the educationist has not yet been effectively secured, and there has been no attempt at the formulation of a definite policy. If the Benares Conference can devote some attention to the problem, and frame a programme of work suitable to the needs and conditions of each Asiatic country, it will have taken the first step towards making Asia safe for democracy.

### XI—Indian Universities and Adult Education

*Compiled by S. K. YEGNANARAYANA IYER, M.A.*

1. *Punjab* The System of University Extension Lectures was inaugurated in the University of the Punjab in 1927-28, when seven such lectures were delivered. In 1929, not only the number of centres and lectures was increased, but steps were taken to provide extension lectures exclusively for ladies on subjects likely to be of interest and help to them. In 1928-29 and 1929-30, 22 lectures were delivered out of which 8 were meant exclusively for ladies. During 1930-31, it is expected that 36 lectures will be delivered, six in Vernacular for ladies exclusively, 12 on popular scientific subjects and 18 on topics connected with humanities. These lectures are warmly appreciated and have brought ex-University men and local educational institutions into close touch with the Universities.

2. *Delhi* There is no definite provision in the University of Delhi for extension or popular lectures.

3. *Aligarh* The Muslim University Aligarh has no provision for extension or popular lectures outside the usual scheme of class lectures to graduate and post graduate students.

4. *Agra* The Agra University has no definite provision for extension or popular lectures outside the usual scheme of class lectures to undergraduate and post graduate students.

5. *Allahabad* In the University of Allahabad weekly extension lectures are delivered by members of University staff. These lectures are not confined to students but are open to public also.

6. *Dacca* There are no regular courses of extension lectures in the University of Dacca but popular lectures are delivered by the teachers of the University and distinguished outsiders. During 1929-30, 11 such lectures were delivered at the University.

7. *Calcutta* There is ample provision in the University of Calcutta for extension lectures. Chapters IV, VII and VIII of the Calendar give the details.

8. *Rangoon* Vacation courses for Teachers in High and Middle Schools are given every year in October. In addition extension lectures on behalf of the Burma Education Extension Association and casual public lectures by individual members of the staff of the University of Rangoon are given.

9. *Andhra* The scheme of extension lectures will be given effect to from 1931 in the Andhra University.

10. *Nagpur* In Nagpur University the idea is to have two lectures per week delivered in Nagpur: one in English in the University Hall in the Civil



Station, the other in English or the Vernacular in the city. Lectures will also be delivered in English or the Vernacular at times convenient to the lecturer in the country towns of the mofussil on the invitation of responsible parties.

11. *Osmania*: The Osmania University is not engaged directly in any scheme of adult education beyond organising lectures by specialists on subjects of interest to popular audiences. During 1929-30, four extension lectures were delivered. The University is serving as a University Extension movement in the widest sense of the word for it has translated over 300 books on various subjects in Urdu.

12. *Bombay*: Under the auspices of the University of Bombay lectures are delivered by eminent scholars and professors in the local colleges on subjects which are of interest to post-graduate students. No extension lectures are delivered for the benefit of under-graduates.

13. *Annamalai*: There is provision in the Annual Budget of the Annamalai University for organising extension lectures. Courses of such lectures by both members of the Staff and outsiders are being organised. Besides, courses of popular lectures on scientific subjects are also arranged for.

14. *Madras*: No regular extension lectures were delivered under the auspices of the University of Madras during 1929-30 and the syndicate has not, as yet, come to any decision on the question of extension lectures. During 1924-25 and 1925-26 certain popular lectures on Scientific subjects were delivered under the auspices of the University. 14 University Lectures on Scientific Subjects were delivered during 1929-30.

15. *Mysore*: Definite provision has existed for University Extension Lectures in the University of Mysore since 1926-27. The programme for each official year is drawn up at the commencement of the official year by a Committee and is finally approved by the University Council. Other popular and special lectures are arranged frequently as occasion arises. Forty-six extension lectures were delivered during 1929.

### III—DESCRIPTIVE NOTES

#### I—Japan

For the benefit of those adults who have had little or no chance to receive regular education, the Department has requested some of the schools under its direct control or under the control of the local governments to start a series of lectures, the idea being to give them equal opportunities for education and to promote the culture of the adult population in general.

(Department of Education)

#### II—Ceylon

Apart from the education given to prisoners and to lepers and that in night schools, mainly in English, to adults in towns like Colombo, there is no definite scheme of elementary education for adults. Up to the present all that the night schools aim at giving their pupils is a working knowledge of English as a quali-

fication for better employment. With the extension of the Franchise under the new constitution, it is expected that there will be developments in adult education for those people who are illiterates.

The Oriental Studies Society, Colombo, and the Jaffna Oriental Studies Society conduct examinations in oriental languages, History and Archaeology. The subjects of the examination are Sinhalese, Pali, Sanskrit, Ceylon History and Archaeology, Prakrit and Logic. The Oriental Studies Society of Jaffna is of more recent formation, but has become very popular with students who wish to study Tamil and Sanskrit. A large majority of the successful candidates are either teachers or students in Training Schools.

*(Department of Education)*

### III—Egypt

There are evening classes attached to certain Elementary schools both in cities and in the provinces where grown-ups are taught to read and write. There are also evening commercial classes in cities and in all provincial centres where adults who have had any elementary or primary education could attend. Commercial subjects together with English or French are taught. The Ministry of Education has just inaugurated two Evening Commercial Schools for girls.

*(M. Rifaat)*

### IV—Union of South Africa

There is practically no systematic Adult Education in this country except of course the rather haphazard and indirect cultural training that is afforded by the Young People's Religious and Debating Societies and that afforded by the Churches.

*(Department of Education)*

### V—Hong Kong

The Technical Institute, an evening school for adults, is attended by persons desirous of receiving instruction in subjects for the most part germane to their daytime occupations.

*(Department of Education)*

## IV—ACKNOWLEDGEMENT

The Secretary of the Adult Education Section gratefully acknowledges the receipt of the following:

I. From the Assistant Secretary, the Workers' Educational Association, London:

1. Two copies of the printed leaflet.
2. Constitution and Statement of Policy of Workers' Educational Association.
3. University Joint Committee Tutorial Classes.
4. A copy of the yellow leaflet.

5. Twenty-Sixth Annual Report, 1928-29.
- II. From the Professional Assistant in Adult Education of the Board on the Library and Adult Education of the American Library Association, Chicago:
  1. Some Opportunities for Library Service in Adult Education.
  2. Quotations from Board's Publication.
  3. Voluntary Education through Public Library. By J. T. Jennings.
  4. List of of Reading Courses.
- III. From the Director American Association for Adult Education, New York: Adult Education in the United States of America. By Morse A. Cartwright and Mary Ely.
- IV. From the Secretary, the World Association for Adult Education, London: :
  1. Interim Report of World Conference on Adult Education at Cambridge, 1929.
  2. The Report of a Conference held in Sweden on the Relation of the State to Adult Education.
  3. Eleventh Annual Report and Statement of Accounts, 1929-30.
  4. Memorandum on Adult Education in England and Wales.
  5. Bulletin XLV. The Relation of the State to Adult Education.
  6. Bulletin XLVI. The "Swiethce" of Poland, the Brunsvik Meeting, In Austria Today, etc.
  7. Libraries for the Merchant Navy.
- V. From the Secretary, the Educational Settlements Association, London:
  1. Colleges for the People. By Arnold S. Rowntree.
  2. The Lighted Mind. By Horace Fleming.
  3. The Settlement Way in Adult Education. Annual Report, 1930.
  4. The Common Room No. 23, Nov. 1930.
- VI. From the Secretary, Provincial Co-operative Institute, Bombay: Adult Education. By Rao Bahadur S. S. Talmaki.
- VII. From the Registrar, Osmania University, Hyderabad-Deccan: List of Publications in Urdu.
- VIII. From the Secretary, Adult Education League, Poona:
  1. Bulletin No. 1.
  2. List of Models for Health Exhibition and Baby Show.
- IX. From the Director Nagpada Neighbourhood House, Bombay:
  1. Evening Classes.
  2. Third Session of the Training School for Social Workers, 1931.
  3. Three Years'. Report of Nagpada Neighbourhood House.
- X. From the Secretary, Central Night Schools' Association, Muzaffarpur: Annual Report for 1929-30.
- XI. From Teachers' College, Saidapet:
  1. Library Catalogue of Adult Education Class.
  2. A Tamil Handbook.

## XVII

### WOMEN'S EDUCATION SECTION

December 30, 1930. 12 noon (Kashi Naresh Hall)

*Chairman:* MRS. PADMABAI SANJIVA RAO, B.A., *Principal,*  
*Theosophical National Women's College, Benares*

*Secretary:* MRS. MARGARET E. COUSINS, B.Mus., *International*  
*Representative of Women's Indian Association,*  
*Pantheon Gardens, Egmore, Madras*

#### I—PROCEEDINGS

Mrs. Cousins in introducing the business of the section said, "As secretary of the section for women's education it is not my intention to make a long speech. It is an extremely important section. Women's education should be particularly interesting to everybody and it needs very great attention in India as would be evident from the figures of literacy of women in India in proportion to the figures in other Asiatic countries. The literacy of women in India is only 2 per cent whereas the literacy for women in Japan is 92 per cent, if not even 98. We have to get something which is more like uniformity all over Asia and so we have got to raise this literacy of Indian women from 2 per cent to 92 per cent and we will have to work day and night for its attainment as actual missionaries. Men's literacy is '14 per cent and the literacy for India is 7·8 per cent, which is the lowest practically in the whole world. I am not sure of the rate of literacy in China. But I realise how intensely necessary it is that women's education in India should be brought forward. If we have educated mothers then we have an entirely educated family and an educated nation."

Papers and short addresses were then given on the Standards of Training of Primary School Women Teachers, Equal Standards of Education for Boys and Girls, Alternative Courses or Curricula for Girls' Education under Home Science, Co-education, Child Marriage and Education. At the end two resolutions were passed after discussion.

Miss Brockway of Madras, Principal Seshadri of Cawnpore, Dr. Kaneko of Japan, Miss Duara of Benares, Mr. Ranganatha Aiyangar of Gooty, Miss Harley of Bombay, Mrs. Malti Patwardhan of Madras, Mr. S. Banerji of Mymensingh, Mr. Wong of China, Mrs. Hirlekar of Ahmedabad, Miss Khemchand of Hyderabad (Sindh) and the secretary took active part in the discussions and raised lively issues.

## II—PAPERS AND ADDRESSES

## I—The Standard of Training of Primary School Teachers

By Miss K. BROCKWAY, B.A., L.T.

*Principal, St. Christopher's Training College for  
Women, Kilpauk, Madras*

## I—THE ESSAY

Some of the Requirements in Teacher Training are:—

A—In the teachers being trained:

(i) Love of children and sympathy with them; (Women have naturally great sympathy and patience with little children than men have, therefore whenever possible in the first three standards women teachers should be appointed rather than men).

(ii) Interest in what they are teaching; (Our teachers of primary classes have too little knowledge themselves to be able to make what they teach interesting to their pupils. We need a higher standard of education for the teachers in our Elementary classes and our ideal should be for all teachers to have had a High School education).

(iii) Training in methods of teaching children of different grades; (Recent educational experiments have made great changes in the method of teaching all subjects to children of different ages. These methods need careful study and practice and their adoption would mean that much time would be saved in our Elementary schools. We need a specialized training for teachers of classes 1 and 2, and a different course of training for teachers of classes 3, 4 and 5).

(iv) Education to be regarded as a preparation for life; (All children do not require exactly the same sort of education but it should vary according to the life they will lead).

*Village schools and training schools should be different from those in towns.* They should be situated in a village centre and staffed by men and women having a knowledge of village life and conditions. Training in healthy living, in better ways of agriculture, in pleasant recreation, such as music, drama and games should be part of the course. If the training school can be part of a village reconstruction unity, working in many ways for village uplift, that will be excellent.

*Girls do not need exactly the same education as boys.* They should have more training in Home Science with all that it implies, care of the house and wise marketing, care of children and a knowledge of how to promote healthy living, improvement of cooking, the principles of wise dieting, the whole question of how to make the house happy and beautiful.

B—If training colleges are to be improved there must be changes in the public attitude as well as in the attitude of the teachers being trained:

1. The public must be interested in the schools in their locality. Educated women should be prepared to help where help is needed. Money for the upkeep of the schools must not be grudged. Adequate accommodation for the teacher must be considered.

2. Universities must encourage the investigation of educational problems. Mr. Michael West's investigations into the problem of Bilingualism and Mr. McKee's investigations into the problem of the application of the Project Method to village education indicate how the universities may help the early stages of education. Much more needs to be done.

3. Men and women of culture must make the cultural heritage of India accessible to all Indian children. Too many school books have still a western background. We need collection of Indian songs, games, dances, pictures and historical stories so that all Indian children may share in their country's heritage.

## II—THE ADDRESS

This conference has given us a vision of two things. It has given us a vision of the highest in Indian education. We could not meet in Benares without having that. We have been thinking of the type of great saints, sages and teachers that India has produced in the past and is producing now still. I think many of us during this great gathering have thought of the humble teachers of India, teachers who have to strive against poverty, ignorance and illness not only in the village or the streets around but often in their own homes also. We keep in mind the highest but we think also of the lowest, and that is why in our women's conference we put our first resolution about the primary teacher. We do that because the primary teacher is so very important. The great majority of the children of India who go to school are directed by the primary school teachers and many many more will be directed by them too in the years to come. But more than that we think of the primary teacher in a women's conference because we believe that the teachers of the lowest class will one day throughout India be women.

Mr. Mackenzie in opening the exhibition spoke of the greatest need of the teacher to have a deep love for children and the understanding that comes from such love; and we believe that only women as teachers can have that love and understanding. So we hope that more and more the teachers of little children will be women and even if all at once that cannot be so, those men teachers will be trained by women. In the Madras Presidency, in the great teachers' college, there is one woman on the staff, and that is the one who is responsible for child education; and she teaches all the men who are going to be specially responsible for the teaching of little children.

Love for children and understanding them is the greatest need but we would not put that as the only need. Only too many of our village teachers and primary teachers are conscious of their ignorance and their own inefficiency to help the children who are put in their charge. So we should ask for a higher standard of preparation for our primary teachers. Four, five, six, seven or eight years at school does not give a man or a woman sufficient knowledge to be able to lead others to the great and wonderful and interesting things in the world; and so we should ask for a longer time of schooling for the teachers of the children of India, and not only more schooling but more training.

It is commonly said by those, who do not know, throughout the world, that any nice young person is adequate to teach the beginnings of education to children; but those, who do know anything, know that it is one of the most difficult things in the world to begin children in the way of education. Modern experiments and modern researches throughout the world have made great changes in the way of approaching children's education and in also the practice and technique of children's education. But while in some parts of the world children can learn to read and write in a few months, in India, all too often, children stay in school year after year still unable to read and write, and that is because the teacher has not had adequate training in the modern art and the modern method of teaching. So we should ask that the training should be more efficient in the training schools, and also, that the one teacher, so poorly taught himself, should not be expected to teach all the children. It is inevitable sometimes that he should be expected to teach all, but where possible we should plead for a training that adequately prepares the teacher for the particular sort of teaching he or she will have to do.

We do not feel that always the boys and girls should have the same education. We feel very often that the girls' education should have more emphasis on the home side. The care of children, simple nursing, the care of the home, the management of the family—many of those things that are taught in many schools should be taught to all teachers who would have the responsibility for little girls, because I am quite sure that, in this as in other countries, some parents keep their little girls away from school because they feel that the schooling they would get would not fit with the life before them.

Also we feel that the training of village teachers should not always be the same as the training for town teachers. The village training school should be centred in a village. Village teachers should know about village life, something about agriculture, something about the conditions, the problems, the troubles and other questions concerning the villages so that he or she may not be something removed from village life around but may be able to enter into the problems and questions affecting the villagers. It has been suggested that each village school should be the centre of rural uplift movement and that the teacher should co-operate with others who are working for the improvement of health, sanitation and all those other things that are so much needed in the villages.

Hence we ask for a higher standard of training for our teachers, and this will only come if the whole of the public is really interested in the problem of primary teaching. That interest must begin in universities and in many universities much is being done to help the primary teacher. At Dacca and other places problems of primary education are being considered, but all too often in India we have to depend on the researches carried on in the west with the American or British or European children, and it is not right that we should not have similar researches made in our own universities.

Then again we want for our primary schools and for our little children that it may be possible for them to have part of the great heritage in India—the wonderful paintings, the beautiful music, the pictures, the stories and songs

which are not available in great numbers today—for little Indian children. It is easier to get pictures of western life or English songs than those things that tell of their own heritage in their own country. As we go about Benares we think of the great heritage of art and literature and we feel that we wish that the children of India could have more of that heritage.

The better training of primary teachers really depends upon public interest, because it cannot come about until the public and all of us are willing to give up the pleasantness of a town career often for rather the dullness of the village career. We are conscious of the need in the building up of new India for better schools in villages and towns that will make for the uplift of the primary teacher and his training. I move that it is fundamentally necessary that a high grade of training should be given to all primary school teachers including a knowledge of psychology as the present idea that a low grade for the lowest and largest classes is opposed to true educational consideration.

## II—Women's Education

By SRIMATI BELLA DEVI, *Cuttack*

Fifty years ago, people in India were against women's education, and Purdah system and child marriage were observed much more than now, accordingly there were very few schools and practically no colleges for women. Women's mental inferiority was taken for granted. She was treated rather with gallantry than with respect. Education was denied to her, lest she would be a troublesome wife or cease to be a woman. Divines gravely discussed the question whether woman has a soul. Marriage was regarded as the only object of her existence. Her only duty was to please man. For this she was to be educated, if to be educated at all, dressed and launched in Society.

Now the humanitarian feelings of the Age have prepared the minds of men to receive the message of the emancipation of women. It has come to be recognised that women would be true women when all the latent possibilities of their nature—physical, mental and moral—would be fully developed. Schools and colleges, institutes of science, literature and philosophy are open to them now. Their position in Society has improved and is improving. They have realised their mission and purpose in life—that they are an end as well as a means, that they have duties to themselves as well as to others.

In the last Spanish National Assembly thirteen women members were given seats—in Spain "where bid women prayed, and danced and covered their faces with mantillas". Three hundred women delegates attended the third conference of the International Federation of University Women held at Oslo, and not less than 38,000 women met at Washington in May 1925 at the International Council of Women. Countless little associations and organisations are springing up with the purpose of furthering and helping in the welfare of the women and the women of the world are no longer silent.

Although India is said to be more backward than other countries still her women have responded in this new awakening. Never before in our social history has the necessity of higher education been felt with such keenness as it is today.



With the growth of a sense of civic responsibility, with fuller awakening to the essential needs of the country, and with the birth of new ideas, the men as well as the women of India are learning to realize the broader aspects and vital importance of a sound education. Now-a-days we can see Indian women taking part in politics as well as in Society. It is a common sight now—women leading processions, picketing shops, selling khaddar, etc.

But in spite of all this progress in recent years—women's education in India cannot be said to be widespread and within the reach of every class of Society. It cannot be widespread unless Purdah system and child marriage are banished and education is made compulsory and consequently free. It also needs public sympathy and universal realization of its value

The higher education of women is of recent date and is defective in many ways. In spite of the fact that women are different from men they are given the same kind of education in High Schools and Colleges.

Consider the young mother and her nursery legislation. But a few years ago she was at school, where her memory was crammed with words and names and dates, her reflective faculties scarcely cultured and exercised. No idea was given her, respecting the methods of dealing with the opening mind of childhood and her discipline did not in the least fit her for thinking out methods of her own. The intervening years have been passed in practising music, in fancy-work, in novel-reading, and in party-going. No thought has yet been given to the grave responsibility of maternity; and scarcely any of that solid intellectual culture obtained which would be some preparation for such responsibilities. And now see her with an unfolding human character committed to her charge—see her profoundly ignorant of the phenomena with which she has to deal, undertaking to do that which can be done but imperfectly even with the aid of the profoundest knowledge. She knows nothing about the nature of the emotions, their order of evolution, their functions, or where use ends and abuse begins. Being without theoretical guidance, and quite incapable of guiding herself by tracing the mental processes going on in her children, her rule is impulsive, inconsistent, mischievous; and would indeed be generally ruinous, were it not that the overwhelming tendency of the growing mind to assure the moral type of the race, usually subordinates all minor influences.

And then the culture of the intellect is also mismanaged. Under the common limited idea of education which confines it to knowledge gained from books, parents thrust primers into the hands of their little ones years too soon, to their great injury. Not recognising the truth that the function of books is supplementary—that they form an indirect means to knowledge when direct means fail—a means of seeing through other men what you cannot see for yourself; teachers are eager to give secondhand facts in place of firsthand ones.

The training of children is very defective and in a great measure it is so, because parents are devoid of that knowledge by which this training can alone be rightly guided. Some acquaintance with the first principles of physiology and the elementary truths of psychology, is indispensable for the right bringing up of children. But this to be learnt nowhere.

The physical education of women in India is equally defective. The people who observe Purdah keep their daughters indoors—without any consideration whatever for them. Some of them think that if girls are allowed to play and run wild, they will become rude as boys and grow into romps and hoydens.

This is the dread of mothers and school mistresses. Noisy play, which is encouraged in Boys' Schools, is a punishable offence in Girls' Schools, lest unladylike habits should be formed. The fear is groundless. For if the sportive activity allowed to the boys does not prevent them from growing up into gentlemen, why should a little sportive activity prevent girls from growing up into ladies? Have not women a greater regard for appearances than men? And will there not consequently arise in them even a stronger check to whatever is rough or boisterous? How absurd is the supposition that the womanly instincts would not assert themselves but for the rigorous discipline of Society!

Body and mind are very closely connected together. Violent but temporary cerebral excitements produce violent but temporary disturbances of the viscera. Just like this, less violent but chronic cerebral excitements produce less violent but chronic visceral disturbances. This is not only an inference but a truth to which every medical man can bear witness. Various degrees and forms of bodily derangement often take place for the excessive mental exercise and for want of physical exercise. Women feel these evils in their full intensity. Pale, angular, flat-chested young ladies are abundant in women's colleges in India.

Men care little for education in women but very much for physical beauty, good nature and sound sense. How many conquests does a woman make through her extensive knowledge of history? What men ever fell in love with a woman because she understood Italian? Where is the Edwin who was brought to Angelina's feet by her German? But rosy cheeks and laughing eyes are great attractions. A finely rounded figure draws admiring glances. The liveliness and good humour that over-flowing health produces, go a great way towards establishing attachments. Every one knows cases where bodily perfections in the absence of all other recommendations have incited a passion that carried all before it; but scarcely anyone can point to a case where intellectual acquirements, apart from moral or physical attributes, have aroused such a feeling.

Thus we see education of women in India is defective and faulty in many ways. First of all it is not widespread, therefore only a very few get education and still fewer in number have the opportunity to avail of higher education. The education thus received is not useful. Education in its truest and strictest sense of the term is the harmonious development of body, mind and soul. The present system of education, better defined as cramming system, does not make us useful in society, nor does it enable us to perform our duties better than our grandmothers did, nor does it make us worthy and useful citizens. The present system of education does not meet the needs of our lives. It is vicious in every way—vicious as giving knowledge that will soon be forgotten; vicious as producing a disgust for knowledge; vicious as neglecting that organisation of knowledge which is more important than its acquisition; vicious as weakening or destroying that energy without which a trained intellect is useless;

vicious as entailing that ill-health for which even success would not compensate and which makes failure doubly bitter.

By this I do not mean that women should not be instructed or that women need only physical education. Educate them as highly as possible—the higher the better—provided no bodily injury is entailed; and I may remark, in passing, that a sufficiently high standard might be reached, were the parrot faculty cultivated less, and the human faculty more.

A great change is necessary in the present system of women's education. The course of study for women should be different from that of men. They should be taught what is most necessary for them—some very elementary truths of psychology, domestic science, hygiene, child-nursing, sick-nursing, sewing, etc. By this I do not mean that the other subjects such as History, Geography, Mathematics and Language should be omitted altogether but domestic science is to be emphasised in case of women. Domestic training is traditional in India—handed down from mother to the daughter. A woman's first and foremost duty is to be a good house-keeper as well as a good mother—and that is the supreme mission in her life. And that mission cannot be attained but by education suited to her genius.

### III—A New Education for Women and Home Science

By DUARA, M.A., B.T., *Theosophical Girls' College, Benares*

"Oh the girls of today learn nothing but fashion in their schools and we would not like to send our girls to such schools. It is better for them to get married."—Thus runs the gibe of the old, experienced, revered but orthodox grandmothers and often grandfathers too. Almost all of us are ever ready to give them a look of frown and a smile of sarcasm when they say this. But I would not deprive such grandmothers altogether of my sympathy, nor should I like to place the entire blame on their shoulders.—For, are they not partly justified in uttering, "they learn nothing" when the girls fail to help them either in the management of the house, or in keeping an account of the expenses of the family, or by preparing a dish when necessity arises or even by improving the garden of the house? Then again, when you ask these girls reading in schools about the train time, the common answer given by most of them is, "but I do not know how to see the Time Table." Take the case of even text-book knowledge, e.g., in Geography; the average pupil will answer you satisfactorily when you ask her a question in terms of "Torrid Zones" and "Temperate Zones", but they fail to give you a similar smart answer when you happen to frame your wordings a little differently. Yet, let me add, very carefully, that the grandmothers find that their daughters are ever engaged in reading and reading their books!

Yes, many of us do feel proud when we come out successful in fighting against a conventional society, including, of course, the "grandmother" class and thus send "our girls" for education. Here comes the more serious word. Permit me to pause here a little and ask, "Is this education really suitable for the girls?"

"Does it really help them in facing the practical difficulties of life?" "Does it really help them in their character training?" Let me not define the term here, but only say, Home and Life—the Society are the real fields where the girls have to play their real part—mostly it is here where the girls have the greatest chance of fulfilling their requirements—these are the fields where women have to be the real creators of activity, beauty, health and happiness. It is the woman, who is the ruler of the household. Even if she wants to be entirely in the intellectual line, she has still to realise this part of the responsibility, namely, the responsibility of managing the house. She has got the responsibility of building up from within in order to help the nation without.

But the old type of education, I must say it is "old," has been rendered stale in course of time, however enlightening its original objects might have been; it has been too much of theory. We have to remember that the practical phase is the essential part in home and life, and stereotyped education for examinations cannot really enable girls to face and solve the practical difficulties, in the family, home or the society tied up with a variety of conventions.

To enable one to face this practical side of life then, there are two important factors. Firstly, ample scope for the development of the power of independent thinking and encouragement for original thought. These alone can create self-reliance and bring character training. Secondly, there is the question of suitability of subjects to individuals. The psychological analysis has to be taken into consideration. In education, subjects have to be arranged according to the psychological bent of those who have to teach as well as of those who have to be taught. Women, in general, it is said, are "weak" by nature. Hence due to this alone, they possess, what may be termed "soft ways" and as such they are destined to see to the artistic and aesthetic improvement as an expression of their "soft ways". They have a temperament different from that of men and their tastes and interests are also different. They are contemplative and require proper scope for the development of this tendency. By prescribing for them subjects unsuitable to their tastes and interests, we do nothing but place a stumbling block in the free development of their thinking power.

The existing education in India does not recognise the value of this psychological trait. It is for this reason that there is an urgent necessity for a change. Indeed different subjects are required for girls. This can best be fulfilled by making the home itself the practical part of the work of education. In one word, it is Home Science, which will enable Indian women to bring the beauty of art to the home, to realize a fuller, freer and happier life. It is Home Science which will enable them not only to organise the home and the family, round which their interests at first would be centred. But gradually, they will be able to extend the same to the society, and the nation at large as well and thus raise society to a higher standard of life and thought.

The syllabus of Home Science will include subjects which are not only useful for women but also for grandmothers, the family, home, and the society side by side. With the help of such a science, they will learn the management of the household, the arrangement of the budget, to cook a dish when required

and to give expression to their finer tastes. As no education can be complete without religious training, care will be taken to introduce the same in the new course. A comparative study of all religions and study of certain ideals will be encouraged. To impart a sense of the rights of citizenship elements of civics will also form a part of the curriculum and to remove the helplessness of women vocational training will be introduced.

An outline of the Scheme discussed by the Special Committee of the All India Women's Education Fund Association is given below:

## HOME SCIENCE

### I—HOME ECONOMICS

(a) *Home Management*: Planning, equipping, decorating and budgeting for the making and the equipping of the home.

(b) *House Art*: Art expressed, through colour and design, sound housing and attractive environment.

### II—PSYCHOLOGY AND CHILD STUDY

### III—HEALTH AND SANITATION

(a) Health Culture: Physical Culture and Eurythmics.

(b) Laws of growth and development.

(c) Mother-Craft.

(d) Child Welfare.

(e) First Aid and Home Nursing specially of children.

(f) Sanitation of houses and areas.

### IV—FAMILY AND SOCIAL RELATIONSHIP

(a) Work with parents.

(b) Home and School visiting.

(c) Town and village planning and organizing.

(d) Principles of government of town and village.

(e) Civics.

### V—RELIGION AND PHILOSOPHY

(a) Character training and Ethics.

(b) Lives of great men and women.

(c) Comparative study of religions.

### VI—FOOD AND NUTRITION

(a) Composition and value of foodstuff with special reference to the growth and development of children and to the diet of adults at all stages.

(b) Scientific cooking—invalid cooking.

(c) Care and preservation of food.

### VII—CLOTHING AND TEXTILES

(a) Spinning, weaving, designing and dyeing.

- (b) *Clothing Construction*—(training, cutting, sewing, embroidery and design).
- (c) *Clothing in general*, with regard to climate, durability and cost.
- (d) *Clothing in particular*, from the point of view of the development and health of the child and the individual.

#### VIII—PUBLICITY TRAINING

- (a) *Book-keeping* for family, house, society and business.
- (b) *Type-writing*.
- (c) *Training in Secretarial work*.

#### IX—RURAL RECONSTRUCTION

- (a) *Village Reconstruction*.
- (b) *The setting up and managing of village schools*.
- (c) *Other village activities*

#### X—FINE ARTS

- (a) *Arts and crafts as media of self-expression*.
- (b) *Literature; Art; Music*.
- (c) *Vocational Training in Handicrafts* such as pottery, carving, basket-making
- (d) *Horticulture, Bee Culture, Poultry Farming*.

We should, however, remember that there are manifold practical difficulties in introducing such a syllabus. Firstly there is the difficulty of securing Text Books. We have to wait long for replies to our orders and these replies are often "Out of Print" and "Under Print". By the time the word "Ready" is communicated, it is time for the helpless pupil to appear at the examination. Then the illustrations are mostly taken from the English and European societies. Students are often tempted to cite these examples direct from the book, whether they are applicable to Indian conditions or not. They forget that the temperaments, tastes, and mentality of the English child are different from those of the Indian child brought up under the influence of different environment. There are few books written by Indian authors, who really understand something of the Indian mind and conditions.

In Home Science, therefore, we have to see to the careful adaptation of its conditions to Indian life and outlook in its various branches. Much will however depend undoubtedly on the teacher's guidance and still more on how much the teacher understands the psychology of her pupils, how much she understands of the real Indian mind, Indian life and Indian Society.

This Home Science may at once be introduced in the Central College, which has already been proposed by the Indian Women's Conference. The course may be divided up into grades extending over four, six, or eight years as the case might be. When a few batches of teachers trained on these lines proposed start working in various centres, there will not be any practical difficulty left,

#### IV—Cottage Hostels at Sherman High School, Chittoor

By Miss CHARLOTTE C. WYCKOFF

When we built new buildings for our High School, we decided to build them on the cottage plan, and a generous friend as well as a broad-minded Department of Public Instruction made it possible for us to carry out our ideals. We first thought of having ten small houses with ten or twelve girls in each. This proved to be too expensive. It would also have entailed more work than High School students have time to do. We finally built five houses, to contain twenty to twenty-five girls each, and we have lived very comfortably in these for more than six years.

There is much talk of vocational education in these days. Whether a woman becomes a teacher or nurse or doctor or lawyer, she must at some time take charge of a home. Home-making is eminently her vocation. Girls who spend from six to ten years in a boarding school miss the training which experience would give them. Many of our girls come from very poor homes which can hardly serve as models for their future, in any case. We feel, therefore, that instead of studying Domestic Science only in a class, out of books, it is a great advantage to have the girls living as a family sharing the responsibilities of home-life. When they daily meet problems and situations which are apt to occur in any home, their lessons mean much more to them. They "learn by doing". Right habits are formed which are going to be useful throughout life. Let me mention some of these valuable habits and show how life in a cottage-hostel provides the situation which gives the teacher an opportunity to help the girl to make the right response:

##### 1. KEEPING WITHIN THE FAMILY INCOME

The oldest girls in each cottage take turns being 'store-keeper' for a month. On Saturday morning the store-keeper presents to the Principal her itemized accounts of the week's expenditure, and receives in a lump sum the money for the coming week. A merchant from the town sets up a 'bazaar' on the school compound and there she goes to buy the week's food-supplies, paying the money directly to him. Vegetables and fruit and other supplies needed through the week are obtained by messenger from town, or through the Matron, as is oil and fire-wood. The store-keeper has to plan the meals, keep the key to the store-room and give out materials and directions for each meal. Every pie of income and expenditure is entered in her account-book and balanced. If she over-runs one week she must make it up the next, and so she learns to 'cut her coat according to the cloth'. It is a real responsibility for a sixteen-year-old to take charge of thirty or more rupees a week. By doing so she learns honesty as well as thrift.

##### 2. FEEDING A FAMILY WITH NOURISHING FOOD AT A LOW RATE OF EXPENDITURE

The actual necessity of planning meals within a small amount of money, helps a girl to put into practice all the science lessons which she learns about

the Balanced Diet. McCarrison's 'Food' becomes real food for thought as well as being translated into suitable, nourishing food for her cottage. The girls all learn to make changes in habitual diet which are very essential, and which, probably, their own mothers at home could never persuade them to make. The *esprit de corps* of school-life, as well as a study of Dietetics, makes possible many profitable adventures in Nutrition. The habitual 'fusser' learns to eat plain body-building foods at regular intervals. Moreover, food cooked for twenty-five is bound to taste better than food cooked all in one pot for a hundred or more. It is possible to secure greater variety in vegetables when buying for a smaller number. It is also possible to make some preparations which are out of the question for a hundred.

### 3. GOOD MANNERS

When a hundred or more eat together, they must be marshalled like a regiment, but a group of twenty-five can sit down together like a family and eat with pleasant conversation in their own, attractive little home. Moreover, they like to invite their friends and give a feast sometimes. Then there is opportunity for even the crudest little sister to practise the grace of hospitality.

### 4. ACQUIRING SKILL IN ALL HOUSEHOLD TASKS

Every girl is required to spend an hour a day at least in doing a share of the housework. There is an experienced cook-woman in the cottage who keeps the pot boiling while the girls are at school, guards the house, brings supplies from bazaar and does some of the unskilled labour, such as pounding and grinding grain and carrying water, which has not much educational value. She cooks the noon meal, but the girls do all the work for the morning and night meals,—an older girl and younger girl working together on a 'set'. Grinding curry-stuffs, house-cleaning, serving the food, carrying part of the water, caring for the lights,—are the tasks which, along with cooking, are done in rotation by the different 'sets'. When we started this work many prophesied that the girls would not have time for study. We have found that the academic standing of the school has not been lowered, and examination results have been better since we started living in cottages. There is a limit to the amount of time which a girl can profitably spend in intellectual work. The change to physical activity freshens her mind.

### 5. KEEPING THE HOUSE AND ITS SURROUNDINGS CLEAN AND SANITARY

A very high standard of neatness and cleanliness is insisted upon and checked by a daily inspection. Competition between houses for a shield is a great help. Girls are trained in a certain procedure for daily house-cleaning and extra weekly house-cleaning. Latrines, drains, kitchens and the rubbish-pit receive very special attention. The three or four room-mates who share a room are held responsible for the neatness of that room. Bad habits such as throwing down waste-papers, fruit-skins, etc., are corrected, and neater habits are formed. All help to maintain an attractive flower-garden and to keep the house looking pretty. The 'family-feeling' and competition accomplish more than any number of scoldings could.



## 6. TAKING RESPONSIBILITY

There is a teacher living in each cottage as a sort of 'house-mother', but her work is chiefly advisory. The cottage is ruled by a 'Queen' elected by all the members, from among the oldest girls. The Queen arranges and supervises, as well as takes a share in the domestic-work, and sees to the proper conduct of meals, study-hours and rest-hours. Another officer called the 'Princess' takes charge of all the cottage-property, such as kitchen utensils and lamps. The five Queens of the five cottages sit with the five teachers in a jury of ten, presided over by the 'Maharanee' who is elected from the Sixth Form. This Court of Justice tries all cases of discipline, large or small,—the Principal acting as an advisor but not as voting member,—and awards punishments. Some houses choose other officers for special needs, such as a house-keeper to supervise house-cleaning, or someone to disinfect drinking-water. Whether an officer or not, every girl has to take the responsibility of doing her share of work. If she does not, the family can't eat, or the house will win discredit by being dirty. Moreover, there are the little First Form girls who need some help from their 'big sisters'. There are girls with bad habits such as stealing who bring disgrace to the house. How are they to be helped to reform? There is far more chance for personal influence and personal attention from teachers and older girls in the small, loyal family group.

## 7. ATTENTION TO SPIRITUAL MATTERS

When a girl shares a dormitory with a hundred others, she gets no privacy and no quiet for thought or prayer. In the smaller house she shares a room with two or three friends. Life is less hectic and less noisy. Cottage-prayers give the teacher a chance for intimate talks and real help to those who need it, and her room is accessible to those who want to come to her alone.

These are a few of the values which we are realizing from the new way of living. Our children are not angels yet, and our problems are by no means all solved. But we find that certain matters which required endless scolding and force in the 'barracks' days are made far easier by the pressure of family-loyalty and pride and healthy competition, as well as by the chance for personal attention by the teacher to see that right responses are made in real life-situations. The habits above mentioned will be needed as soon as the girl steps into another home. Thus we try to make her school-life 'all of a piece' with her life outside of school.

## V—Child Marriage and Education

By MRS. YAMUNA HIRLEKAR, M.A., Khar, Bombay 21

The words child-marriage and education sound so incongruent. That a subject like this should have to be discussed in an Educational Conference in itself shows that there is something wrong with the society wherein such a state of affairs is in existence. Child-marriage and education is a subject peculiar to India at present. If, however, we trace history back to the ancient times, there is sufficient evidence to show that child-marriage was not then in existence.

There were four stages through which the boy had to go during his lifetime: Brahmacharyashram, Grihasthashram, Vanaprasthashram and Sannyas or Celibacy, house-holder, abstention and renunciation. We will consider only the first stage which is relevant to our purpose. The boy was sent early at the age of 8 to the residence of the Guru or the Teacher where he led a strictly celibate life and studied the 64 arts to the complete satisfaction of the Guru. Besides the regular studies, he was to do every kind of service to the Guru and his house-hold, including menial work and had to go through a course of regular discipline. Even princes and children of the upper classes did all kind of work along with the others without any distinction. This was a sound principle of education and that is how we find that princes and kings of the olden days were highly cultured men. At the completion of the study the Guru was to be given for remuneration anything that he desired which usually meant performing some very difficult task. Now the time required for education and the remuneration covered a period of about sixteen years. Then the boy returned home and entered the next stage, i.e., married life. Thus the boy was about twenty-five years of age at this time. This system of education automatically prevented child-marriage in the case of boys.

As regards the education of the girl, she was educated at home under the care of the parents in house-hold crafts and various arts such as music, dancing, painting and even sex-education at the proper age. The institution of Swayamvara proves that girls were old enough to be able to choose their husbands. So it could not have been a child-marriage. Although there is no direct evidence, it may be inferred from occasional references that this system was prevalent among all classes and not confined only to the upper class.

The transition from this healthy custom to that of child-marriage seems to be a product of later ages. The Mohammedan invasion and the insecurity of life and property in those troublous days that followed made the parents extremely anxious about their daughters and they got rid of their responsibility from their shoulders by getting them married as early as they could. With those troublous days also began the seclusion of women, thus leading to their deterioration.

Another belief is that the child-marriage system began much earlier when Alexander and other Northern tribes invaded India. It is not necessary for our present purpose to argue when exactly the system came into existence. All that we need is that in Vedic times the system did not exist and that it was a product of unsettled times. Now let us examine the state of affairs as it exists today.

The ill effects of child-marriage are too often discussed to need a mention here. We will only discuss the effect of child-marriage in relation to education. Marriage has an extremely disturbing influence on studies especially in those tender years when the child has yet to learn to practise and understand the value of self-control. We shall refer to this in detail later. Marriage entails heavy responsibilities, moral and financial. The child husband who is himself economically dependent on his parents or guardians can hardly be expected to be in a position to undertake the financial responsibility. Naturally the wife

also has to be supported by the parents as well as the children who are to follow. The poor wife has then to pass through an ordeal during her tender age and all her energies are exhausted in just maintaining her place on mere pittance in an unsympathetic atmosphere. She has hardly time or attention to devote to any kind of education whatsoever. The boy's case is still worse. He suffers one way or the other. If he has sufficient sense of self-respect and happens to get married, he will soon begin to feel uncomfortable to be a burden on his guardians—even if they be his parents—with his wife and children. He has, however, no other alternative but to remain under their roof until he finishes his education. This disturbed state of mind is bound to hamper his studies and he is lucky if he goes through them satisfactorily. In some cases child-marriage reacts in a different way on the boy. He gradually loses his sense of self-respect. His family is supported, he does not care how, without any effort on his part and he feels there is no more need to study. He gradually lapses into indolence and bids good bye to his studies. This much for the financial responsibility.

As regards the moral responsibility, the poor boy's case is equally pitiable. The two children have hardly understood the significance of marriage. Although they cannot be said to be entirely ignorant of sex functions, they have no proper knowledge of it as used to be given in olden days and they commit all kinds of sex delinquencies to the detriment of their moral as well as physical well-being. Physically no less than mentally the children are undeveloped to enter the state of marriage. Physical exercise and training also used to be part of the education in Vedic times. Developing a robust body side by side with a healthy mind was not neglected as it is done today. So that when the boy left the Guru's house as a full-fledged bird to enter married life, he made a dutiful and worthy husband. How far is this ideal from the child couple of our days! Leading a married life before the physique has assumed its own stately form which imparts dignity to the sex functions, the puny figures have done the forbidden thing and before they are aware, they are on the threshold of death.

Child-marriage is, in a way, a greater handicap to a girl's education than in the case of boys. In the first place, the girl is even younger than her little husband. Secondly, she is an all-time servant of the house-hold, leaving her no time to acquire attainments and the elders have no particular interest in giving her education. Thirdly, the child who soon makes appearance on the scene occupies all her leisure time if at all there is any. Physically the girl is disabled, her growth is arrested by her premature motherhood and she loses all her energy and ambition for herself. All her interest is now centred in the children who, of course, are destined to the same fate as herself. Even supposing a case where an intense desire for learning is there, the girl has no facilities to fulfil the desire. Even if the facilities are available, pursuit of studies by the child-mother is bound to result in either failure in studies or neglect of children and there is nothing to choose between the two. Thus child-marriage has had a most corroding influence on educational progress.

The only relieving feature of the situation is that a majority of us has realised the gravity of the problem and a vigorous propaganda against child-

marriage in the form of writings, speeches, cinemas and individual efforts, is a principal feature of the last decade, culminating in the recent important legislation called the Sarda Act. No doubt there was some opposition but it is important to note that it is women who are greater advocates of the Sarda Act than men. This proves that women are more handicapped by child-marriage than men, bad as it is in the case of both.

Under the circumstances as they are, there are two ways in which effort can be made to relieve the situation. One is to prevent child-marriages in future. The Sarda Act is an effort in this direction. The other is to make the best of the child-marriages that have already taken place, that is to afford as many special educational facilities as possible to those who are married early before completing their education. Small teaching-centres according to the convenience of the young married people should be opened in each locality. These centres should specially take into account the difficulties of married people and accommodate themselves to their convenience. Supposing the women of the house-hold get, say, two hours free in the afternoon then they should be given instruction only in that time. In the case of men, evening classes or night-classes should serve their purpose. Sometimes boys have to give up their studies half way and seek employment. Majority of our people are lacking in enterprise as soon as they are married and settled down with an employment. They can take advantage of these classes. They have no desire left to refresh and add to their knowledge. They lose their juvenility too soon. This is also the result of child-marriage. It should, therefore, be the aim of these centres to encourage studious habits and create thirst for knowledge.

Attempts are already being made in these directions. The Sevasadan and the Anathbalikashram are doing useful work in the Southern India. There are several private home classes opened by a few enterprising individuals. But these are only to be found in big cities. Besides individual efforts are usually not so lasting as to be relied upon. What is wanted, is teaching centres on a large scale so that they shall be available to every couple.

## VI—The Problem of Co-education in India

By H. R. BHATIA, M.A.

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### I—ECONOMIC ASPECT

Perhaps one of the most pressing educational needs of India is to find out ways and means by which the masses of women can be educated in a short time so as to bring women in line with men. In this country though women's education is growing increasingly popular, the education of the girls is lagging behind that of boys. While the percentage of girls under instruction in British India is only 1.5 per cent, the corresponding percentage for boys is 7 per cent. And this disparity is gradually increasing. The increase in percentage of boys receiving instruction in recognised schools between 1922 and 1927 is 1.87 whereas in case of girls it is only 0.34. At this rate before long there will be a very wide

gulf between the percentage of boys and that of girls. Certainly this is alarming. The British Government when they began their educational policy restricted their efforts to the men only. Presumably they were discouraged by the hide-bound conservatism, purdah, early marriage and other similar institutions that made it impossible for the Indian women to step out of doors. The original hope was that after some men had received secondary and higher education and realised its economic, cultural and social advantages, the effect of schooling would gradually filter down to women and they would themselves demand adequate provision for education. Such a hope has come out true. At present there exists a very keen desire on the part of women themselves for education and knowledge. And even the illiterate public are more and more demanding education for their girls and women.

But such a desire cannot be immediately satisfied. The Government as well as the public cannot at once come forward with large sums of money to finance separate schools for girls, specially in small villages where even the total number of girls and boys taken together is not large enough to justify the opening of a school. It is easy enough to criticise the Government or the local bodies for the tardiness in establishing girls' schools everywhere and anywhere, but the difficulties are not a few and financial consideration set back most of the schemes.

Under these circumstances, a scheme of efficient co-educational schools with a reasonable proportion of women teachers will go a long way to promote mass education among girls. It is the direst necessity to enable Indian women to contribute their great fund of energy in the interest of national and social uplift, even of world civilisation. India is a rural country and as already pointed out, in places where there are not sufficient pupils for separate schools for both boys and girls, it would be more in the interest of efficiency as well as of economy to have one well-equipped mixed school than to have two poorly equipped separate schools. In towns too a small mixed primary school for every square mile will be more desirable and less expensive than big separate schools outside the town and entailing heavy conveyance expenses which the poor cannot afford to pay. Co-education thus for administrative and economic reasons, would be very useful at the primary stage, especially in villages.

In colleges and universities the same considerations weigh with greater force. The new generation of women not only wants to shake off the shackles of illiteracy but to acquire real education and knowledge, a mental discipline, to enable them to cope successfully with the new circumstances. Such a training for the realities of life is possible only through well-equipped libraries and reading rooms on the one hand, and laboratories and museums for research in natural and social sciences on the other. And only co-educational colleges and universities can provide this two-fold training. Libraries, museums, reading rooms and laboratories are costly things and cannot be provided where endowment is small and demand overwhelming. Even the best women's college or university has handicaps in this respect. A close examination of women's college or university, where facts are not blinked, will reveal crucial limitations which decide forth-

with in favour of co-education. In India such limitations are too evident to be enumerated.

For similar notable reasons of paucity of equipment and endowment, the ablest scholars cannot be induced to stay in a women's college or university. The women's colleges cannot afford to pay their high price, and what would be the fate of a college or university without scholarly instructors and without adequately equipped laboratories and libraries? It would be more or less a continuation of the secondary school.

## II—SOCIAL AND MORAL NECESSITY

A college or a school, quite apart from the specific purposes the educational philosopher or the general public may expect it to serve, has one chief and vital responsibility. It should so prepare young men and women as to enable them to be easily absorbed in the adult human society. Education is primarily a preparation for adult life and as such should serve to develop boys and girls into young men and women who can successfully cope with the present needs of the society. A college or a school should be a great opportunity for young people to exercise, quicken and ripen their powers for social responsibility. If we were to look beyond the years of college life, we find men and women closely knitted together in a net-work of common relations. They live together and have to share common responsibilities. Their interests are commonly affected in several spheres of social and political life. Their common life needs a feeling of interdependence and comradeship, a sense of mutual understanding and helpfulness, for they have to work together and co-operate in the achievement of purposes other than personal. But this they cannot do so long as they continue to approach each other as strangers fresh from separate schools, with different habits, different codes of virtue and vice, and even with different ideals in life. Eminent men like G. B. Shaw and R. L. Stevenson have stressed this lack of mutual understanding between the two sexes in words too emphatic to require any comment. Shaw says, "A man as intimate with his wife as magistrate with his clerk is a man in ten thousand." The only remedy for this lack of mutual knowledge lies in providing a common ground where the two sexes may meet to share the same interests, to solve the same daily difficulties and to work at the same things. It is in a mixed school alone that they can learn to understand, appreciate and confide in, each other, and to lay the foundation stone of real and lasting comradeship, of happy relationship, in later life of friendship and love.

Boys and girls need keenly the benefits of each other's company. A boy needs to learn more about feminine nature than he can learn from his mother, sister or mistress and a girl needs to learn more about masculine nature than she can learn from her father, brother or teacher. A co-educational school is just what they require to enlarge upon their knowledge of the opposite sex. They may have different subjects to study according as their needs and interests diverge; they may have different games to play according as their physical capacity allows. Such differences are found not only between the two sexes but even between the members of the same sex. But it is feasible and desirable that they should be together wherever and whenever there is a common subject to study or a

common game to play. A co-educational school including as it does all the activities of boys as well as of girls, provides environment broad enough to develop the best that is in them as boys and girls.

The girl develops more rapidly than the boy. She shows greater responsiveness and gets more readily interested in things. So she can be of great help to the boy in overcoming his difficulty of self-expression. Her very presence is for him a humanising influence on his language, manners and general deportment. On the other hand, the mind and life of the girl becomes richer and fuller by daily coming in contact with boys. Her outlook becomes much wider, her petty sentimentality is brushed off, she imbibes a sense of greater freedom.

It may be objected that this practice of educating boys and girls together in same institution will make its corporate life a web of intricate relations often hampering discipline and sound administration, or even the very task of education. But is life a simple affair? Such intricacies should be all the more welcome considering how complex life on the whole is. The pressing social need is of young men and women trained to meet the complex realities of life and trained together in each other's company.

Again it may be suggested that there are differences between boys and girls, and the common upbringing entailed by co-education would tend to turn out a standardised product thus taking away all possible opportunity for the growth of individuality. Each should be allowed to develop his best self. But this objection exaggerates the importance of sex differences. Far greater are the differences of temperament and natural capacity between one individual and another, even of the same sex, and if they are not obliterated in separate schools, how is it possible to fear that sex differences will tend to disappear with a common upbringing in a mixed school. It is grossly overlooked that points of similarity between the two sexes are greater than the points of difference and the aim of a mixed school is not to tamper with the latter but to provide a common ground for their common needs and interests. It may further be argued that if it is conceded that boys and girls have differences and should be taught different subjects on different lines, it is merely gratuitous to educate them in the same school. Education in separate schools would be much more efficient. But such an argument misses the crux of the whole case for co-education. Co-education stresses the need of a common experience and upbringing for both boys and girls. The important thing is not merely their education but that they should get it together. It is only the community of life and interests that is aimed at, for this alone will mould mind and character of both the sexes for a saner living in later life.

Still there is another word in the vocabulary of those who are opposed to all forms of mixed schools, effeminization. For them the constant society and influence of girls in a mixed school will tend to destroy the masculine qualities of boys and will make them more effeminate. So also will the girls lose their womanly traits and become hoydens.

Such a fear is based on an unreal presumption that in a co-educational institution boys and girls will be asked to do the same things. But this, as has already been suggested, co-education does not mean. Boys can still learn football and

wrestling and girls can show similar pluck in their own games. If to be effeminate means to be duly civil, boys need not be ashamed of it. But if it means to be politely sentimental, then the quality is as undesirable for women themselves as for men. If to be a "lady" is to have courtly manners with false obsequiousness, lack of ordinary courage and strength, then it is better that girls should be more manly than "lady like" and if to be "manly" means to be a "bullying, swearing, foul-mouthed type of boy" then it is better that boys should be more womanish than manly. This charge of effeminacy wrongly presupposes two mutually exclusive ideals for girls and boys. Moreover the inherent qualities of girls as girls and of boys as boys are not so skin-deep as to be in danger of being completely changed by a common schooling. On the contrary there is a danger that by bringing them up separately, these may be either left altogether undeveloped or become highly exaggerated.

### III—CO-EDUCATION AND SEX

By far the greatest objection to the practice of co-education in India comes from those who fear the moral results of the practice, especially during the period of adolescence. They may tolerate the idea of sending small children to primary mixed schools, but they smell grave moral dangers in the common upbringing of adolescents. They maintain that it will entail premature love-making and silly flirtation. Boys as well as girls will be tempted away from study to sex. Instead of concentrating on books and examinations, they will waste their time in all sorts of sentimentalities, thus seriously hampering the task of education.

Young people, specially between 14 and 20 years of age, feel attracted towards the opposite sex and such an attraction is accompanied by an intense organic and emotional state. It is the easy excitability of this state and its after-effects which scare people away from co-education. But they fail to understand that it is this very excitability which can be conveniently turned to advantage. When duly controlled and co-ordinated in life-situations taxing the entire mental and physical outfit of man, this sex-impulse is capable of contributing a great motive force to all human actions and undertakings.

The separate school tries to postpone the wakening of sexual life by separation and isolation but more often than not such a procedure stimulates the sex-interest into exaggerated and harmful forms. If it does not do so during the school age, immediately after stepping out of the school, the girl or the boy jumps to disentangle the nimbus of mystery attached to the sex relationship and plunges into evil ways. So it is the separate school which involves the danger and not the co-educational one. The latter providing a field of common work and common interests educates each sex to accept the other as a matter of course, as something inevitable in the environment. Circumstances can be so moulded that anything beyond simple comradeship between girl and boy may be regarded as unexceptionable and if the staff composed of both the sexes presents a model of this relationship and if the community in which the school is located looks upon this relationship as one of the many which exist between one individual and another, and encourages children to take this attitude instead of frightening



them with innuendoes, the simplicity and straightforwardness in sex relations which nature prescribes and means is sure to be retained in the school. If even then boys and girls make mistakes, such mistakes should not be treated with vengeance. Handled sympathetically and sensibly, they are sure to save young people from big ones later on.

In India where marriage system has yet to be placed on a more rational basis and where the two parties entering the sacred relationship are more often casual acquaintances, if not utter strangers, co-educational schools and colleges are needed. They will lead boys and girls to understand and know each other more fully, and basing future matrimony on this understanding will conduce to more lasting felicity. The hasty mistakes of youth are more a result of ignorance and isolation, than of mutual understanding and daily intercourse.

### VII—Co-education

By SASADHAR BANERJEE, B.A., B.Ed., M.R.A.S., F.R.G.S., F.R. ECON. S., F.R.S.G.S.

*Rector, Chandra Nath H. E. School, Netrakona*

Co-education can claim to be the most ancient of all systems of education, since education in the home is usually co-education. It was throughout a marvel in India, until she lost her freedom about seven hundred years ago. It has grown considerably in the last century all over the world, and in America it has always been the established method. Occasional glimpses of it may be obtained even in India's present fallen condition,—for instance, at Tagore's Santiniketan and at Mrs. Besant's Adyar School. Co-education advances with the majestic sweep of a conquering army. A lantern slide depicts an Indian schoolmaster, with girls on one side of him and boys on the other. The girls' presence might have softened the unspeakable brutalities of the teacher who boasted that he had delivered over nine hundred thousand blows in the course of his career, and whose nightly petition was that the Lord would spare him until he had got the total into seven figures.

It is precisely in the 'mixed school' that sex-lure can be most effectively counteracted. Co-educational schools are deliberately founded in order to combat the low standard of sex morality in boys' or girls' boarding schools. To segregate large numbers of either sex, to cut them off from the society of the other, is not a natural proceeding, and imposes a high degree of strain upon them. Under that strain their code of morals will sometimes collapse, and immorality in one form or another will result,—impurity of thought, indecent language, masturbation, or something worse. The presence of girls in a boys' school purifies the atmosphere; the mixed school produces an atmosphere definitely unfavourable to immorality. Attack after attack has been made on the moral standards of the boarding school. It is notorious that a high moral standard is difficult to secure in barrack life; it would be strange if trouble of some kind did not arise in the isolated school. The argument loses something of its force when applied to the case of the day school where the isolation is less extreme.

But the question will still be asked, even by a parent who believes in co-education at an earlier or a later age, whether it is fair to introduce an extra

complication into the life of a boy or girl at the age of adolescence; would it not be simpler to postpone it? If human beings were of one race, one language, one sex, life might be simplified enormously. But the human race does not happen to be homogeneous. And in the same way the incidence of sex-problems cannot be postponed. It can be ignored; but one cannot postpone by ignoring. It is not the co-educationist who introduces the complication. It is Nature. Nature has put the age of puberty in the middle of the child's school career, and we have to meet the position as it is. The co-educationist believes that it is a better plan to co-operate with Nature instead of trying to thwart or sidetrack her. And if the boy's thoughts cannot be diverted, it is dangerous to attempt to suppress them. Suppression may form complexes which do grave injury, all the graver in that their existence may not be suspected until the bad effects become apparent later in life. So that the real problem for the parent is, "How can I find my daughter, wisely and safely, that companionship with boys which she needs for her normal and harmonious development?" He is helped greatly, of course, if the girl gets the benefit of the company of both sexes at home; but he is helped still more if he sends her to a co-educational school where she will meet boys in the normal course of things and on equal terms, where she will work with them as well as talk to them, and where the supervision and guidance which the school will provide will give him some guarantee that the girl will be able to make her adjustments under safe conditions.

The truth is that so far from bringing a disturbing factor into the girl's life he is bringing a stabilizing one. For it is essential to understand that the co-educational school does not place its emphasis upon sex. Its most striking feature is its almost entire absence of sex-consciousness. It is not thinking about sex. It is thinking about games; about the Debating Society; the School Journey; the School Magazine; all the tremendous trifles of the school routine. The one thing about which the mixed school is not thinking is the darker side of sex. It has something better to think about. For, by admitting boys and girls once for all, taking them for granted as in a family, and unkindly robbing each of the glamour of the half-light and the delicately whispered confidence, the co-educational school has helped them to dismiss the whole subject of sex. The attractive unknown has become the known, and turns out to be not so very attractive after all. It is sometimes difficult for an outsider to realize the full extent of this freedom from sex-feeling. The sex-problems exist in the minds of the adults rather than in the minds of the children. The atmosphere of mixed schools closely resembles that of the home.

Those who have experience in the matter find that co-education brings about a natural and healthy relationship between boys and girls and creates an atmosphere of free and easy intercourse which is an ideal environment for adolescent life. Visitors to mixed schools have nothing but admiration for the atmosphere of pleasant friendliness in them.

What really happens when boys and girls who have previously been separated enter a mixed school? There is first some shyness and strangeness; a period of "getting used" to the new school. This lasts about a week. And then follows

a little unsettlement and excitement, connected with the presence of members of the opposite sex. That lasts about a fortnight. And then it is finished. The whole effect is that of a successful inoculation.

The first result of mixing boys and girls, then, is to remove glamour and to cause them not to bother about each other. When the boy is denied an opportunity of speaking to the girl, when he catches odd glimpses of her or perhaps exchanges a few surreptitious words or notes, to him she appears a golden-haired goddess; when he meets her on level terms in school the glamour vanishes. He may even cease to be interested in her at all; or he may set the seal of his approval upon her by regarding her as "a jolly good sort"; but it is, after all, difficult to fall in love with a girl who is willing to give you a friendly hand with your Algebra. The atmosphere, free from sexual embarrassments, becomes one in which each can contribute freely to the development of the other. They discover slowly that comradeship is possible between members of opposite sexes on a healthy and unsentimental basis; they develop a capacity for intelligent friendship; and they find out that friendliness can exist without familiarity, that boys and girls can help each other without wanting to "flirt" together. Familiarity in the wrong sense is rare; the girl feels instinctively that there is dignity in her position, and acquires quite naturally a measure of reserve and restraint which is of the utmost value in tiding over a period which is apt to be unstable and unduly emotional.

They learn, also, both the value and the art of co-operation; and, most important of all, the girl comes gradually to a higher ideal of manhood, the boy to a higher ideal of womanhood. There is an instinctive, though unconscious, desire on the part of each sex to be at its best in the presence of the other.

The Platonic friendship goes astray sometimes. Mild flirtations or love-affairs do occur, and require very careful and tactful handling. Downright suppression is rarely of the slightest use. Sometimes a word in season may help. The common sense of the school discourages them; sooner or later, and usually sooner, they wither and die. The high and sacred tone of the school is of incalculable value here. It may be said with considerable confidence that there are fewer cases of juvenile heart-affairs in a mixed school than in any other kind.

Co-educationists, then, claim that actual experience with mixed schools shows: (1) That coarseness of language among boys is rarely, if ever, met; (2) That there is practically no sex-tension; (3) That there are fewer cases of flirtations among pupils of such schools than elsewhere; and that these are generally short-lived, and less likely to do harm, because they are known; (4) That sexual trouble of a seriously unhealthy nature is unknown; (5) That sensible co-operation and unsentimental friendships between boys and girls are possible, to the great advantage of both sexes; (6) That each sex gains an added dignity in the eyes of the other. Thus, co-education is a "natural" development, i.e., "like the family". The world being "man and woman", the school should be "boy and girl". That boys have to live the lives of men, and that girls have to live the lives of women, are half-truths; the whole truth

is that boys and girls have to live the lives of men and women together. And they can only be properly trained for that in each other's company, and in surroundings which are common to both. A school is more than a place of intellectual instruction; it is more, even, than an agency for moral instruction; it is a training ground for citizenship, for education is life. It is a preparation for life. And so it is bound to have relations with the community itself. To train boys for citizenship apart from girls, or girls apart from boys, is like "simplifying" a problem in the differential calculus by making the supposition that the variable should remain constant.

Today, the position of woman has been revolutionized as completely as the outlook. Woman has invaded everything. The world has changed; the schools must change too. The separated school keeps boys and girls during their most impressionable years in artificial surroundings and throws them out into the stream of life unprepared for what is to come. The mixed school is rich in things that boys and girls can do in co-operation together. The mixed school, considered in relation to society, tries, first, to create a sense of unity and inter-dependence between boys and girls; secondly, to facilitate co-operation between the sexes—both because co-operation at all times, and in all places, is better than competition, and because it is becoming urgently necessary in the changed social conditions of our time; thirdly, to teach the lesson of toleration and the art of living with an outlook which is not one's own.

### VIII—Co-education in India

By MRS. MALTI PATWARDHAN

In India co-education whether of children or of grown-ups has existed in the past. It is only during the modern age that this idea of separating boys and girls, and men and women, has come into being and we have been complicating our lives. First of all we have to understand what education is and why we educate the child at all. If it is to give each child opportunities for development then the idea of a boy or girl does not exist. We have to think from the child's point of view. We are educating the children of the country and so from that point of view separation of boys and girls must disappear. We have got to consider what opportunities are best for children, whether boys or girls. We would be making for a much happier life if we keep the two sexes together in a natural, harmonious manner instead of imagining that if we have co-education in our schools, our boys and girls would immediately become immoral.

When we talk about co-education people ask: "What about sex?" It is really of very minor importance. It is because we segregate boys and girls and young men and women that this problem of women's education arises so seriously. Experiments in co-education have been tried in India and elsewhere and they find that if boys and girls are brought in a healthy manner under

teachers who have a very high ideal of education the problem of sex plays a very minor part and there would be a natural development of these sex instincts as we human beings are naturally expected to feel about these things. To me it is such an obvious question in education that I do not wish to go into detail as to how and when we should start co-education in our schools because in the family they are already doing it.

### IX—Japanese School Systems for Girls' Education

By DR. KINJI KANEKO

In 1872, just sixty years ago, the Japanese Government established secondary schools for girls, only two in number, the one in Tokyo and the other in Kyoto. This marked the birth of Japanese secondary schools for girls. But the progress of girls' education was very slow and it was always behind boys' education—at least by the time when we were threatened to stake our national existence on the Russo-Japanese War in 1904. Since 1905, Japan has made her rapid progress in girls' education. And now we have nine hundred and seventy-two schools for girls' secondary education, and these numerous schools have more than three hundred and sixty-four thousand pupils; but on the contrary, the total number of the secondary schools for boys being five hundred and fifty-five, and the number of the pupils showing the figure of three hundred and fifty three thousand. Here I wish to call your attention in comparing them in accordance with their progressive rate. During the last ten years, the girls' schools increased over four hundred and fifty in their total number, while the boys' schools had increase in number merely less than one hundred and ninety. So you can conclude that Japanese girls' schools have much larger numbers than those of boys.

In addition to the number of the secondary schools for girls above mentioned, we have two hundred and eighty-four technical schools for girls and we have the pupils of over thirty thousand and nine hundred in them. Thus we have one thousand two hundred and fifty-six schools as the educational organs for girls. And the total number of the pupils amounts to more than four hundred and three thousand.

Now I wish to mention to you that we have done our best for improvement of higher education for girls. The institutions for girls' higher education in Japan are those of post-graduate course attached to the girls' secondary schools, higher schools for girls, Higher Normal Schools for girls, namely Women's Colleges for training teachers for girls' secondary schools and girls' normal schools, higher technical schools for girls, and several others. And most of them are public or private schools. The kind and the number of those which belong to the proper category of the organs of higher education for girls, and the figures of the students therein are as follows:—

	(Schools)	(Students)
Post-graduate course attached to girls' secondary schools, public and private	35	1,961
Higher schools for girls, public and private	31	15,178
Higher Normal Schools for girls (Government Schools)	2	
Higher technical schools for girls, private	8	
Universities for girls, private	2	2,189
<b>TOTAL</b>	<b>78</b>	<b>19,328</b>

Now let us compare the girls' higher education with the boys'. The following table gives the number of the institutions of higher education for boys and that of the students therein:—

	(Schools)	(Students)
Higher schools, governmental, public, private	31	17,312
Higher Normal Schools for boys (Governmental)	2	2,813
Higher technical schools (most of them Governmental)	50	21,138
Higher special schools (several kinds)*	70	40,409
Universities . . . { Governmental 11 } Public 4 } Private 22 }	37	56,670
<b>TOTAL</b>	<b>190</b>	<b>138,342</b>

Here you can find easily that Japanese higher education for girls, notwithstanding the efforts of the nation, has been long way behind that of boys. So the Government is very keen in investigating the best means to promote the higher education for girls. The researching committee have been appointed in behalf of this purpose, and their reports are now going to be submitted to the Department of Education. And the Minister of the Department of Education is contemplating reform in the system in near future. Moreover the demand for the secondary schools for girls and particularly for the higher schools for them has been growing heavier year by year. Indeed it has been so great in the last few years that even the establishment of a larger number of new schools has proved hardly sufficient to accommodate the ever-increasing applicants. On the demand, the Department of Education is intending to establish new schools, but never on the old systems.

Our object of girls' schools has been to provide secondary education or higher education to girls, and their systems were made flexible and elastic as possible, in order to suit practical requirements. But unfortunately we were disappointed in the expectations. Merit system, therefore, should be our new object in reforming them. Particularly our old curriculum in the girls'

secondary schools has been rather academic. So we are now reforming it; for instance, we are contemplating to introduce some new subjects in addition to the old ones. Civics and practical work, carpentering, gardening, etc., are to be added to. And this is a reason why we are wishing so eagerly to inspire the girls with the spirit of co-operation and sense of responsibility as well as the love of work. Moreover, in our new system a domestic course is to be extended over all the other courses in the secondary schools. And in the case of the higher courses, it is generally recognized that the higher scholastic attainments are necessarily required of the students. But even in this case practical requirements are not out of our consideration. The reformed system suggests flexibility in its principles but spurns rigid uniformity. The new schools, therefore, are expected to be established with the three different courses, namely, academic course, vocational course, and domestic course. And these courses are sure to be closely connected with the common ideal of general culture for girls. Improvement in character, morality, knowledge, and in health is always in our great consideration, in any case we try to reform the educational systems.

Lastly I wish to inform you of our social education for girls and women who have had little or no chance to receive regular education. As you know, it is most important to diffuse the social benefit of education over all the unhappy people, in order to promote the cultural life of a nation and to help forward national progress. For this reason a Bureau of Social Education has been created in the Department of Education two years ago. Encouraged by the Government, the organization of young men's and young women's associations has been incorporated, so that there is at present hardly any city, town, or small village where they are not established. As these associations work, on the whole, according to the principle of self-government and along the lines which they choose in view of the circumstances peculiar to themselves, the measures they pursue are many and various, but chiefly they are in lecture-meetings, lecture-institutes, reading, research, physical training, co-operating in farms, touring for study, etc. Thus, the numbers of the associations aim at training themselves physically, morally, and intellectually, and especially at turning out good citizens of the future. The following table shows the number of the members and their property as well.

Total Members: 4,475,538	{ Boys	2,739,903
	{ Girls	1,735,635
Foundation fund:	{ Imperial Household's Donation	750,000
1,512,484 (yen)	{ Property	762,484

Financial Report in 1929.

Annual Expenditure:—

Total: 5,756,153 (yen)

The Items:

For Boys' Associations:

4,459,214 (yen)

(one yen and sixty nine sen per  
one boy).

## For Girls' Associations:

1,296,939 (yen)

(Seventy-five sen per one girl).

## Annual Income:—

Total: 5,608,480 (yen)

## The Items:

## The members' Contribution:—

2,056,778 (yen)

(Forty-three sen for one member).

## Prefectural Contribution:—

156,971 (yen)

## Municipal and Village Contribution:—

1,794,858 (yen)

## Several Contributions:—

2,609,520 (yen)

## Interest:—

147,673 (yen).

In addition to the organization above mentioned, the Bureau of Social Education is in contemplation to create Mothers' Associations in order to promote education for mothers. We believe that these associations will be helpful in bringing mothers to the schools of their children and consequently to put the schools in a close relation with the pupils' domestic life.

Of the great changes that have taken place in the last few years in Japan, the most general of all is the new position of women. Broadly considered, this newly changed position of women is an advance in freedom for them, and a very large one, extending into several fields, political, legal, economic and cultural. To our great satisfaction it has lifted women up as a body by common consent, and that seems to be its specific feature. We consider that women's talents must be recognized in much greater estimation. Even in ancient times there must have been exceptional women, to judge from the mythologies which included female deities representing wisdom, war and command and several other forces, besides love and fruitfulness. But on the other hand we believe that women must do their best in developing the essentially feminine fields of activity. Because certain occupations are unsuited to the talents and physical capacities of women, and that, in other industries women can only adapt themselves to some part of the work, by this reason women in Japan have much more to do with domestic work, which is a pre-eminently feminine occupation, and to urge the restoration of its value in the eyes of women by a sound education. The new system of our girls' schools aims at this point, and the Department of Education is contemplating of its realization.



### III—DESCRIPTIVE NOTES

#### I—Japan

The object of girls' high schools is to provide secondary education to girls, and their system is made flexible in order to suit practical requirements. A girl who has completed an ordinary elementary school or is twelve years or more of age and in possession of the same scholastic attainments is admitted to a girls' high school. The course of a girls' high school extends, as a rule, over five or four years, and those schools whose entrance requirement is the completion of the higher elementary school or the possession of the same or higher scholastic attainments are allowed to limit their course to three years. For those who desire to study subjects relating to domestic matters, a domestic course may be provided, and a girls' high school with the domestic course only may also be established. The course of such a school extends over four years, when the completion of the ordinary elementary school is the standard for entrance to the first year both in respect of age and scholastic attainments; three years, when the completion of the first year of the higher elementary school is the standard; and two or three years, when the completion of the higher elementary school is the standard. Girls who wish to take only part of the course are allowed to do so and they are called elective pupils. Besides these, a supplementary course of two years or less may be provided for the benefit of those who wish to continue their studies after completing the regular course, and a post-graduate course or a higher course of two or three years for the purpose of giving higher education. These courses have been instituted because the need of higher education for women has been recognized. In the cases of the higher course, high qualifications are required of the teachers, and its standard is brought up almost to that of the higher school for boys. The subjects of study of an ordinary school are as follows:—Morals, Japanese Language, Foreign Language, History and Geography, Mathematics, Science, Drawing, Domestic Science, Sewing, Music, Gymnastics. But the subjects of study of the Domestic Girls' High School are: Morals, Japanese Language, History and Geography, Mathematics, Science and Domestic Science, Sewing, Drawing, Singing, Technical studies, Gymnastics. There are more than 900 Girls' High Schools with enrolment of more than 344,000 girls.

*(Department of Education)*

#### II—Hong Kong

There is an Anglo-Chinese school for girls called Belilios Public School from which the girls may appear at the examination of the University of Hong-Kong. There is a Vernacular Normal School for Women and several Government and Grant-in-Aid schools for Girls. Painting and needlework receive special attention in these schools.

*(Department of Education)*

#### III—Siam

All the facilities of education that are open to boys are open to girls also and the total number of Girl Scholars exceeds 239,150. The Act on female

education has had far-reaching effects even on the whole status of woman in Siam. The principle of co-education has been adopted in primary schools and is working very well there. Many girl scholars have to go through a course of housewifery in ordinary schools and there is a special school of Nursing and midwifery which is fast growing popular.

(Department of Education)

#### IV—Ceylon

In order to encourage home occupations, such as lace-making, embroidery, dress-making, weaving, etc., the Code provides for the payment of grant for such occupations. This grant covers not only the salaries of teachers based on the average attendance of the school, but also Re. 1 per pupil in the first stage of lace-making, to cover waste, etc.

It is interesting to note that for the most part the policy of the Education Committees has been to start with a mixed co-education school whenever a school is first established in any area. Later, as funds permit and as increased attendance necessitates the provision of further accommodation, the committees favour the establishment of separate boys' and girls' schools in preference to the extension of the existing building. If further extension is required it has been the policy of many of the committees to provide separate infant schools. In the Sinhalese areas of the island there is no doubt that this policy of separation has been welcomed. Representations have been made to the Department that in the case of the Muslim girls, who leave school at an early age, they should accompany their brothers to a mixed school. However, separate Muslim girls' schools have been established in certain areas and the Education District Committees concerned presumably have not found that the local Muslim opinion endorses these representations.

Difficulty has further been experienced in supplying the staff of the schools in the more inaccessible areas. Such schools are for the most part mixed or co-education schools. Unmarried female teachers are naturally reluctant to take up posts in villages where suitable accommodation is difficult to obtain. Efforts are therefore usually made to obtain a married teacher and his wife for these schools. But it is not always possible to secure a man whose wife is in possession of even the minimum qualifications. It has been found necessary frequently to increase the number of uncertificated teachers in order to provide adequate staff in schools in the more remote areas. In some cases, in the absence of a female teacher with even the minimum qualifications, the wife of the Head teacher has been appointed for part time instruction in needlework alone.

The special difficulties which the education of girls creates in many eastern countries are happily not found in Ceylon, at least so far as the great majority of the people are concerned. The education of girls has proceeded *pari passu* with the education of boys and girls have not laboured under any handicaps. Girls' schools follow the same course of work as boys' schools and also include in their time tables some of the domestic subjects which have a relation to home life. In addition to needlework an attempt is being made to introduce house craft to Vernacular schools in accordance with the scheme of studies.

The lack of properly qualified teachers both in the Kindergarten and in the upper departments of girls' vernacular schools is a defect which time alone can set right. The need is greatest in Tamil Vernacular Schools, many of which have been obliged to accept teachers with somewhat low qualifications for the teaching of needlework.

An interesting experiment for the provision of education to Muslim girls in Purdah has been made by Southlands College, Galle. Some of the Muslim girls at Galle who desire to continue their education are provided for by a special teacher who is employed to visit these girls at their homes. The result of this experiment has been so far very encouraging.

There is no strong social objection in this country to the co-education of young children, though customs of communities vary with regard to the attendance of elder girls. The atmosphere of a boys' school differs from that of a girls' school, and separate schools for boys and girls not only preserve the special genius of each but serve the best interests of efficiency. There are, however, other important considerations, and mixed schools are preferred when one desires to use buildings and staff to the best possible advantage. Such considerations principally affect the assisted Vernacular schools which work with limited means to provide pupils with free education. Girls normally leave Tamil mixed schools at a somewhat early age and Muslim schools even earlier. Continuous co-education is however popular among the Sinhalese, though among them too it is not an uncommon experience for a few small girls in the lowest classes of a boys' school to constitute the only claim for classification as a mixed school.

In the women's schools there is another difficulty. Tradition has justified the employment of male staffs and the authorities of schools are reluctant to entrust the work to women teachers. Consequently the main part of the staff in some cases lives away from the school and the residential life is entrusted to one woman teacher who may or may not be the Head Mistress. The early replacement of men by women teachers on these staffs is much to be desired. It is hoped that the enhanced salaries and prospects of promotion that the training schools offer will enable them to attract the best of the teachers and especially those who have had the advantage of following a course at the Government Training College, Colombo. The well-qualified English Teacher has so far been reluctant to take up the work of the training school despite the advantage offered, but there are signs that this prejudice is being overcome.

*(Department of Education)*

### V—Syria

There are almost as many primary schools for girls as for boys. There are some excellent secondary schools for girls, especially in big cities. There is a college for girls at Beirut, attached to the American University, and able to transfer students to the University for advanced work. This college is conducted by the Presbyterian Mission, but its academic standards are set by the University.

Colleges are also conducted by the French Mission, Laïque, several religious

orders, and a Jewish school. Girl students are admitted to professional courses in the Universities Saint-Joseph. So far university work for women is an experiment.

The most practical forms of education for girls are an American mission school at Sidon, to train girls for village life, and a School of Nature belonging to the American University of Beirut.

*(President, American University)*

## VI—Palestine

Under the Arab Public System, boys and girls are taught in separate primary schools and in all girls' schools much time is devoted to needlework including plain sewing. There are no Government day schools providing secondary school for girls. There is a Women's Elementary Training College in which all students are boarders. An English principal is in charge assisted by a staff of six. The syllabus and the course covered in the lower classes are those of a higher elementary school, while the two upper classes are of secondary standard, with the addition of the theory and practice of teaching.

Under the Zionist system in the girls' schools, much emphasis is laid upon sewing and cutting out garments. More recently, instruction in cookery has been combined with the school kitchens. Incidentally to their instruction in various branches of housekeeping, the pupils acquire a practical knowledge of chemistry, natural science and hygiene. The co-education system prevails throughout the secondary schools. The male and female teachers' seminaries, also, provide a secondary school curriculum, together with special training in pedagogy and psychology. Their graduates find posts not only in the schools of Palestine, but also abroad.

Connected with the Education Department are also kitchens established and financed by Hadassah in the schools and Kindergartens of the towns. These school kitchens provide adequate and wholesome meals for under-nourished children, and at the same time are exploited for the teaching of cookery and other branches of house-keeping to the upper-grade classes of the girls' schools. The girls cook the meals and help with the marketing, and so learn the elements of domestic science.

*(Govt. and Zionist Department of Education)*

## VII—Egypt

In Primary and Secondary schools girls receive the same Education as boys; domestic science is given in an extra year in Primary Schools and as an additional subject in Secondary schools. Girls who pass the Secondary Certificate Examination Part II join the University and attend lectures in the various colleges with male students. This year the University has nominated a lady lecturer in the department of Chemistry. There are women who do not follow a university career, but take up teaching midwifery or acting in special schools.

*(M. Rifaat)*

**VIII—Union of South Africa**

Women have equal opportunities with men in the Universities, nearly 40% of the students being women.

*(Department of Education)*

**IX—China**

Many of Indian problems are very much like those we have in China and the problem of women's education finds no exception. For many years in olden times in China education and more education was the cry of women. Since the establishment of the Republic we have a national education system for boys just as much as for girls and a great many girls have now the opportunity of going to schools. The percentage of girls in primary schools in China is increasing every day and in the middle schools it is 50. Many Chinese girls are studying in different countries and especially in America. There is co-education in the primary department but in the middle schools we do not allow that, although up in the university there is co-education again. Government offices are open to women in China and there are many girls serving the Government in different departments. In Canton city there is a woman lawyer practising law. Opportunities in life are given to women as soon as they acquire a proper education and there is no distinction between men and women in opportunities for the various professions.

*(Mr. K. M. Wong)*

**X—Persia**

Women's Education is receiving increasing attention. The girls' school curriculum is different from the boys' school curriculum. Sewing, Knitting, and Embroidery are included in the girls' courses. Missionary ladies generally control this kind of education. The purdah is not much observed in Parsi girls' schools but in Muslim schools it is rigorously enforced, although western ideas and ideals are permeating even under the purdah.

*(Mubesh Prasad, Alim Fazil)*

## XVIII

### KINDERGARTEN AND MONTESSORI SECTION

December 29, 1930. 1-30 P.M. (Training College Hall)

*Chairman:* MRS. ISABEL ROBERTSON, M.A., *late of Auckland Grammar School, New Zealand*

*Secretary:* KALI DAS KAPUR, M.A., L.T., *Headmaster, Kali Charan High School, Lucknow*

#### I—PROCEEDINGS

The meeting of the Kindergarten and Montessori Section was preceded by a demonstration of the Montessori Method with a class of children by Mrs. Malati Kelkar, B.A.. The approach to the class-room was so crowded with people anxious to see this demonstration that it was difficult to enter, while those already inside were so interested in what they saw that they were reluctant to leave. In the centre of the room some little ones were engaged in work. Drawing and colouring original designs, mat-making, weaving on a miniature loom and even arithmetic were among the varied occupations of the children, and although they had been busy for an hour they were still so absorbed in their work that not one took any notice of the throng of visitors. Around the walls were specimens of work done by the class, paper-folding, paper-cutting, cardboard work, and pictures that the children had drawn and painted. All who were able to attend this demonstration appreciated it and thanked Mrs. Kelkar for the illuminating lesson.

The Chairman after having expressed her sense of gratefulness to the organisers for the honour that they had done her by asking her to preside over the meeting of an important section, called upon the Secretary to read the paper of Miss Mildred Pierce of Pakaur on 'The Organization of a Kindergarten Union in India.' A discussion ensued in which a number of delegates participated. Miss M. T. Carpenter of Calcutta then moved formally. "That steps be taken to organize in every country in Asia an Association for Childhood Education." The motion was formally seconded. No one objected to the desirability of there being an association consisting of the Kindergarten and Montessori teachers of the country and the motion on being put to vote was unanimously carried. It was also decided that Miss Pierce be requested to organize it in India as Provisional Secretary.

Mr. P. Subramaniam of Benares then read his paper on "Dr. Montessori's Message to India," and was followed by Miss McConachie of Bombay who dealt with the Montessori Method. Both these papers were supplementary, the one

emphasized the psychological side of the subject and the other its practical side. A discussion followed. Mr. Kazmi of Almora enquired if the teaching of music and dancing was a part of the work of Montessori schools. He suggested that the Dalcroze system could be introduced with suitable modifications in the Indian nursery schools. Miss McConachie replied that they had already adopted the principles of the system in her school.

The next paper was on 'The Kindergarten system with Bengali Children' by Mr. P. K. Sarkar of the Calcutta Training School and evoked a good deal of discussion which was led by Mrs. Jafarali of Aligarh. She felt that the Kindergarten system was defective inasmuch as it did not attempt to control the imagination of the child. The discussion ended with the remarks of Miss Satis-chandra (?) who could see no harm in giving free scope to the imagination of the child; during childhood life is subjective but with growth and development this subjectiveness gives way before stern realities.

After two other papers by Mr. Ram Kumar Chaube of Benares, and Mr. M. A. Alavi of Lucknow had been read over, the Secretary then read his report on the present position of the Montessori and Kindergarten systems in India which was adopted.

The Chairman concluded the session with the following address: "The Montessori system of teaching is not merely a new method of teaching, it is much more; it is a revolution of existing methods, and is part of a great revolution that is taking place in our way of dealing with all living things, with plants and animals as well as with children. We are no longer bound by tradition, established methods are not valued for their age nor for their universality. Great leaders have shown us that, in dealing with a living thing, we must study the nature of that thing, and then work in co-operation with nature. This is what the great plant magician Luther Burbank did, and the result of his work is that all the commercial plants of the temperate regions have been, within a single generation, replaced by new and better varieties, producing bigger crops of better quality in shorter time. Similarly Langstroth, by his study of the nature of bees, was enabled to invent a hive which made the bees' work easier and more orderly, and so greatly increased the profits of the bee-keepers. Another man who worked on these "Study nature" lines was Truby King, the originator of the Baby Welfare System of New Zealand. He was in charge of a Hospital with a large farm attached and turned his attention first to potatoes, then to poultry, and next to calves. By giving to each of these what their nature required, he obtained marvellously successful results and then had the brilliant idea—why not marvellously successful babies? The success of his baby work is well known. It has made the Infant Mortality Rate of New Zealand the lowest in the world and here we link up with the Montessori system. Sir Truby King taught us that a baby was healthiest when it was allowed a completely independent life. There should be no carrying about, no petting, no amusing. Such a child is always completely happy, interested, and occupied; he resents being helped to walk, or helped in any way, but is always busy making experiments and developing his powers. This individual and mental independence is an important factor

of Physical health. When the Montessori system is more widely established in India I think it would be very interesting if teachers engaged in it would take special note of the health of the children under their care, for I am sure what they will have to tell us of the physical health of their charges will be just as important as the splendid mental results that have made the system so deservedly famous."

The Secretary in proposing a vote of thanks to the Chairman spoke of how the East and the West and the Far East and the Middle East were represented in her, and he hoped that this meeting on the educational plane might lead to mutual understanding on other planes, cultural, social and political so that the historian might point out to this all-Asia meeting of teachers as a landmark in the evolution of a truly international spirit among the peoples of various nations.

## II—PAPERS AND ADDRESSES

### I—Dr. Montessori's Message to India

By P. SUBRAMANIAM, M.A., I.T.

*Teachers' Training College, Benares*

Rousseau was the first to draw the attention of the teacher to the "Rights of the Child" and hence his *Emile* is entitled as the "Declaration of the Rights of the Child". He was also the first to revolutionise the systems of Education, and is justly regarded as the fountain head of the various tendencies in our modern education, viz., the Naturalistic, the Scientific, and the Psychologic. These tendencies have been worked out in greater details by others and it is primarily with the Psychologic tendency, as it has been elaborated by Pestalozzi and his successors that we are concerned today. The need for psychologising education advocated by Pestalozzi has been further elaborated by Herbart and Froebel, the former treating the theory mainly in an objective way from the view point of the Methods of Instruction, and the latter from a subjective point of the pupil, who receives the instruction.

The most important point that strikes even a casual visitor to a Montessori School is the freedom or liberty that the children enjoy, both on the pedagogic and the disciplinary sides. There is no rigid time table, no curriculum to be finished in a particular time, no hard and fast rules about discipline or conduct; no rewards and punishments in the accepted sense of the terms. And yet there is perfect order and cheerfulness and life in all their activities. It is practically a regime of "Children's Swaraj". There is hardly any interference from the teacher, or calling them to order. The child sits, stands, plays and acts very much by himself, as if moved by an inward urge and not under instruction from others.

A second principle of Montessori is her Respect for Individuality or Personality. Barring a few games in which children act or play together and that too in an advanced stage, the normal condition is one in which each child works



or plays as he likes, and such guidance as the teacher gives is to one child and not to a group. There is not much in this method which believes in mass instruction. She seems to believe that "Each one of the children perfects himself through his own powers and goes forward guided by that inner force which distinguishes him as an individual," and hence that all scientific pedagogy must be based upon a direct study of the individual and that individuality or personality must be afforded ample opportunity to reveal its characteristics and provided with all necessary means for developing or organising itself. It is her solicitude for individuality that has led her to the idea of supplying the children with a suitable environment for their development. For this, according to her, is the fundamental business of Education. To quote her once again "Rather than allow the child to discover his aptitudes by a process of Trial and Error, Education must provide him with a prepared environment which must be most congenial to the development of individuality." This is the secret of her elaborate Didactic Apparatus, which in its turn is the result of years of diligent study and experiment in the light of inspiration that Montessori drew from Seguin and Itard—her illustrious predecessors in the sphere of sub normal children.

A third conspicuous feature of the Montessori Method is the importance that she attaches to Sense-training. Modern Psychologists are unanimous in recognising the importance of training the senses as an effective means of training the intelligence, and the learned Doctor has taken full advantage of this truth. Her elaborate Didactic apparatus and the scrupulous care she takes to train each sense-organ by a process of 'Isolation' whenever possible, to prevent distraction of the mind, the happy blending of the serviceable with the useful, as is evident from her prescription of 'Exercises concerning Practical Life' at every stage to correspond to exercises with the Didactic apparatus—all these seem to have been borrowed of Froebel. We would do well to remember in this connection that the author of the Kindergarten had very explicitly drawn attention to the necessity of children's learning some actual occupations of everyday life, and also a certain amount of skill in domestic duties even in the Helba Scheme, which preceded his Kindergarten. The kindergartener would find in all these exercises and apparatus the same principle of "Self-activity" and 'Self-expression' which is of the very essence of the Kindergarten Method.

The last important principle of the Montessori Method is one of "Self-education" or "Self-help." With her belief in the necessity for Freedom and Spontaneity and Respect for Individuality, this principle of "Self-Education" seems to follow as a natural corollary. She infers that the teacher, instead of doing everything or nearly everything for the child, should do as little as possible, giving him such guidance and stimulus as he may occasionally need. The teacher must put him in a suitable environment and having provided with the necessary materials must leave him to his own resources. The child should be free to exercise his own faculties without any vexatious or arbitrary interference from the teacher. We might also add here that the general plan of her Didactic Apparatus is very largely based on the principle of 'Auto-correction' where the apparatus itself reveals the mistake and helps the boy to correct himself. This

goes a long way in creating that spirit of self-confidence which is absolutely indispensable in any walk of life.

But a mere singing of the glories of the reformer would not take us far in the direction of the reform itself. We must try to translate the ideas into action; and before translating we must be convinced of the necessity of the reform. Do we not feel the necessity for overhauling the existing system of education? And would it not be a better plan to begin from the bottom and carry it consistently to the very highest stage? If so, why not let us benefit by the experiences of others? Of course, we must be cautious in borrowing and applying ideas of others, which have been tried and found successful in other countries by other people. We must judge for ourselves whether the ideas we want to borrow are suited to the genius of our people, and to the conditions of our country today. And having decided the course of action, we must have that missionary spirit and zeal to carry the torch of light forward in the teeth of opposition and persecution of the die-hards and conservatives amongst us who must ever remain wedded to the old order of things.

Hence let us see how far we can benefit from Dr. Montessori's principles. India and a few other countries of Asia are throbbing with a new life and vigour. The India of December 1930 is not the India of April 1930. The spirit of Freedom is in the air, and has permeated every walk of life all over the country. We bear witness in our educational institutions to this new spirit, which at times is misinterpreted as Defiance of Authority. Is it not high time for us to think if we cannot harness this new spirit of Freedom to better purpose in our educational systems? Here is a point which we can borrow of Dr. Montessori and apply to our system with the necessary additions and alterations so long as we do not kill the spirit of the principle. The second principle of Dr. Montessori, *viz.*, the respect for individuality is also a thing very necessary in our schools and colleges to allow the pupils to grow to their full stature. Our policy of regarding the pupils is so many errand-boys who can only do what we ask them to do and nothing more, or nothing less has killed all initiative in them and has manufactured a race of pigmies who are nowhere when left to themselves. There would hardly be any difference of opinion as to the desirability of the principle of Self-help in a poor country like India. The sooner we can make the pupils dependent upon themselves, the sooner we can abolish the craving for private tutors, and lecture notes, and the names of the examiners, and their idiosyncrasies, the better for our students and systems. As for the next principle of Sense-training we have to adapt it very considerably. The principle in itself is sound, and may be of universal application; but the patented apparatus should not be an indispensable factor. The prepared environment is also a thing to be modified considerably: for in this country of ours, Nature is so lavish in the supply of her bounties that a natural environment can be found within an easy reach of every school-boy, except in a few handful of metropolitan cities. All that the teacher would have to do would be to open their eyes and other senses to the environment. Similarly, 'the exercises of practical life' as Dr. Montessori calls them are things which fall to the lot of an average

student in India. With a little parental co-operation, these could be left to parents, and need not be insisted upon in schools.

These are some of the ways in which we can adapt Dr. Montessori's principles to suit our present-day needs in education. If we feel the necessity for a new orientation in our educational system, if we accept that any educational reform to be effective and lasting, should begin at the early stage, if we are convinced that there is a need for a policy of consistent reform from the beginning to the end of our system, we can do nothing better than to adopt Dr. Montessori's principles and methods in a slightly adapted form for the earliest stages and thus prepare the way for Daltonising the work in our schools and colleges. That, in my humble estimate, would give us in a generation young men, with a sense of responsibility and resourcefulness, which would make them worthy sons of the country, worthy of Freedom, Trust, and Responsibility.

But who is to bell the cat? Some would urge that it is the State. And in a country like ours as it is today, the State has a certain duty and responsibility that way. But if for any reasons, the state is not willing to pioneer the scheme for the present, what should we do? It seems better that we as a body should league together and form societies and associations to try these educational experiments on however a modest scale they be. Another important point in this connection is the necessity for propaganda and publicity. Individuals or Associations trying the same or similar experiments should club together their experiences, compare notes and publish the results for the benefit of all concerned. Even now, happily for us, there are institutions which are trying the Montessori or Dalton plans in their schools. They would be rendering a yeoman service to the cause of Education if they were to publish from time to time the results of their experiments. We should also urge upon the Government the necessity of deputing such special persons as have a marked aptitude and ability that way, to foreign lands to study the Montessori method or the Dalton plan specifically, and not for a general degree or diploma in Education. It is by some such means that we have to keep the spirit of Reform alive, and to move progressively onwards keeping pace with the march of Educational Movements in the world, if we don't want to be ignored any longer.

## II—The Montessori Method

By Miss JEAN MCCONACHIE

*Fellowship School, Bombay*

I intend to devote this short paper to the principles of the Montessori method. It is only possible to consider these principles very generally and to touch on some of the striking characteristics of the method. Those who wish to go further should study Dr. Montessori's own works and see a good school at work—preferably one run by a trained Montessori directress.

One of the fundamental characteristics is the preparation of a special environment for the child—the importance of environment in all forms of life has been scientifically proved—e.g., birds and period of confinement to the nest

—the frog and the caterpillar—each of these creatures have to pass through various stages to reveal to us their true form—and indeed the same be said of the child; he requires a special environment and to be free in it and to enable him to reveal himself to us—no creature or organism can arrive at full development or show its true nature without its own environment. Again the case of the frog—you will never know what it is unless you give it the required environment to reveal itself. The higher the creature becomes the greater the number of considerations in the environment to respond to the greater number of needs of the growing creature. Man is a spiritual intellectual and emotional being—in the environment of the developing child—you not only need the means of supporting the physical but also sometimes which aids the other sides of his nature as well and this is the aim of an environment in a Montessori School—one which supplies the needs of his whole nature. It would not be sufficient to leave him in a jungle like an animal—the child because of nature longs to rise to higher heights. If he were left in such an unnatural environment he would react by his wildness and dissatisfaction. Now place the same child in an environment specially prepared for him—this environment must meet all the needs of his nature and then you will see as I have seen the true child. There is no confusion or disorder, though the room is full of young children moving about doing as they please—the children in this class room have all got something to do and are too much occupied to require the restraining influence of a teacher—the qualities we find in young children astonishes us—the concentration, their natural control and patience, their unclouded joy and calmness—their love for the so-called less interesting subjects such as arithmetic and geometry. These are things we do not expect from children. All this comes from the child in his own environment. An essential section of this environment is the material for development. This consists of special objects for exercising the senses. With well-developed and refined senses the child is better equipped for the more advanced mental work. Discipline comes to the child by the liberty given to him. He is a member of a community and has to adapt himself to many circumstances as they arise. These lessons prepare him to take his part as a citizen later. The moving light behind all this work is the teacher or directress as Dr. Montessori prefers that term. She must indeed “feel herself aflame with interest seeing” the spiritual phenomena of the child, and experiences a serene joy and an insatiable eagerness in observing them; then she will know that she is “initiated” and becoming a teacher.

Many students of education state that most of the principles of the Montessori method are not new to education and that she has been the consolidator of many principles previously vaguely expressed. Froebel knew that children must learn through play. He had also something to say about the special stages of childhood. Montessori's contribution to educational principles are said to be freedom and auto education—leaving freedom aside as Pestalozzi had thought of it and Rousseau endeavoured to work it out in his naturalistic theory. We will say that Dr. Montessori's contribution is individual work. The importance of individual work cannot be overrated and it has revolutionized all methods of

education. As the mind of the child is a living force it would work spontaneously. Knowledge gained in such a way becomes a compelling interest in the life and is surely stable, e.g., examinations making the mind a box to be filled with knowledge he will forget when the examination is over; the child in his own environment with the proper material to be drawn from it, will exercise and develop his own faculties and be able to apply himself to anything within his own sphere. One of the many interesting things in a Montessori school are the explosions which the child has from time to time—thus revealing his mental growth.

Dr. Montessori has been able to give us in a very practical and well-thought plan of the child's various stages of development. In the infant room the material consists largely of the sensory apparatus, as a child from 2½ to 4 years is in the particularly sensitive period of his life for developing the senses. This can be observed by the manner he applies himself to things around him—e.g., always touching, repetition, acquisitions of sounds. In learning to write he does not depend on his sight though there are several pieces of apparatus for this sense as well. He establishes a muscular memory by touching the sand paper letters. The life of the child is a constant change and it is for the educator to utilize these by making the environment adequate. Occasionally one hears the criticism that there are too many materials in the room and these act more as a hindrance than a help to a child. Patient observation by able persons in the Montessori School has proved this criticism to be quite baseless—e.g., learning arithmetic by the bead bars, but a time comes in the mental development when the child naturally discards these bead bars. These materials serve to give clear and essential concept and the right start to the subject. It is because the child realises the process underlying the subject that give us the "explosions" I referred to before. Again may I repeat that the material is only the means enabling him to rise to higher heights. Another important point—the child gains strength of character and growth by the long periods of concentration he naturally resorts to when using the material. We have seen when children first come to school how very restless and uncontrolled they are. They go about looking at this thing for a minute and then that, start interfering and annoying the other children. He is certainly the child most of us think about. One day he starts working with one of the exercises, he shows an interest and applies himself with deep concentration. Something must have happened inside this child as the school is still the same. So the change has come from the child. This is a new beginning; he goes on showing an interest in other things, applying himself with concentration at his work. An inner discipline begins to establish itself. He stops interfering with others and starts to show an interest and respect for their work.

Let me touch on one or two slight modifications to handwork and the practical life exercises. There are slight changes which are advantageous in a country like this. I give these suggestions from my own work in Bombay. Please do not misunderstand me and think that I mean any change in the method or material, I do not. The method cannot be modified: it is according to

human nature itself and the children are naturally the same the world over. Cultural differences there are, but these play their part naturally from the environment. I have found that it is much better to give the children handicrafts belonging to the country and the people. Let me start with *tukli* for making thread from cotton, little children of  $3\frac{1}{2}$  and 4 years can successfully manipulate this exercise and spend long periods of time at it. Afterwards they can learn to roll the thread on a frame. The older children of  $6\frac{1}{2}$  and 7 years can weave it. Rangolie is another lovely occupation and even little ones find interest and pleasure in filling in a design with the coloured powders; the older ones can make the designs and fill it in themselves. Clay-modelling can be done by children from  $2\frac{1}{2}$  onwards. I have had most beautiful work from children of  $4\frac{1}{2}$  years—printing design on paper first, afterwards on cloth. This is also an art of the country. Sewing with coloured thread on preferably coarse pieces of cloth is also a good exercise. The children can make the design with a pencil.

The value and importance of practical life exercises cannot be overestimated. The child not only gains in agility and beauty of movement, but makes himself more able, and much more helpful. He always has a great deal of vitality and he is very often badly misunderstood. Because of this, Dr. Montessori has realized the great necessity of supplying active work for this energy. We must stand on the side of the child and with the help of science give him the means of satisfying this need. The infant shows us very clearly that his movements all have an aim—e.g., when he is trying to gain balance, making use of every opportunity he gets to raise himself and doing the same thing many times until he is tired. We do not consider these movements of no value or use but we are apt to do this with the child who is a little older. When the child tells you that he learns to sweep and clean at school you say he is learning nothing—but experience has shown us that he is following an instructive need. This work is only of value when it is spontaneous on part of the child. When the child does this work repeatedly and independently it gives him self-confidence and helps to develop a sense of responsibility. The teacher's work in this section of the environment is very important. She must see that everything is kept scrupulously clean, very tidy and orderly. There must be material for scrubbing, cleaning, polishing and cleaning; in fact there should be a special part of the room kept special for this work. In the use of all these materials there should be proper collective lessons given to the children. The teacher must watch the children's efforts without making them conscious of it. She must note with great accuracy their mistakes and correct these in an indirect way during the collective lessons. When giving the practical lesson she should not draw attention to the wrong ways of doing a thing; but give an ideal picture of the right ways. In these lessons use can be made of the children's suggestions. They should be encouraged to find out a better way of doing the work. But we must always remember that the exercise should be left to the child's own impulse. A very important room where the children can do and learn many useful and nice ways is in a dining room.

They can set the tables or arrange it in the Indian fashion. There should be great precision, tidiness in the arrangement. They can wait on other children and do the cleaning up afterwards. There are many exercises in connection with a dining room and many children love them and require to do them. Another subject which requires working out in this country is music. We have been able to do something in Bombay as we have the services of a man who has studied folk music, dancing and national *garbas*. The line drawn on the floor suits very well for this work. The children hear simple tunes and songs with clear and definite rhythm. Many of the songs have suggestive action in them. They are shown simple and graceful dance movement and are then free to use them when they like. The *garbas* are particularly good for little children. They can do this dance together with cymbals or sticks and the rhythm is very marked and they keep the time with the sticks and cymbals. There are no better exercises to develop graceful movements and perfect balance than those given through music.

### III—The Kindergarten System

By PRAFULLA KUMAR SARKAR, M.A.

*Headmaster, Calcutta Training School*

We have had something of a Kindergarten section in the Calcutta Training School for a long time. Our Kindergarten teacher, Shyama Charan Chakravarti, having no special training in the method, has been trying it all along, exercising his common sense—studying in the course of his teaching the likings, the manners and habits of the children. My remarks are mainly based on his experience. It has been observed that some of Froebel's gifts and occupations are liked by the students and some are not liked by them, as for example, they do not like the drawing of lines on sand by a stick or any geometrical figure on it. But they are interested in forming words by arranging seeds, beans, etc., and also they like to construct ships or make flags, envelopes, ink-pots and fans by arranging papers or with wood. They are also interested in making boxes, chairs, camps, etc., out of the cuttings of card-board or paper. They also like to make models of plates, pots, glasses, cups, green plantains, papaya and 'jhunga', etc., with clay. They also love to watch the growth of plants by keeping the seeds, peas or beans in water.

Above all they love to play and act revealing the stern realities of life through the help of the magic of imagination. They make a sword of a stick and fancy the post a giant, and attack the latter with the former. They are really pleased, if any interesting story is modified in such a way as could be staged or acted and they are allowed to play or act the different characters or rôles of that mock dramatic performance of the story. They are really interested, again, if their everyday lessons are changed into songs or recited in lyrical tunes with different motions, as may be suggested.

From children's point of view these are merely play or games. From the view-point of elders these are not merely child's plays, but through these games

or plays they learn very valuable things and acquire ready knowledge from them. Their power of observation, construction and of expression is increased through this method of teaching, and education is the true development of these faculties.

In fact for the young children either of the village or of the town, the Kindergarten, Montessori and Decroli methods are the only methods approved by Educational Psychology. Actions in which there is self-initiation, independence of imagination and thought combined with enjoyments are real plays. Actions in which these elements are absent can never improve human faculties and so it is vain to find any instructional element in such actions.

Play is the only interesting occupation for the young children. So through game is possible the improvement and development of children's faculties. The children prepare themselves for the future (battle of) life through games alone. If any other method is adopted to train up the children in which there is no provision for games their training would be futile and they will take it as a heavy burden and an uninteresting thing. There may be a little difference between the methods followed in the village and in the town, but the main principle will remain the same. It is necessary to take the best of Froebel's, but there is no gain in following him blindly.

But it is an admitted fact that in many places this method has failed or is unsuccessful. There are many reasons for that also. In my opinion the principal cause of this failure is the wrong idea of it among a large section of the people. We do still love the customary system and appreciate the method of getting everything by heart and that is still our conception of education. So the process of observation and self-expression has failed to make any mark on an educational system for the young and is yet unsuccessful to capture the imagination of a large section of the public.

Again of the boys who are taught by the Kindergarten and Montessori methods, many have passed the stage of the Kindergarten. So they fail to appreciate the system and get no pleasure in being taught in that method. With the development of mental faculties, the system must be changed.

This system is expected to be successful and beneficial in the lower classes of Primary schools. There it is really helpful and instructive if rightly handled. In the actual working, one may notice no real life infused in the system to make it interesting, pleasing and instructive. Only to obey the orders of the departmental head the system is made to work in many cases; it is reduced to a mere lifeless show in unworthy hands. The teachers in charge of it there never try to study the nature of the young boys. Sometime there is no sympathy between a teacher and the children. If there is such sympathy and mutual "affection of the soul" in the psychological sense between students and teachers, then and there alone the children can learn. A mechanical following of the rules and regulations will teach them nothing. In fact, if we want to train our boys properly and real education is our object then it must be imparted through enjoyments and independence and the Kindergarten and the Montessori methods are the only basic systems to be adopted. For teaching in that system, a responsible and good teacher trained in it is necessary. He must be very sym-



pathetic towards children, must study very carefully the nature of the children and their thoughts and must also be a well-wisher of them. He must be very industrious and must find time to look after the children, because one who has not ample time to spare cannot take up such responsibilities to train up children by that method. Finding that the children are always delighted to recite "Karmasangit" or action songs, my colleague, Babu Shyama Charan Chakravarti, during his experience as a teacher of such, composed a number of them and have arranged them in a book. With his opinion regarding the method, a copy of his book is sent herewith for your perusal.

In conclusion, I would say that apart from the question of handling the method the system itself may be adapted and modified locally and with the introduction of certain of the realistic and vitalising principles of the Decroli method.

#### IV—Organisation of Kindergarten Union in India

By MISS MILDRED PIERCE, B.A., B.Ed.

It is not necessary to try to convince this group of the value and importance of the kindergarten in the scheme of education for India. Our very presence here in the group indicates that we are interested in the kindergarten. No doubt all have come to gain the inspiration and information that this group might offer; to discuss problems that are common to us all no matter what our race or country; to share difficulties and successes with others. We feel the need of being brought together for this purpose.

It seems to the writer of this paper that this is an opportune time to discuss the organization of some type of kindergarten union for India that would help to unite us in our efforts to advance the cause of childhood education. Miss Caroline Barbour, President of the International Kindergarten Union for 1929, says in writing of "Co-operative Organizations" in the March number of *Childhood Education* for 1929: "There is no question but that organization and affiliation, intensive interests plus co-operative alliances national or international are key activities of the modern world as the means and method whereby ideas and ideals considered of worth be promulgated." Miss Barbour goes on to quote the organization of "Progressive Education" saying: "They conceived of it as a co-operative effort and organization which could give unity, force and direction to what would otherwise be a haphazard and individualistic effort."

Such an organization even though started on a small scale at the present time, may be able to produce tremendous results. The Child Study Association of America on its 40th anniversary in 1929 looked back to the day when it was made up of a small group of women who met to discuss their individual problems, but now it has grown to a national organization whose work has extended to the ends of the earth.

The principal values to be gained from the organization of a kindergarten union at the present time would be to unite isolated pieces of work and to disseminate information concerning the objectives and activities of the kindergarten.

There may be many people in India engaged in real kindergarten work but since there is no association to unite these pieces of work it is very difficult to get in touch with them. In attempting to prepare a report of kindergarten work in the Province of Bihar and Orissa I found it impossible to get in touch with all the work that may be in existence. The Deputy Director of Public Instruction reported that so far as is known the kindergarten and Montessori systems have not been introduced in Indian schools in the Province of Bihar and Orissa. The Inspectress of Schools for the Province states that the principles of the kindergarten system have been introduced in some schools. The directory of mission schools lists neither kindergartens nor kindergarten training schools. It would seem from this report that very little kindergarten work is being carried on in the province, but yet there may be private institutions doing very good work with whom it has not been possible to get in touch. If there were some association to unite all isolated pieces of work it would mean inspiration for those engaged in carrying on the work; it would avoid duplication of work in different parts of the country and it would give opportunity for the sharing of ideas and materials found suitable for India.

A union of those interested in kindergarten work would enable the group to disseminate information regarding the objectives and activities of the kindergarten movement. We are all familiar with the attitude of parents who think their children are not learning anything worth while if they are not engaged in learning the alphabet or doing sums. A union would be able to put out literature informing the public what the kindergarten is trying to do to help children of four and five to develop physically, mentally, emotionally and socially; how it studies the individual needs of children and keeps records of health, habits, attitudes and activities engaged in by individuals and the group. It would also be possible to bring the needs of little children and the worthwhileness of the kindergarten movement to the attention of capable young women who are planning to become teachers. No doubt many more would gladly teach in the kindergarten if they understood just what the kindergarten is trying to accomplish, and if adequate provision were made for kindergarten training and then adequate recompense provided for the teacher's services. Too often it is the untrained, poorly qualified teachers who are placed in charge of little children while the better trained teachers teach the examination classes. If the public could be brought to a realization of the importance of the little child becoming adjusted to life mentally, emotionally and socially there would be a greater demand for kindergartens and kindergarten training schools, and an adequate supply of teachers. It is the duty and privilege of those especially interested in little children to educate the public in these matters. We can only do so by working together.

Froebel societies and Montessori associations have been organized in some countries. These names would seem to indicate that the members of these associations adhere to the principles laid down by these particular educational leaders. The modern kindergarten agrees with the basic principles of these pioneers of the kindergarten movement but continues to adapt its program as study of the psychology of little children reveals further need. In the first number of the

magazine *Christian Education* for 1931 will appear an article by Miss Edna Dean Baker on "The American Kindergarten's Contribution to an Abundant Life for the Little Child". It gives a very comprehensive idea of what the modern kindergarten is and what it is attempting to do. Miss Baker is a recognized authority in work with little children. She is the author of a number of books and the President of the National College of Education, Evanston, Illinois, U. S. of America. She also serves on several committees of the International Kindergarten Union. In forming an association for India it seems to the writer that a kindergarten union that might include all types of kindergartens whether Froebel, Montessori or Modern, would be of more value than one that would seem to adhere to the principles laid down by any one leader.

It would probably be advantageous to affiliate with the International Kindergarten Union from the beginning of our organization. This Union which has recently changed its name to *Association for Childhood Education* has branches or members in France, England, Cuba, Canada, Mexico, Porto Rico, China, Japan, India and the U. S. A. Its headquarters is in Washington D. C., U. S. of America. Its activities include:—

1. The publication of monographs and bulletins which are the outcomes of the work of active committees and deal with practical problems and methods. Some of the recent publications are "Reading Readiness," "Equipment and Supplies", "Selected List of Poetry and Stories", "Vocabulary of Children before Entering the First Grade."

2. Convention Programs. These bring together for conference and inspiration class-room workers and educational leaders.

3. Publishes *Childhood Education* to meet needs and stimulate growth. *Childhood Education* is published in co-operation with the National Council of Primary Education and the National Committee on Nursery Schools.

Shall we not organize then to unite our isolated pieces of work in India and to disseminate information concerning the objectives and activities of the kindergarten movement, and then affiliate with the larger group—the International Kindergarten Union, now Association for Childhood Education? Surely this would be a fulfilling by India of Froebel's chief aim of education—the development of a feeling of kinship with the whole world.

#### V—Experimental Tests in the Psychology of School Children

By RAM KUMAR CHAUBE, M.A., L.T., M.R.A.S.

The present paper deals with experimental tests in mental imagery. I attempted my experimentation at the D. A. V. High School, Benares. Benares is more fortunate in one way. Children representing various races and nationalities read in the same school together so that one may select students representing all the chief parts and people of India.

The children in the present experiment consisted mostly of those who belonged to U. P., but there were some who came from Bengal, Madras, Behar, Gujrat, Maharashtra and the Punjab. They belonged to various castes: Brahman, Kshatriya, Vaishya and Shudra, with their sub-divisions. The number of boys

was 20 in all, including 3 Mahomedans and were selected from the lowest classes of the school. The ages of the most of them varied from 6 to 8 years. A few were above eight, but none exceeded 9 years.

In most of the experiments which have been carried on since 1880 to note these types of imagery, various senses, visual, auditory, etc., have been appealed to in succession and then the results have been recorded. The novelty of the present experiments, which as a consequence ensured greater accuracy, consisted in the device that the various senses were appealed to not successively as others had done but simultaneously, so that the mental imagery of the person experimented upon could find its most natural selection by itself.

For the test of visual imagery various toys, photos, pictures, drawings, written words and sentences were selected. Some represented only one individual thing while others groups of things. Their colours were made especially brilliant so as to catch sight at once. The toys were made of wood, rubber, guttapercha, porcelain and ordinary clay.

For the sense of hearing 6 simple and popular songs were selected: one Bengali, one Hindi, one Gujrati, one English and one Urdu. They were popular songs as for instance the Bengali song was their national Scout song, 'Bande Mataram', the Urdu one being 'Sare jehan se achcha Hindostan hamara'; the Hindi had for it some familiar Chaupais from Ramayan and so on, so that there were no songs which required any effort on the children's part to remember. The English song also was taken from their text-book, "I have two eyes and I can see". They were recited not in wholes but in parts and repeated in various orders.

For the test of tactual and motor imagery all the students were provided with small desks which had some room for placing things inside, which could not be seen but only felt by means of hands inserted inside them. Inside the desks were such things as buttons, beads, small balls of half an inch diameter made of wood and glass with which children ordinarily play, pencils, nibs, small pieces of wood of various shapes, and small toys of wood common in Benares, but other than those which were shown to them for visual tests.

The showing of various things, the touching of inside the desks, and the singing of songs, all the three proceeded simultaneously, which as has already been said has been the distinguishing feature of the present experiment, and has not been attempted by anybody, so far as my knowledge goes. In children conceptual imagination is very poor and so are the accompanying verbal images, their vocabulary being very small as compared with that of the scientists and philosophers whose mental imagery is mostly verbal. Also because the experiments were so arranged that everything appealed directly to sense, there was little scope for verbal imagery. Every facility was thus provided so that the habitual mental imagery could make its own natural choice.

After the experiment was over, the children were thoroughly questioned in various ways, as to what they had noted. Proportion was then taken and according to the predominance of the kind of images they were sorted into various types. The result when classified stood as follows:—

15 visual, 2 auditory, 1 tactual and motor, 2 equally visual and auditory.

The boy who was placed under the tactual-motor type had given very correct answers of the things inside the desk. He gave exact number of many things placed in the desk. He twice got up and once actually touched the toys which were being shown for visual tests and had to be stopped from doing so. He gave 70% quite correct answers so far as touch was concerned. He could recall only one song the 'Bande Mataram'. He was a Bengali boy and his father was an artisan. It could not be said how far this was due to heredity. I learnt afterwards that the boy was first in his class in drawing and pastel work and had a nice handwriting creditable to a boy of the junior standards.

The two children who were of the auditory type remembered all the six songs which were 90% correct perhaps because they were all familiar and short songs. Of the questions concerning visual things only 25% were correct, while strange to say that of the things touched they could not give any information beyond a few names. They were not able to give the number of any of the things touched, which they were asked to note. But they listened with a quiet and emotional attitude to all the songs. They even took their hands out of the desk and did not care to see the things shown. They had to be reminded to put their hands inside the desks and see the things shown also. Upon enquiring it was found that one of them, who was a Maharashtra Brahman, was the son of a priest, and his ancestors were Vedapathi Brahmans (Reciters of the Vedas) and his mother had a sweet voice and knew music. The other was the son of a *Kathtak*, a class of professional musicians well-known in India from the Moghal times. Heredity no doubt was a determining factor here.

Of the visualisers five belonged to the artisan class. Two of the Mahomedans also belonged to this class. The visualizers in spite of repeated warnings made several attempts to take out the things from inside the desks to have a look at those which they were not able to make out.

Of those who were equally divided between the visual and the auditory type, the proportion of the correct answers of the one was 55% visual and 45% auditory while of the other it was 52% auditory and 48% visual.

The educational value of the above will be appreciated if teachers keep a classified list of the mental imagery of their students. It will be found out that by appealing to the particular imagery of a student, he can in a very short time become a much better student.

## VI—Kindergarten and Montessori Systems in India

By KALI DAS KAPUR, M.A., L.T.

*Secretary, Kindergarten and Montessori Systems Section*

1. *General:* We had no scientific system of teaching young children in India before the advent of the British rule. But we have had for long our indigenous methods and appliances of keeping young children busy, of teaching them manners, of keeping them out of mischief, and above all of making them God-fearing. We have a lot of folktales and songs, unfortunately most of them

getting into oblivion with the passing of our mothers of the older generation—and we have quite a decent variety of our indigenous children's toys, and games materials. These can form the basis of a method of teaching infants suited to our environment.

Unfortunately not much effort appears to have been made till now to build up an Indian system of teaching infants on the foundations of the indigenous stock and in the light of the methods evolved in the west—the Kindergarten evolved in the earlier part of the nineteenth century by Froebel and the Montessori system which has been developed with the dawn of this century by Dr. Maria Montessori.

A general diffusion of the Kindergarten and Montessori systems in India is out of question when it is remembered that we are the most backward among the civilized nations of the world in point of literacy. Kindergarten and Montessori institutions are, therefore, confined to urban areas and even in these areas it is only the children of the richer classes who get any benefit out of them. But even within these limits the relative position and strength of the institutions for infants varies considerably from province to province. As a general rule kindergartens are due to Missionary and European enterprise, and Montessori institutions are in the main run by theosophists although there are some notable exceptions to this latter generalization in the Bombay Presidency. Apart from considerations of general poverty among the people and consequent lack of interest in matters educational, the main difficulty in the way of the popularisation of nursery schools and infants' classes has been the paucity of women teachers. A general expansion of any scheme of infants' education must be preceded by an active campaign against illiteracy among Indian women, which means that there is little possibility of any extensive scheme of Infant Education being taken up by the Government within a measurable distance of time.

2. *Punjab*: There appears to be no Montessori institution in the Punjab, but there are some respectable kindergartens, mention among which may be made of those attached to the Lawrence School—Ghoragali, Lawrence Royal Military School—Sanawar, Jesus and Mary Convent—Simla, the Training School for Village Teachers—Moga, the Rang Mahal Mission High School—Lahore and the Government Normal School—Gakhar. Mrs. A. E. Harper of Moga is a pioneer in the direction of adapting Kindergarten methods to the rural needs of the Punjab, and it may be hoped that she will succeed in at least adapting these to the purse of the nation.

3. *Delhi*: I do not know of any institution for infants in Delhi except the one known as the Modern School which was founded by the late Rai Bahadur Sultan Singh with a very competent teacher, Miss Scott by name, who had received her training under Dr. Maria Montessori. But since her departure in 1928 it is doubtful whether the institution is flourishing.

4. *Behar and Orissa*: There is no notable advance in kindergartens in this province. Miss M. Pierce is running a successful kindergarten training school at Pakaur, but there seems to be no other kindergarten institution there. The Inspector of Schools, Behar and Orissa, reports that the principles of the kinder-

garten system have been introduced in schools for Indian girls, where the infant sections of High Schools and practising schools attached to the training classes for women, have their method of teaching based on this system.

5. *Assam*: In Assam neither the Montessori nor the Kindergarten system has any footing.

6. *N.-W. F. Province*: N.-W. F. Province also sails in the same boat and is devoid of Infant Schools.

7. *Bengal*: In Bengal, the Principal of the David Hare Training College, Calcutta, complains of dearth of teachers and of lack of interest in the lay public; but according to the report of the Inspectress of Girls' Schools of the Presidency and Burdwan divisions, the kindergartens are not many but they have been successful wherever they have been introduced. The Montessori system has, however, not made much headway there except in the Brahmo Balika Vidyalaya, Calcutta, in which the Principal of the institution reports appreciable improvement in her children during the 10 months the class has worked in that institution. The Principal of the Teachers' Training College, Dacca, has sent a note describing the results achieved by the Staff of his college in adapting the Montessori and Kindergarten systems to Indian conditions. The Principal of the Gokhale Memorial Girls' School, Calcutta, gives a most encouraging report of the results achieved by Kindergarten methods in her institution and in some of the other institutions of Calcutta.

8. *Southern India*. Southern India including the progressive State of Mysore has got a large number of infant institutions. Detailed reports are not available. But some of the outstanding ones may be mentioned. In the Madras Teachers' Training College pupils are conducting research work in kindergartens. The Women's Indian Association and the Theosophical Society of Madras are running successful Montessori institutions. A combined course of vocational and cultural instruction is being tried for young children in the school run by the Buckingham Mills at Madras. Dr. Gopal Swami is running a nursery school in Mysore. Mr. Krishnaswami Rao is experimenting with kindergartens and projects at Government Normal School, Hassan, and the London Mission Council are trying the project method at Erode.

9. *Bombay Presidency*. The Bombay presidency leads the other provinces in the matter of Infant Education. The enterprise there is not confined to missionaries and theosophists. Mention may be made of the Fellowship School of Bombay with its successful Montessori class under Miss McConachie; and there is quite a decent number of Montessori institutions running in different parts of Bombay and the Mufassil. The Parsi Charity Fund maintains the Parsi Montessori school under Miss Vira C. Mahaluxmivala. Then there are the Sharada Mandir, Ahmedabad, the Montessori School, Wadhwan, the Balmandir, Raipur, Ahmedabad, the Balmandir, Patna, the Balmandir, Ghatkopar, and the New Era School, Bombay—all of which are Montessori institutions of private enterprise. Above all there is the Dakshinamurti Bhawan at Bhavanagar which under the inspiring direction of Mr. Gujubhai Badheka is doing pioneer work in popularising the Montessori system among the masses.

While the Montessori system in that presidency is mainly maintained by private munificence, the Kindergartens are under official patronage and are not less prosperous. The Department of Public Instruction has framed a syllabus of course which attempts to adapt the principles of the National Froebel Union to Indian conditions. The first examination was held at Poona in 1919 and since then the course has found acceptance in the Madras presidency. The examination qualifies teachers to take charge of kindergartens and is equivalent to Part I of the Higher National Froebel Union Examination held in England.

10. *The Central Provinces:* The report from the Central Provinces is also encouraging enough. Kindergarten is there as everywhere in India one of the subjects of the syllabus of Normal Schools for women. Montessori methods have been adopted in the practising schools attached to Government Normal Schools for women at Amraoti and Jubbulpore. There is a private Montessori school at Amraoti of the name of Balodyan Shikshalaya. The Johnson Girls' High School at Jubbulpore has got a decent Kindergarten training class for teachers and there may be some other institutions also in that Province.

11. *Dhar State:* There is an institution named "Kindergarten School, Darbar, Dhar" and is located in the Anand Theatre. The teacher is qualified in Drawing, Scouting and Kindergarten (privately) and has passed the Bombay Matriculation Examination also. Children from 4 to 6 years old, of different creeds, sexes and castes can take the advantage of the School. There is only one class at present and the number of children is ten. Only Kindergarten methods are followed here without conjunction with the Montessori methods and they are adapted to the standard of the mental growth of children. The institution is in its infancy and hopes to show better results in future.

12. *United Provinces:* In the United Provinces the position is less satisfactory. Allahabad and Benares can each boast of a Montessori institution, Krishnashram and Theosophical Women's College. Quite a large number of missionary girls' schools have Kindergarten training classes and the Isabella Thoburn College at Lucknow which trains women for the teaching profession has got in Miss Tupper, a kindergarten teacher who has taken her degree in U. S. A.

The problem of supplying cheap Kindergarten material is being attempted to be solved by the Saral Vidya Works of Jodhpur and the Kindergarten Factory of Bhowali.

## VII—Modifications of Kindergarten and Montessori Systems

By GURUBANDHU BHATTACHARYA

*Principal, Teachers' Training College, Dacca*

The social environment of this country, it must be admitted, is very different from that in which the Kindergarten and Montessori Systems are thought out and worked with success. Those systems are preparatory to the formal education in schools. The object is sense-training, development of observation and expression. This education which is very essential for laying



a sound foundation of school education is given in European countries in the nursery or in the nursery schools. Nursery education in India is very rarely known save perhaps in the aristocratic families and more rarely in some of the middle class families.

Before Indian children are sent to school they get the sensory training as well as training in observation incidentally in the process of the activities in which they are required to take part throughout the day in response to the environment in which they grow up. There is no organized system of such education in this country nor can there develop any for obvious social and economic reasons. Indeed, statistically, children are sent to school in this country at six, but really, later, when they have already become more or less definite personalities and hence out grown the Kindergarten stage of Education. Thus to try this system at School is to make a show of what is a misfit or to make demonstration of what is unnecessary. This system was introduced in Bengal more than three decades ago but had to be abandoned after vain efforts made in Bengal schools for about 8 or 10 years.

An educational method is a scientific discovery, less absolute than the discoveries of physics and chemistry. The work starts with an analysis of what is wanted; it follows with the devising of a method of measuring it; it goes on with trials of various possible ways of achieving it and measurement of their comparative efficiencies, and it ends with an adaptation of the selected method to the ordinary teacher in the ordinary school. The Teachers' Training College conducted an experiment on this line and suggested certain methods whereby the existing Primary schools—where, considering their conditions, it is thought possible to do something—would become efficient. Those methods are calculated to serve more effectively the purpose which the Kindergarten System was designed to serve but which after a prolonged trial proved ineffective as being inappropriate for the education of those for whom it was intended.

Most of these methods detailed below have been tried out and found to be practical and efficient, though most of these are probably improvable and many probably capable of simplification (See Appendix I).

The Montessori method is suitable for little children and its essential principle is freedom. This freedom consists in choosing, acting and thinking for oneself in a social situation. But the special device to encourage freedom of this sort in Montessori Schools is the didactic apparatus. The various sets of the didactic apparatus designed by Dr. Montessori can hardly be used largely or at all in our schools for the following reasons:—

- (1) They are costly and our schools can hardly afford them.
- (2) They are difficult to obtain.
- (3) They are complex in construction.
- (4) They cannot be handled with skill and full effect by ordinary teachers without a special training in the art and technique of their use.
- (5) The conditions which render the use of the didactic apparatus de-

signed by Dr. Montessori effective are largely, if not wholly, absent in schools where they need to be used.

In order that the object proposed to be served by the Montessori apparatus may be achieved in our schools the Teachers' Training College at Dacca designed a number of Primary apparatus and these were made in the Manual Room of the College by Mr. S. C. Chatterjee, the Drawing Instructor of the College. The details of the apparatus are given in Appendix II.

It must be pointed out that the Dalton Plan is a continuation and modification of the Montessori method. The assignments used in the Dalton Plan take in the Secondary stage the place of the didactic apparatus used in the Montessori System. The Teachers' College at Dacca carried out investigations about the effectiveness of the Dalton Laboratory plan in the existing conditions of our secondary schools and came to the conclusion that the original plan was not applicable in its details to Bengal, and perhaps also to other provinces of India. The recommendations and practical suggestions made by the College on the results of its investigations were published in *Teaching* (a Quarterly Technical Journal of Teachers), Vol. I, No. 2, December 1928. Oxford University Press, Bombay.

The New Methods of teaching the three R's and the Object Lessons and the use and the application of the Primary apparatus referred to above have been described in an unpublished original English version of a book called *A Handbook for Primary Teachers* by Mr. Gurubandhu Bhattacharya of the Teachers' Training College, since translated into four languages, viz., Bengali, Burmese, Urdu and Hindi.\*

#### APPENDIX I

1. Work preparatory to Formal Teaching consists really of Drawing or Manual work, viz., any manual puzzle, problem or occupation which the child can do alone. The system is described in *The Primary Method* mentioned above.

Some of the occupations are named below:—

Tracing Pictures. Colour Cards. Jig Saw Pictures. Blocks and Tins. Bricks and Mortar. Sticks. Seed Pictures. See-Saw. Parcels. Packing small boxes with various clay blocks to be fitted inside (The Problem of packing a box). Jug and Cups. Colouring Pictures. Bottles and Corks. Drawing Shapes. Tangled string Plaiting—Weaving. Basket-making. Scrap-Pictures. Building a Tower. Picture Lessons.

2. Recognition of the letters of the alphabet.

The New Method of teaching the letters of the alphabet and reading to the beginners is illustrated in a Bengali Primer called *Bangla Aksar O Bhasba Shikshar Naba Pranali* (The New Method Bengali Primer), Parts I and II, by Mr. P.

\*<sup>1</sup> The Bengali Version called *Byabharik Bidyalayabidhan* published by Hindustan Library, Dacca.

\*<sup>2</sup> The Burmese Version called *A Handbook for Primary Teachers* published by American Baptist Mission Press, Rangoon.

\*<sup>3</sup> The Urdu and Hindi Versions called *The Primary Method* about to be published by Messrs. Rai Sahab M. Gulab Sing & Sons, educational Publishers, Lahore.

Deb Choudhuri, M.T., a Rereach Scholar of the Teachers' College at Dacca, and published by Messrs. Longmans, Green & Co., Calcutta.

3. Writing devices. [Palm leaves discarded because they become messy and the work inaccurate.]

4. Counting.

A book with practical method of teaching the fundamentals of arithmetic as a result of investigations has been issued by the Teachers' Training College at Dacca. [Copy obtainable from the College on application.]

## APPENDIX II

### *Primary Apparatus.*

1. Apparatus to give the idea of length.
2. Do. do. do. form.

### *Arithmetical games.*

3. The Circle game.
4. Thinking game.
5. The Boundary game.
6. The Ball Beard.
7. The Multiplication game.
8. The Multiplication board.
9. Apparatus for the Number game.
10. The *Couri* Board.

### *Auto-Education System.*

11. Matching Pictures and Sentences.
12. Sentence Building.
13. Matching the written words and digits.
14. Fitting on missing word.
15. Toys and cut cards.
16. Matching picture and word.
17. Pictures and Letters.
18. The colour game.

## III—DESCRIPTIVE NOTES

### I—Japan

In Japan it is customary for mothers to take the entire charge of their young children and except under special circumstances they seldom send them to the care of others. For this reason, kindergartens are not so universal as elementary schools, and they are found chiefly in large towns. With general social progress, however, the necessity of their improvement and diffusion being greatly felt, an Imperial Ordinance for Kindergartens has lately been issued to encourage its further development. Kindergartens receive children from three years of age up to school age and supplement home education, the curricula for kindergarten children being games, singing, observations, stories, handwork,

etc. The number of kindergartens is more than 1,182 and their enrolment is about 100,000.

*(Department of Education)*

## II—Syria

In Beirut, Sidon, Tripoli, and probably Damascus there are a number of well-conducted missionary kindergartens. Definite Montessori schools are not in operation and the kindergarten movement is only in a few foreign schools, and one or two private Syrian schools.

*(President, American University)*

## III—Palestine

The Kindergarten or Infant Stage is of indeterminate length, is not universal and is not a necessary preliminary to elementary education. In the Government system Kindergarten classes exist only in girls' schools but are attended by a small number of boys.

The Kindergarten work, under the Zionist system, is exceptionally well-developed both from the point of view of number attending and the quality of work done. The first Hebrew kindergarten was established in 1903 with the conventional Froebel program. Since then the kindergartens have been influenced by Montessori methods, and now generally follow a synthetic program of play and constructive activities. In the kindergartens, children coming from homes speaking a variety of languages learn Hebrew, thus acquiring a common language for school work. In addition, the kindergartens have helped in exemplary fashion for the cure of contagious diseases and have played a particularly important role in the remarkable reduction of trachoma in Palestine in recent years. The kindergartens serve also as nursery schools, particularly those conducted by the Cultural Committee of the Labour Federation.

*(Govt. and Zionist Departments of Education)*

## IV—Egypt

Kindergarten schools have now increased in number but in view of the extra fees charged and the paucity of their number these schools are looked upon as the privilege of the well-to-do. The rank and file usually send their children to elementary schools where fees are tolerable and where teaching is believed to be more serious. There are kindergarten classes attached to girls' schools.

*(M. Rifaat)*

## V—Union of South Africa

There are only a few *ad hoc* Kindergarten or Montessori Schools in South Africa. These are mostly conducted by private individuals and the fees are such that only the well-to-do people can afford to send their children to those schools. In most of the larger Government Schools, however, there is a Kindergarten where the work is done on the best lines as laid down by Dewey and Montessori.

*(Department of Education)*

## VI—Burma

There is a Kindergarten Training School for English Teachers at Maymyo and an English Kindergarten Training Class at Toungoo, and two Kindergarten Training Classes for Anglo-Vernacular Teachers at Rangoon. There are 15 English Schools and eleven Anglo-Vernacular Schools with Kindergarten Classes attached to them. The Kindergarten work in Burma has chiefly been associated with schools for Europeans or for others who are learning English. At present in this line little has been for the Vernacular schools. There is an examination for Vernacular teachers who wish to take the Kindergarten Certificate, but there are no special Kindergarten training schools for such teachers. In all Vernacular schools there are Infant standards where a certain amount of Kindergarten work is being done and one book of Kindergarten methods (Bates Kindergarten Guide) has been translated into Burmese.

*(Department of Education)*

There is no Montessori institution in Burma. The Kindergarten class of Mission school at Toungoo numbers about 100 children and the maximum period of training is four years but bright pupils are promoted in a shorter period. The great difficulty of the teachers is the cosmopolitan character of the children admitted as they are of different nationalities—Burmese, Anglo-Indian and Indian Mission school at Toungoo numbers about 100 children and the maximum

*(Miss R. P. Paul)*

## XIX

### TEACHERS' TRAINING SECTION

December 28, 1930. (Kashi Naresh Hall)

*Chairman: E. L. HENDRICKS, PH.D., President of the State  
Teachers' Training College at Warrensburg, Missouri*

*Secretary: D. N. MUKERJI, B.Sc., L.T., Lecturer, Higher Grade  
Training College, Allahabad*

#### I—PROCEEDINGS

The Secretary presented before the section a survey of the problems of teachers' training and of the papers and proposals received by him. He was followed by Chairman who in a short address detailed some of the problems connected with teacher training work in America. The Conference then took up resolutions which evoked a good deal of animated discussion in which Prof. K. G. Sayyidun of Aligarh, Prof. Narasimha Aiyangar of Trivandrum, Sultan Mohiyuddin of Mysore, Mr. G. H. Kunte of Gwalior, Prof. N. C. Daruwalla of Ludhiana, Dr. (Miss) D. Speer of Lucknow, Prof. N. C. Chatterji of Patna, Prof. H. P. Maiti of Calcutta, Dr. J. Edwards of Lucknow, Mr. C. K. Rao of Hassan, Mr. R. S. Gupta of Orai, Rai Saheb Lajja Shankar Jha of Benares, Prof. M. S. Sabhesan of Madras, Mr. S. N. Mathur of Allahabad, Mr. A. D. Joshi of Allahabad, Pandit Sant Ram Tewari of Baroda, Dr. K. R. Ramaswami of Mysore and the Secretary took active part. Ten of these resolutions were accepted by the house and the following formal proposition was unanimously adopted —

"This meeting of the Teachers' Training Section, having adopted the resolutions, recommends them to the First All Asia Educational Conference for necessary action through the All India Federation of Teachers' Associations or in any other suitable manner."

The papers submitted before the section were taken as read and a hearty vote of thanks to the Chair was proposed by the Secretary and passed. It may be noted here that the monotony of talk and paper reading was greatly relieved by a Black-board Demonstration by Pandit Sant Ram Tewari of Baroda on certain aspects of language teaching with special reference to some of the Indian vernaculars.

## II—PAPERS AND ADDRESSES

### I—A Brief Survey of the Problems of Teachers' Training in India

By D. N. MUKERJI, B.Sc., L.T.

*Secretary, Teachers' Training Section*

*The problem before us.* The various proposals we have received from far and wide seem to centre around one main problem,—the problem of co-ordination between the various types of training institutions. There are many who have expressed grave dissatisfaction with the present conditions of training all over India and it was inevitable for the Hartog Committee to record that there appeared "to be great differences in the quality of the training colleges in the several provinces. In some the methods used are conventional and obsolete, in others valuable work is being done on the investigation and application of modern methods, and there is evidence that they are accomplishing real work in the way of stimulating experiments and introducing new methods into the schools. . . we feel that enough cannot be done in the short space of nine months . . . to uproot the old methods of teaching to which many of the students are accustomed, and for many of the teachers more frequent refresher courses at the Training Colleges would be of great advantage."

*The problem of better co-ordination.* This disparity in the standards of the various training institutions is a matter of great importance and needs careful investigation with a view to bring about a better co-ordination and standardisation. This does not mean that these institutions have been a failure, for, I am sure, we all believe that the training which we received at the Training College has been a great boon to us and has ultimately succeeded in creating a fairly comprehensive brotherhood with a proper outlook not only towards the children and youths placed under its care but also towards the complicated problems of its organisation of which the most convincing evidence is this memorable Conference itself.

*Co-ordination among the Diplomas and Degrees.* The rapid development of university education in the country has created problems in the life of the teaching profession which cannot wait any longer. It is high time that the Government and the various universities, either through the Inter-University Board or otherwise, tried to clear up the confusion caused by such degrees and diplomas as M.T., B.T., L.T., C.T., etc., and bring about a definite and uniform standard of attainment for a trained teacher, with an adequate provision for recognising special types of scholarship and research work. A comparison with the conditions in England shows that the lines of advance in teacher-training in the two countries have been fairly parallel until only a few years ago, when Indian conditions began to get complicated and lag behind. In England, in 1926, the Board "dispensed with the perplexing distinctions between types of training and kinds of Colleges and for the first time in her educational history training colleges were treated as one kind of institution and training as one process. The

various means and ends all tend to be merged into one ultimate aim, the training of all teachers for the service of teaching." (*The Schools of England*, by Dover Wilson.)

It is this sensible point of view which has yet to appear in this country, for we find that all over India false values and artificial distinctions are still attached by the employing agencies to the various degrees and diplomas awarded in the various provinces. Moreover, the fact that these qualifications are not adequately recognised by English universities is extremely irritating, and the sight of Indian teachers, holding post-graduate qualifications in Teaching and proceeding to foreign countries to get diplomas in Education, which, on a close scrutiny, seem to be at best as good as those held by them, is extremely humiliating. If experience of experimental and research work in education is really needed, then the Training Colleges and the various types of schools in India must provide facilities for such work, if such experience has no scope for practical application in Indian Schools, then the time, energy and money spent on a course of training in England or elsewhere are a waste which the country cannot afford to suffer. The co-ordination suggested here must bring about a respectable standard of attainment recognised not only in India but also in those countries where Indian teachers might desire to proceed for further experience in special types of experimental or research work.

*Co-ordination among English and Vernacular Training Institutions* The poverty and inadequacy of the teaching in Vernacular Schools and the 'low' quality of training imparted in the Vernacular Training institutions, noticed by the Hartog Committee and others and lamented far and wide, cannot be remedied unless, among other things, a closer relationship is established between the Training Colleges and the Normal Schools on the one hand, and between the Normal Schools and the Primary Training Centres on the other. It seems necessary that all these institutions should give up their habit of isolation and rise above the doubtful values, high or low, so long attached by tradition to their status. Each type has to serve as a complement to the rest and the fusion of ideas and practices that will result from this co-ordination is sure to bring about a better outlook towards education in general and teaching in particular.

*Co-ordination between Training institutions and Schools* A vexed but important question is that of a more vital relationship than existing at present between the training institutions and the schools where teachers, after their period of training, go to join the profession of their life. The training received by teachers can never be practical in the highest sense of that much misunderstood word unless and until they succeed in establishing a real contact with their pupils in the natural atmosphere of a school. The proposed co-ordination has to commence while the teachers are under training, when their practice in teaching should be supervised as much by the class-masters as by the Training College staff, so that the practical day-to-day experience of the former might be combined with the theoretical and critical knowledge of the latter to give the students under training a really sensible course of practical training in the science and art of teaching. Later on, when these students start as teachers, they must,



during the first year or two of their service, be specially guided and trained by their Head Masters in practical school-craft, instead of being accepted as teachers whose training had been completed at the Training College. It is only in this way that the training of a teacher can assume that practical shape which is the ultimate objective of all training processes.

*The Problem of Isolation: Refresher Courses.* It is impossible for a wholesome tradition to grow in a Training institution with its new batch of students coming every year, unless it has a definite programme of its own to maintain a useful and agreeable contact with its past students, who, as teachers serving in institutions scattered far and wide, are easily liable to lose touch with their *alma mater*. It was probably for this reason that the Hartog Committee recommended 'regular refresher courses and conferences to improve method and establish contact with recent developments' in all types of training institutions. We may go a bit further and require that an educational week consisting of Refresher Courses, discussions, exhibitions, demonstrations and social functions, may be made an essential part of the life of these institutions. It is almost certain that these functions will be eagerly attended by teachers, if they are encouraged by their employers to keep abreast of the times.

*Content of Training.* While I believe that all training institutions should, as expert bodies, be left free to arrange their courses of study and training, subject to the standard recognisable by the whole country, I must give prominence to a few outstanding shortcomings in the content of training imparted in most of the Training Colleges in India. The most vital of these is the inadequacy, and, in many cases, a total absence of facilities for the improvement of the teaching of Indian Vernaculars as mother tongue. It will never do for the country to leave this most vital subject on the curriculum to the poorly educated vernacular school teachers who can never be expected to have the knowledge and outlook necessary for a proper grasp of the principles underlying this important subject. It is the graduates and undergraduates, thoroughly trained in the principles of language teaching, who have to take up this problem, and all Training Colleges, in my humble opinion, should devote at least as much time and energy to the method of teaching the Indian Vernaculars in a really scientific way as they do at present to the method of teaching English. If this suggestion is accepted it may be necessary for selected persons to proceed to foreign countries to study this subject under specialists.

I may, in passing, also point out that the teaching of history and civics on a modern international basis and that of elementary science on a really practical basis need a good deal of attention.

The practical applications of psychology to the manifold problems connected with the teaching of pupils and the testing of their attainment and progress are yet an exception rather than the rule in most of the Training and Teaching institutions all over the country. In spite of scholarly attempts here and there we are yet without a respectable body of literature, relating to Indian conditions, on the measurement of educational factors, and teaching and examining

processes still continue to be archaic and lacking in precision all over the country.

*Papers Received.* The following thirteen papers have so far been received:—

1. "Principles of Child-Centric Education applied to some progressive Rural schools in India" by Dorothy Speer, Ph.D., Lecturer in Education, Isabella Thoburn College, Lucknow.
2. "An Experiment in Self-Education" by A. D. Joshi, Lecturer, Training College, Allahabad.
3. "Certain Broad Principles of Educational Administrations" by K. R. Ramaswami, M.A., D.Litt., Inspector of Schools, Mysore.
4. "The Development of Personality in Teachers" by K. G. Saiyidain, B.A., M.Ed., Principal, University Training College, Aligarh.
5. "Professional Training of Teachers in India" by C. Krishnaswami Rao, B.A., Head Master, Government Normal School, Hussan (Mysore).
6. "The Message of Indian Schools of Tomorrow" by D. N. Mukerji, Lecturer, Training College, Allahabad.
7. "Education in Soviet Russia" by R. S. Gupta, B.A., LL.B., Government High School, Orai, U. P.
8. "Examinations" by G. H. Kunte, B.Sc., Sardars' School, Fort Gwalior, C. I.
9. "Psycho-Analysis and Education" by H. P. Maiti, M.A., Department of Experimental Psychology, Calcutta University.
10. "The Influence of Modern Psychology on Modern Educational Practice" by B. V. Dalal, M.A., T.D., Officier d'Academie, Head Master, R. C. Government High School, Ahmedabad.
11. "Broadcasting in Education" by B. N. Jha, B.Sc., L.T., B.Ed., Lecturer, Training College, Lucknow.
12. "The Child and Art" by J. N. Bose, M.A., Joint Head Master, Town School, Howrah.
13. "Project Plan" by Jwala Prasad, B.A., L.T., Head Master, A. V. School, Padrauna, Dt. Gorakhpur, U. P.

## II—Presidential Speech

By DR. E. L. HENDRICKS, PH.D.

In the first place I beg to emphasize the value of teacher-training in any country. For, in a final analysis the school is where the mind of the teacher meets the mind of the student. We can think away all else in connection with the school,—even buildings and equipment,—and yet have a good school. But it is obvious, therefore, that the teacher must be well prepared for this contact with the mind of the student.

In the second place the student who desires to prepare for teaching should have a natural aptitude for teaching. He must show some desirable qualities for leadership. In America any high school graduate may enter a teachers' college. But prominent educators are now considering a selective examination,

and other means of testing, whereby it may be determined before the student enters school whether or not he is adapted to teach.

The course of study in a teachers' college is a vital problem in all countries. But however wisely we choose the subjects to be taught we need to remember at all times that changing social and economic conditions call for the constant adaptation of the subjects taught. The course of study will not stay out.

Associated with the foregoing subject of vital interest is also the question of professionalizing the academic subjects taught in a teachers' college. Educators in America are not agreed on the method nor on the value of teaching the academic subjects as students should in turn teach the same when they become teachers. But educators are agreed, no doubt, that every subject presented in a teachers' college should be taught in the best possible manner. Moreover, I am sure we would agree that the work of a teachers' college in any land should direct the way to the formation of the highest type of character.

There are many problems of vital interest to teacher-training work. There is the attitude of scientific research in relation to all other problems. There is the important problem of the placement of graduates. There is also the problem of administration and financial support. In connection with the last problem you will be interested to know that in my country one-third of all public revenues, including federal, state, and local, are expended for public education. But eighty per cent of this educational budget is raised by local taxation agreed upon by the people.

I beg to express my appreciation of the expansion of teacher-training in India. I beg you to consider a future affiliation of the Teachers' Colleges of All Asia with the Teachers' Colleges of America, to the end that international goodwill may prevail in the future development of both countries. Our world is rapidly growing too small for any other attitude than that of co-operative friendship.

### III—Professional Training of Teachers in India

By C. KRISHNASWAMI RAO, M.A., L.T.

*Head Master, Government Normal School, Hassan*

#### POPULAR MISCONCEPTION IN RESPECT OF PROFESSIONAL TRAINING FOR TEACHERS

Though it is an unsound view, yet it prevails that anybody can be a schoolmaster. The paying public expect a doctor or engineer to be a trained expert. Tailors, photographers, dyers and butchers require previous professional training, but teachers do not. This might be taken for apathy, if not hostility, towards the training courses. A responsible body, like the Bengal Retrenchment Committee appointed by the Governor of Bengal a few years ago, was of opinion that a teacher's innate capacity and education were sufficient to make him a successful teacher without further training—a fallacy that, however complimentary to the teacher, should be nailed to counter without delay. It also recommended the abolition of the training colleges. Evidently it does not seem

to have been realised that education is a science like engineering or medicine and teaching an art based on that science.

#### INFLUENCE OF THE TRAINING INSTITUTIONS

It is dangerous to generalise, but it may not be far from truth if it is tentatively suggested that certain training institutions at least, have not fully availed themselves of the opportunities at their disposal, to establish the necessity for their existence or manifest the possibility of their beneficial services to the country. Thousands of students have come out of the portals of the training institutions, served as educational officers, retired and died. If even a fraction of this number had taken pains to produce a favourable impression in the country regarding the usefulness of the training courses in the actual practice of their profession as teachers, would an idea like the abolition of training colleges have ever flashed to anyone? Can we say that the trained teachers have carried with them the same feelings of regard and satisfaction and the same inspiration from their training institutes as they have done in the case of their arts colleges or schools?

#### BROAD LINES OF STUDY

We can pursue the study of this subject by making a collection of opinions on training institutions, of experts and commissions appointed for the task, and see how far the more general of them are applicable to our institutions. I choose only four of them for discussion:

- A. Up-to-dateness of methods and organisation,
- B. Relation between theory and practice,
- C. Research in Education, and
- D. Co-ordination of professional forces.

#### A—THE UP-TO-DATENESS OF OUR TRAINING SYSTEM: THE OPINIONS OF WELL-KNOWN EXPERTS

(a) Sir Michael Sadler of the Calcutta University Commission fame, twenty years ago, while reviewing the report on the Progress of Education in India, published by H. W. Orange, Director-General of Education in India, remarked that "Educational ideas dominant in Great Britain in one decade, become dominant in Indian administration a decade or so later." So twenty years back, India was about ten years behind England in educational matters. But that was a time when England herself was not quite advanced in educational ideas and the new education movement had not taken any root, in that country.

(b) The Fraser Commission on Village Education in India states in its report published nine years ago, that the government syllabus in Indian Training Institutions, as compared to the syllabus of English Training Schools, was thirty years behind.

(c) Dr. Ziauddin Ahmed, a distinguished educationist and a member of the Sadler University Commission, in his book *Systems of Education* published in 1929, states that India is fifty years behind in matters of educational methods.

(d) The Hartog Committee in its report on Indian Education submitted to Parliament in September 1929, says that the methods in certain training colleges are "conventional and obsolete."

The above opinions of respected and learned authorities are most disturbing and cannot fail to send a chill through the hearts of most of the people who have given the best of their time and energy for the training courses and institutions.

Sir Michael Sadler gave two reasons for the slow progress of Indian education, which are worthy of consideration in this connection:—

- (1) "It is the treasury, much more than the educational officer, that fixes the degree with which official education grapples with the new needs of a people—but the treasury is slow to move. Its tradition is against moving until it is obliged to move. Its way is not to anticipate educational needs, but to deny their existence as long as it can, and to act only when it is compelled to act."
- (2) "Our English educational history is full of missed opportunities, of failures on the part of the State to look ahead and to provide in time the kind of educational organisation which the nation is about to need. The same is true of India. There as here the treasury has failed to do soon enough, what the growing and changing needs of the people required."

#### NECESSARY RADICAL CHANGES

So, for a betterment in the condition of our education two radical changes are necessary: (a) A new orientation in the attitude of the treasury towards education. Public opinion is the only goad to stir it up; and educational propaganda with repeated discussions in the legislatures, are the available means. (b) Instead of looking backward, in Education one has to look forward.. Sir Michael Sadler says: "The highest art in the Educational policy of a nation is to anticipate needs, to be beforehand with them, to guide nascent aspirations by favouring provision of well-planned intellectual discipline and opportunity."

#### B—RELATION BETWEEN THEORY AND PRACTICE:

##### PRACTICAL INSIGHT IN TEACHING

Knowledge for its own sake has a perfectly legitimate place in all grades of teachers' training. A wide acquaintance with the principles of teaching, is as necessary to a teacher, as a knowledge of mechanics to one who has effectively to operate and control a machine. But a mere theoretical knowledge of education, cannot make one a successful teacher, any more than a knowledge of the theory of flotation can make one, a swimmer. In addition to theoretical knowledge, one must have *practical insight* into the teaching process, acquired through long-supervised practice and patient self-discipline. The provision of adequate facilities for this purpose is the primary duty of every training institute.

#### DEMONSTRATION LESSONS

Demonstration lessons are being given in all institutions to illustrate how

the theory taught can be applied in actual teaching. These demonstrations are now limited to the teaching of various subjects generally on the Herbartian plan. But there are many other demonstrable things in education like "Project Method," "Supervised Study Plan," "Dalton Plan," and "Howard Plan," which the students have to see and practise in order to understand and introduce in their schools. If these are taught in the training institutions as mere theory and not practised, the course cannot but become bookish. These methods must be first practised in the training institutes themselves as far as possible. If this is impossible, it is a fault in the organisation of those institutions.

#### OBSERVATION LESSONS

The term "Observation Lessons" has a narrow meaning and refers to the observation of the teaching processes so that they may be tried during the practice teaching. In my opinion, the observation of the behaviour of the child, i.e., the *educand*, is more fundamental and necessary than the observation of any teaching process. In observation lessons, the simple facts of mental life like the general and specific tendencies, memory, attention, and imagination can be observed by the teachers under training and better grasp of psychological facts, acquired. In other words, the observation lessons have to commence with the child and its behaviour and then proceed to lesson plans. It is only then, that the child's point of view will get the necessary emphasis and the child-centred education will become an accomplished fact. The observation lessons restricted to mere recitation patterns as at present, have, I fear, a tendency to negate in practice what we teach in theory. With all our sincere attempts to emphasize the point of view of the child during our theoretical discussions, the tendency in the observation class is more towards the subject taught, than the child. Separate lessons for the observation of mental processes of children divested of all considerations of teaching, will go a long way to alter the present condition of observation lessons, in which the considerations of the subject overshadow those of the child.

#### CHILD PSYCHOLOGY

Lessons in child psychology are essential to every man and woman, every parent, actual or potential and every citizen in the land. So long as children are necessary for the perpetuation of the race, so long is a knowledge of child training essential to every person, and teachers can afford to have a little more. In the present century, aptly called the Century of the Child, when the child welfare movement is a world phenomenon, and popular scientific literature on child training is available in all languages to every person who cares to know, training institutions will be failing in their duty to the nation, if they do not make child psychology and education a *compulsory subject* to all the teachers, in all grades of training. The Child First Movement is the greatest need of the country and this has already permeated the medical department. The educationists cannot afford to remain indifferent to the mental welfare of the child.

## SHORT COURSES HAVE NO LASTING EFFECT

The short course of one year (but in practice, of nine months only) in vogue for degrees or diplomas in teaching is not enough to form a lasting and definite impression. The Hartog Committee is of opinion that in the case of teachers with previous service enough cannot be done in nine months "to uproot the old methods of teaching, to which many students are accustomed." In America, where the idea is to train artists in teaching and not artisans, all training courses of two years have been converted into four years' courses.

## KNOWLEDGE OF ENGLISH ESSENTIAL TO VERNACULAR TEACHERS

In the Vernacular Training Courses, the teacher's work is handicapped by the lack of pedagogical literature in the Vernaculars. No teacher however capable he might be, can be up-to-date, if he cannot read the new books and journals on education coming out in large numbers from America and Europe. Knowledge of English at least such as would enable one to understand the modern educational literature available in books and journals, is absolutely essential to a primary grade teacher, if tangible good is to be expected from the elementary education. It is often lightly said that such literature should be provided in the vernaculars. Certainly this should be. But competence, finance, and enthusiasm, are all alike lacking.

## A MIXTURE OF PROFESSIONAL AND GENERAL COURSES UNDESIRABLE

There is another aspect of the lower grades of training tending to reduce their efficiency. Men with low initial qualifications are recruited, given a mixture of general and professional training and passed on, as trained men after an examination. In my opinion these men have gained neither the general nor the professional knowledge to a sufficient degree. They are asked to kill two birds at a stroke and often fail in both. Whereas in the general subjects they are made to study as adults who are worldly wise with examples and explanations appealing to an adult mind, in the professional subjects they are made to study the subjects as children do and teach from the child's point of view. Between these two levels, i.e., the child and adult levels, they are being daily pulled up and down and often fail to know where they are. In the practice and criticism lesson periods, they teach subjects not as children ought to be taught, but as they were themselves taught that subject in that very school the day before.

In these days of unemployment, when men with higher qualifications are available, there is no reason why men of initially lower qualification should be selected and given a mixed course of general and professional training for both of which they may or may not be constitutionally fit. It is more economical to select a recruit with a higher initial qualification thus making sure of a minimum general knowledge in him and then give him a purely professional training. The present practice of simultaneously offering two different courses to men of doubtful mental equipment is like feeding men of doubtful digestive capacity, with a mixed food the items of which cannot be digested together, by all.

## LEARNING BY DOING

There is a misconception in many quarters that training institutions are turning out finished goods. Far from it. The products are as raw for their new career as any raw recruit, with however this difference that the former are aware of certain well-defined methods of procedure regarding their future work and the latter are not. Teaching capacity is gained only by actual practice of teaching and not by talking or reading or knowing about teaching. People who declare that the trained teachers are no better than the untrained ones, will have to bear this in mind.

## A CONTINUATION COURSE THROUGH CORRESPONDENCE

I submit however, in this connection, that the training institutes can make themselves more useful than at present by adopting a method generally in vogue among business firms. If a costly watch of a certain make is bought from a shop, the seller gives a guarantee for the good behaviour of that little mechanism for a period of several years, and also undertakes repairs if any, due to fault of construction. I think, similarly, the training institutions are morally bound to help their old students for a period of four years in their immediate problems of teaching, at least by active correspondence and see how far their theories have borne fruit in practice, so far as conditions permit. To make this a workable arrangement, a questionnaire must be sent once in each quarter to each passed student for a maximum period of *four* years after training. He is to answer several questions regarding his own work in the class room and submit them to his training institution for opinion or information. Any guidance sought should be given freely and generously. This is necessary to make sure that the methods taught are actually put into practice in proper form. An average teacher requires about *four years of experience* to develop his teaching skill to a point which can be called efficient by competent judges.

## A BUREAU OF INFORMATION

The Correspondence Section may also act as Bureau of Information whose duty it should be

- (1) to supply answers to queries from old students on educational matters, and
- (2) to publish periodical reports of new movement in education with suggestions as to their applicability to the schools of the locality.

The services of this section may also have to be taken in connection with the refresher courses to be given to the passed students, as that will have to be arranged annually in every training school. Short refresher courses for each passed student once in every five years of his service will be of utmost value to many of the rural teachers of middle schools and of all primary schools. I have found this system working well in the Mission Training School, Vellore.



## C—RESEARCH IN EDUCATION

## ITS IMPORTANCE

Education is a progressive science and the changing political, social and economic conditions demand a re-valuation of our educational methods in respect of their efficiency and scope for dynamic thinking and creative activity. The training institutions are the laboratories where new methods are to be tested and weighed. Old, theoretical discussions have to be discarded like dead cells and more effort focussed on the live and growing points of education. Otherwise training institutions will be mere vendors of old truths and some educational curios.

Sometimes old firms are run under new names. Just as a facade with a decent frontage, often hides many an ugly corner inside a house, so a few catch-words of new education can hide a good deal of antiquated methods and ideas. It is high time to enunciate, that the cardinal feature of every training institute, college, or school, must be "research" however humble, it matters not, and the staff should contain some men at least with an experimental frame of mind.

## EDUCATIONAL EXPERIMENTS IN INDIA

In this connection one cannot fail to express with appreciation and gratitude, the eminent service and the stimulating influence of large scale educational experiments carried on by private agencies like the Shantiniketan, the Vishwabharati University, the Women's University at Poona, and the Theosophical Society. The new training for rural teachers given by the American Mission in the Punjab, the modified Dalton Plan, the Project Method, the Montessori schools that are being tried here and there in India, afford proof of the eagerness of certain sections of enthusiastic educationists to try new paths. Hundreds of specific problems are there yet to be tackled in our training schools. Mental tests alone are enough to engage the attention of hundreds of schools, professional and general, for years together.

Lest the presentation be one-sided, it must also be mentioned that a few Government Training Colleges are engaged in experimental work in education. The University College at Dacca, has attained reputation by its work on the methods of language teaching. Lessons in experimental education are given in the Lady Willingdon College, Madras, and the Maharaja's College, Mysore. Intelligence tests have been devised and tried in the Lady Willingdon Training College, and the Teachers' Training College, Madras and the Maharaja's College, Mysore. The Secondary Training College at Bombay has tried the Project method of teaching History and Geography and the Direct method of teaching Sanskrit. In the Government Normal School at Hassan, a blended course of new methods like Dalton Plan, Project Method and Supervised study is being tried in the teaching of the Professional Subjects. In the Practising School, projects are being done by the pupils and observed by the teachers under training. Observations in child behaviour are made by the pupil teachers and theoretical discussions in educational principles are largely based on these observations. In the Government Normal School at Ghakkar, teachers under training are learning

farm work, village crafts, rural reconstruction, village games, etc., in order that they may make the village school "a centre of village life and progress." If other instances of experimental work have been omitted here, it is purely out of considerations of space and time, and not because they are of less importance.

#### D—CO-ORDINATION OF PROFESSIONAL FORCES

##### THE AGENCIES AT WORK

Research as we now see is being undertaken voluntarily here and there and it may benefit individual institutions. But, for the benefit to spread over, experiments are essential not only on a wider scale, but with a better co-ordination of efforts. At present there is a scattering of energy at various points. For professional training of teachers we find in many provinces, that there are three or four different agencies doing things which differ not so much in kind as in degree. These agencies are (1) The University, (2) The Department of Education divided into two branches in some provinces for Men's and Women's education and (3) Private bodies Aided and Unaided. Between these agencies there is very little professional interaction or understanding except perhaps in the matter of setting question papers. It is possible to have two training institutions in the same place one moving forward, and the other complaisantly working in the old groove, with little of mutual exchange or influence. The training schools are deriving no kind of help or inspiration from the training colleges and are like little boats cut away from their moorings in a wide sea.

##### UNIFICATION OF FORCES ESSENTIAL

The question now is, whether, inasmuch as teachers' training is one homogeneous task, it is in the interest of educational economy, to have all the agencies under one expert advice or guidance, if not control, or whether they should be left to work in isolation as at present. It would appear, that without a co-ordinating agency certain institutions, will, in course of time, become fossilised and certain others advance disturbing the equilibrium of educational forces. They may even work at cross purposes, for there are enough controversies in education, to keep the members divided. When multiple agencies work in isolation, wasteful duplication can never be avoided, and in the research, is always serious waste, in view of the limited resources and power available.

##### THE ADVANTAGES OF A FEDERATION

A defederation of all the training institutions, at least of the Government-maintained ones, in a province into one organisation under the guidance of the University or preferably a Council of Educational Research in the University, leaving the aided institutions preferring autonomy, to pursue their own paths, has many advantages.

1. The University Colleges of training will be better able to deal with and pay more attention to the immediate problems of education in the lower grades in their locality or province.
2. A University conducting educational research will raise the standard of work in the lower schools and infuse fresh life in them, if

the latter are linked to the former in matters of technical advice if not of administration.

3. An educational experiment carried on in a training institute under the authority and guidance of a higher body like the University will make that school put forth its maximum energy and also get confidence in its own work.
4. Since the training courses will then have the hall-mark of a University either by way of a diploma or recognition, there will be a great rush of superior recruits to the ranks of education.
5. The University will be the greatest gainer, for it will then have a large number of laboratories for experimenting in relation to local needs, either under its guidance or along with it.

#### A LESSON FROM THE MISSIONARY ORGANISATION IN INDIA

The above suggestion is not chimerical. The Missionary Societies in India have shown the possibilities and the advantages of a unification of resources. The National Missionary Council of India which is a Central Organisation watching with interest the progress of the Christian Communities in India, invite experts and Commissions to survey the entire field of education and make recommendations with an eye to the future welfare of the community. It gives advice to the Missionary Bodies as to the new lines of advance to be taken, with the result that all of them respond to the general call, by aligning themselves to the new point of view as their resources permit. It is this organisation that is responsible for the large number of experiments in new education undertaken by the missionary institutions. The valuable report of the Fraser Commission on the "Village Education in India," the Project Method of teaching adopted by the American Missionary Institutions, the idea of a rural school as "a community centre" and the fourteen and odd experiments in rural education undertaken by the missionary bodies, are not sporadic outbursts but the results of a carefully thought out policy of the National Missionary Council. But for this Central Organisation, experiments in missionary schools would not have been possible.

Similarly the Theosophical Educational Trust started schools on new educational principles in England, Scotland and Australia about 1910. On those models it has started schools in India, at Madanapalli, Benares, Allahabad and at Adyar. The dominant ideas of these schools are *free discipline and self-government*. Without an organisation, these schools could not have come into existence.

The above instances show what careful organisation means. Government institutions with highly qualified and better paid staff can turn out more work with a proper co-ordination of educational material and forces. In this changing world the ultimate advantages are only with those who show *the largest degree of adaptability* to the changing needs and conditions.

#### IV—Personality in Teacher Training

By K. G. SAIYIDAIN, M.ED.

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Without minimizing the importance of technique, I submit that the development of the teachers' personality, as a human and social being with a desire for initiative, originality and creativeness, is emphatically the most significant part of the work that Training Colleges have to do. There are obstructions in the way, no doubt, but it is useful to be clear about the true conception of our work.

The success of every profession depends, as is only too obvious, on the quality of the men who carry on its work. This is particularly true of education, because of the nature of its activity. The teacher who, by nature, is intellectually and socially gifted, has an upright moral character and the irresistible appeal of sincerity and enthusiasm at his command—starts with a handicap in his favour which no amount of mere technical training can replace. It is, therefore, very important that the teaching profession should not be manned haphazardly as it is at the present time. Unless some method of selecting the suitable and rejecting the unsuitable teachers is evolved, all efforts at improving education would either prove futile or mere makeshifts. As a corollary, this requires, on the part of society, a due recognition of the status and prestige of the teaching profession and an improvement of its prospects and working conditions, especially in the privately managed schools. Without such improvement, we cannot expect to attract gifted young men to the service of education.

Teachers being given, the chief practical problem before training institutions is to educate them both culturally and professionally. One of the most serious obstacles to be faced in this attempt is the shortness of the period of training at our disposal. During less than nine months, an immense amount of work has to be accomplished—imparting a knowledge of theory, history and methods; training in certain forms of skill like drawing, handwork, phonetics, physical drill, practice of teaching; and, what I consider most important of all, the development of their personality and creation of the proper attitude of mind towards their vocation. At present they are rushed through the routine of work, without getting any time for leisured reflection and assimilation. To derive full benefit from the course of training I would suggest the adoption of one of two possible alternatives: either the period of training should be extended to two years after the B.A., a step which requires joint action on the part of all Training Colleges, or 'Education' should be introduced as an optional subject for the B.A., to be taken up mainly by those who desire to enter the teaching profession. In the latter case, a great deal of theoretical work could be taken in the B.A., and the final year devoted more exclusively to practice. The consequent reorganization of work would, in any case, be very far-reaching and useful. I might also mention here in passing that the cultural value of Education as a degree subject would certainly not be less than that of any other subject. The study of education would give the student a glimpse into the forces

and process of growth through which humanity has been struggling towards better things, and would widen those intellectual and emotional interests out of which the texture of their personality is woven. But these values would not be gained unless we acquire a broader and more liberal conception of the scope of education than is current at present. There is a general tendency, perhaps more marked in Government Training Colleges, to emphasize too much the technical and narrowly professional side of the work, to turn out instructors who can teach subjects rather than educators who have to educate growing and developing boys with an active emotional life and nascent spiritual cravings. We need to remember that, in the words of Dr. T. P. Nunn of the London University, "the teacher must first be trained in his capacity as a human being, keeping himself open to life and the spiritual world" and, further, he should understand the national and social significance of his work and its relation to current problems of life. Greater attention is to be given to great synthetic thinkers, like Dewey, Kerschensteiner, Ferriere and Nunn, to name but a few, and sketchy manuals of method are to be kept in their proper place. An attempt has been made, in the Aligarh University, to widen the mental horizon of the teachers under training by bringing them into intimate personal contact with the writings of great educationists. An intelligent study and discussion of problems raised by them would enable teachers to look over the walls of the cave, as it were, and would release that energy and enthusiasm which are at once associated with and essential for the service of great causes which serve as a source of inspiration when the drudgery of daily routine tends to damp their faith and resolution.

The methods of work, followed in our colleges—usually short cut devices to success in the Examination—also militate against the free expression of teachers' personality. The development of personality is essentially a creative process. We cannot add to a man's intellectual stature or improve his executive capacity or enrich his emotional life by means of any accretions from without. In common with all other learners, the teacher can learn by doing. Doing, not in the mechanical and static sense of performing certain set tasks but in the dynamic sense of planning out and carrying an activity to completion. This principle has been recognized at least in theory, in the education of boys, but it has not found application in the training of teachers. As the Teachers' Training Section of the Elsinore Conference rightly emphasized, terms like the Project Method, Community Work, Dalton Plan would remain mere dead letters unless teachers have themselves worked along these lines. We, in India, need to pay much greater attention to creative and constructive methods of work. It is a very fascinating problem—this creative approach in teaching and learning—into which it is not possible to enter here. Every institution will have to work it out for itself even as the Normal School at Moga has been trying to do.

Closely connected with constructive methods of work is the problem of making a generous provision for manual work and handicrafts in Training Colleges, for Arts and Crafts are two of the most important avenues along which creative energy is released and self-expression made possible. It is not enough to find a place for them in the Syllabus; I plead for their utilization as methods of effective

expression in the teaching of all subjects—the sciences as well as the humanities and for the permeation of the spirit of arts and crafts in the whole work of educational institutions. As Dr. Nunn pointed out at Elsinore: "There are many things to be done in schools in connection with arts and crafts, physical development, contact between the school life and the environment of social industrial life—things which have to be done not by the academically bred person but by a person who has been bred, so to speak, in the world." For this, too, the remedy would be found in the extension of the period of training and introduction of arts, crafts and manual work in the life of the undergraduates.

On the side of teaching practice, the formal conditions of work and the short period of teaching practice tend to produce mechanical rather than creative teachers. They have not the opportunity to stand on their own feet and work out any original schemes. The provision of realistic conditions is only possible when every Training College has a demonstration school attached to it where the staff of the College can practically work out their teaching schemes and provide conditions favourable for original work and experimentation by teachers under training. This school should be well equipped and serve as a model of efficiency and progressive education to other schools of the locality. On the administrative side, it should be under the control of the Principal and should enjoy a large measure of freedom from the fetters of stereotyped examinations and inspections.

Another check to the development and emergence of personality in teachers is the system of examinations which circumscribes individuality and initiative, teachers being afraid of moving out of the beaten path lest it should jeopardize their chances of success. Examinations are unfortunately used not as tests but as standards and this leads to an uneducative study of books which would just enable them to answer examination questions and puts a premium against extensive reading. On the practical side, most students are content to follow the safe, if inglorious, methods which are everywhere in vogue. An intelligent examiner should rather judge what has actually been done by teachers and examine actual records of work and give due credit to the college reports, and also to the elements of drive, social charm, character,—in short personality.

Above all, we should try and strengthen the teachers' sense of the dignity of their vocation and give them a living faith in their mission so that they may feel that, within their work, there is ample scope for the finest expression of their personality. We must try and restore, in the heart of the teachers as well as the public, this sense of the infinite possibilities of education. "Every young child," says Rabindranath Tagore, "brings the message that God is not yet disappointed in man." I believe it is the glorious responsibility of teachers to justify this touching faith of God in the destiny of the human race.

### V—The Principles of Child-Centric Education Applied to Some Progressive Rural Schools in India

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The institutions considered in this paper by no means constitute a complete inventory of progressive schools in India dedicated to her national need. They are merely some of those reported in the recently published book entitled *Fourteen Experiments in Rural Education*, written by the various directors of these experimental centers, and edited by A. B. Van Doren, Educational Secretary of the National Christian Council of India, Burma, and Ceylon.

Perhaps the most compact and complete statement of the ideals and postulates of the "new education" ever phrased in like space is set forth in the 1912 Yearbook of the Francis W. Parker School of Chicago, Vol. I, p. 11. These postulates are: (1) that self-actuated work causes the greatest gain in the pupil; (2) that training and initiative is the child's great need; (3) that in his own interests we often find educative opportunity; (4) that freedom with a balancing responsibility is the best condition; (5) that real experience with actual material is an essential of learning; (6) that opportunity for varied expression is necessary for right education; (7) that for purposes of development children must be treated as individuals, and not as a group; (8) that one of the most effective and wholesome motives of work is the "social motive." Child activities—not studies and lessons—were to be the core of the curriculum; life experience, not the acquisition of ready-made subject-matter, was to orient teaching.

This brings us to the curriculum of this new type of school. Education is pictured as growth—all-round growth—physical, intellectual, moral. For this reason the aims of education increasingly center on the development of the child's individuality. Children are regarded as unique individuals with personal right. The curriculum is to be organized around the four chief impulses of the child: the social instinct, the constructive instinct, the expressive instinct, and the instinct of curiosity (some psychologists might dispute the accuracy of calling these "instincts", but I think most educationists will agree to name them "impulses").

Small wonder, then, that "Child-Centered Schools" present an appearance totally different from that of all its formal antecedents and contemporaries. The children share in the government of the school; in the planning of the daily and weekly programme; in the administration of the curriculum; and in conducting the life of the school. Pupils are active physically, mentally, and artistically. Education is based on concrete child experiences, and gradually works toward the abstract, vicarious, and verbal. Projects, units of work, creative work periods, industrial arts, story hour, informal group conferences, and other enterprises take the place of the three R's with its accompaniment of lifeless geography, and dry historical facts of the old school. Centers of interest in the more advanced standards (in America "grades") originate in some institution, problem, fundamental movements or trends of contemporary life; while in the lower standards the focus is the immediate school scene.

To sum up, the criteria of this "Child-Centric Education" by which we shall evaluate the village schools mentioned might be given phrased in a few pertinent questions, the chief of which are: "Does education produce a constant tendency towards growth? Does it draw out the potential capacities of the children? Is the curriculum visualized as a continuing stream of child activities, unbroken by systematic subjects, and springing from the interests and personally felt needs of the child? Is the education dynamic?"

First of all let us consider some of the boys' schools described in the book entitled *Fourteen Experiments in Rural Education*, published by the Association Press, Calcutta, in 1929. All of them are Middle Schools which use to a greater or less degree the "Project Method". Without exception every one of them emphasizes manual labor as of equal importance with the so-called "literary" education. As will be seen presently, most of these schools adhere closely to the Government educational requirements, and prepare their pupils for the examinations. However, almost without exception, this forms only the "minimum essentials", as it were, and their course is a greatly enriched one.

Moga, the first of these schools to be discussed, is a pioneer in the application of the Project Method, and emphasizes in theory and practice, the underlying principles of this type of education. Its aim is not the mastery of subject-matter, but the building of self-reliant, Christian character to result in fuller, richer, happier life. Only that subject-matter which meets a felt need is supplied as it is needed. They teach responsibility by imposing it—not arbitrarily, but as life itself would. The projects are, for the most part, self-initiated, and thus involve responsibility which the student is willing to shoulder because the problem is his very own. They train the pupils in judgment by giving them many opportunities of choice; for example, the disposition of crops to the best advantage when two different times will bring approximately the same financial returns, but the other subtler advantages will result from one course of action, not at first apparent. As far as possible, all teaching is done through pupil enterprises, chosen and undertaken by groups of pupils or by an entire class under the guidance (but not the dominance) of the teacher. These are situations of real life. Pupils plan and carry out their undertaking. As they work they find a need for various kinds of information and skill. The ordinary schoolboy has a result without the activity of which it is the result; but to a Moga boy, the fact is the result of an experience. The same policy obtains throughout all the departments of the school. Thus, the Normal students, for example, derive all their theory of method from the problems they discover in trying to teach in the various village schools which are used for demonstration and practice teaching. Without taking the time to repeat the criteria above mentioned, it must surely be clear to the reader that Moga really is a "child or pupil-centered school". Perhaps the artistic impulse is not as strongly stimulated as it might be, but this does receive some medium of expression in the garden and craft projects which the pupils carry out. Moga has, indeed, made a great contribution to education in India.

In Ushagram (meaning "Dawn Village" signifying "the village of a new



day") we see a "cottage system" with a group of boys creating a model village and living under the laws of an ordinary village organization. There are five boys to a cottage, with its head boy acting as a sort of "house father." The head boys compose the governing body or "panchayat" of the village along with the director. This body meets regularly, is responsible for the morale of the village, makes rules to the best interest of the village, legislates and administers justice, suggests experiments, reviews industries and vocations, considers new projects, and consults with the director, who sits, listens, explains, suggests, learns, and asks advice, especially for the purpose of awakening the creative interests of the boys. There is a system of taxes to care for the community needs, such as: defraying the expenses of coal, oil, street lights, sweeping the streets. All have a share in erecting and keeping in repair the cottages. When a boy comes to the necessity of choosing his life's vocation, he does it on the basis of his inherent interests, and consultation with his instructor, and then he correlates his choice with other village industries. There are individual and group projects in the matter of savings accounts, farming, co-operative stores, and the various trades. For aesthetic development the boys have their flower gardens in which they take great pride and pleasure.

A preliminary survey of the village of Dhamtau revealed great needs which then formed the basis of the aim of the educational experiment carried out there. This aim was (a) to attempt to make the school centers of community uplift; (b) to relate the teaching work of the school to the life of the pupils, and (c) to open a Normal School to prepare teachers to conduct schools along the above lines. The "Project Method" was tried in the first classes of each of the five schools in the teaching of Hindi-speaking, reading, writing,—and in arithmetic. The efficacy of this matter was scientifically tested by the use of experimental and control groups. However, the underlying motive, was the teacher's rather than the innovation of the children, and the material on which it was worked out was rather artificial, especially when compared to such real life situations as those obtaining at Moga and Ushagram. The children probably accepted it wholeheartedly, but it lacked genuineness.

In the St. Barnabas School at Manmad, Maharashtra, we have an outgrowth of the work of the village education commission (1919-1920); the visit of the Church Missionary Society Delegation to India; the Inter-Mission Conference at Moga on Rural Education, and a similar one at Ahmednagar in western India. Its curriculum is one worked out in balance and symmetry of varied pre-vocational activities formed by careful selection. We are told that the function of the St. Barnabas school is its selection of boys suitable either for the literary or industrial training, both of which are provided. It would seem from what the author says, that the staff decide this after careful observation and study of the boys' talents, but no indication is given that the boys themselves have any share in the choice. They may, but this is not stated. The non-committal attitude and half-hearted faith which the director of this school seems to have in this "new education" is further to be gathered from the fact that only the last period of the day is set aside for project work.

What a contrast to the school just mentioned do we see in the vocational training school at Ankeleswar, Gujerat. This is a project designed to train for steady self-reliance in place of the "ma-bap" attitude of dependence, and, according to all reports, it accomplishes its purpose in the spirit of the criteria laid down in the first part of this paper. It grew out of a felt need for competent interested teachers for village schools, and the necessity for them to have a practice center in the form of a primary school. The government of the community is like that of the village. The boys live in cottages and the heads of these compose the "panchayat". The project idea is introduced into work both inside and outside the school. It gives boys by earning the incentive to work and to "learn by doing". Sometimes the class, sometimes the individuals, and usually both undertake some purposeful activity and see it through. This runs through their farming, carpentry, gardening, poultry raising, co-operative bank, store, their government, committee work, and all the other activities they may engage in.

In the United Provinces at Ghaziabad an institution with the same purpose as that at Ankeleswar (more specifically, "to train leaders—both clerical and lay—for the Christian church), exemplifies very well the new philosophy. In addition to the types of education given at Ankeleswar, it gives also theological training. The cottage plan of living, governing, working, earning, and self-supporting is practised here as in some of the above-described schools. The government curriculum forms the core of their school activities, but is greatly enriched and supplemented. Every opportunity is sought to relate the work of the classroom to the experiences of the farm, the playground, and the shop. In short, they all grow out of and help to solve the real, everyday life situations with which these children are confronted in an environment that, in its main essentials, resembles that from which the children have come, but which, of course, is designed to raise that very environment to a higher and a more desirable level by means which are clearly within the reach of these people. Social service work like all the other activities in the school, are actually worked out in projects, and not left in the realm of ideals for future fulfilment. This expresses itself in Sunday religious meetings, illustrated talks on sanitation, agriculture, etc., on summer evenings in the surrounding villages.

Praise is due also to the community, middle and training school at Chapra in Bengal. All the essential principles practised in those of the above schools which are pupil-centric, form the foundation of this institution also; but, again they have their own way of expressing it in actual enterprises. Mention must be made, however, of the unique feature such as inter-cottage matches in foot-ball, hockey, and volley ball. Debating societies discuss live, current topics. A continuation night school gives special attention to the relationship of school subjects to each trade. The top class makes articles to order. The boys sow what they like and bank the profits, and the class farm project is the entire responsibility of the class. They are carrying on a stock project with one of the borrowed government bulls, and are initiating an irrigation project with the help of a motor engine pump. The village teachers are trained to meet the problems of poverty, debt, disease, religion, the village church, and self-government by such activities as,

for example, participation in cutting the jungle and oiling the mosquito-breeding pools and tanks in co-operation with the local anti-malaria society. They study village self-government and the work of union board by keeping in actual touch with village life. They assist in running small village Sunday schools in nearby villages, and a Sunday evening meeting for village herd-boys.

The principal aim of all the institutions for girls is to train wives and mothers who will bring into the home intelligence, interest, and spiritual purpose by living through situations in school similar to those in which the knowledge will be practised in later life.

The Perry Noble Institute for Girls is an example of the cottage system for girls. There are thirteen family groups each with a 'house-mother' (usually the oldest girl in the family) and nine members. The girls helped build the model cottages, are responsible, as far as possible, for the whitewashing, laying out of the enclosure with little walks, grass plots and flowers, keeping a vegetable garden, from which they get fresh vegetables in season. The mother's responsibility is to carry out the programme of each day and maintain good relations among her children. She must get her family up, see that they get their daily baths, see that the work assigned the group is done, see that the house and compound are kept clean, see that the family budget is kept, do the bazaaring, plan and prepare the meals, and consult with her girls on all problems of the family. She is directly responsible and is a member of the "panchayat", as in the cases of the boys' schools. All the duties of the entire school are rotated among the family groups.

It is obvious from the above that into the schools considered in this essay the spirit and practice of child-centric education has penetrated, and has thus found entrance into many out-of-the-way corners of this great land of ours, where it is a considerable factor in the difficult problem of rural uplift.

#### VI—Certain Broad Principles of Educational Administration

By K. R. RAMASWAMI, M.A., D.Litt., M.Ed.

*Inspector of Schools, Mysore*

"Nothing is more dangerous for schools than an all-inclusive system that reaches out over broad domains, having no regard for territorial conditions, much less for purely local demands. Freedom in administration is one of the most important requisites for the success of the public schools."

G. KERSCHENSTEINER

It is possible to deduce five fundamental principles for any system of educational administration:—

1. The intelligence of the people of a democracy must be sufficient to guarantee a wise administration of the Government and of the economic affairs of Society under such laws and rules of conduct as the people, through their representatives or by direct choice, may impose. This intelligence requires a culture of a broad type and includes skill and wisdom of a type which enables the individuals to live full and worthy lives in the present-day complex society.

2. The society's aim and purpose is to ensure, through the agency of the public school, in all people the greatest degree of all-round efficiency, of which they are individually and collectively capable. Centuries of experience has shown that the school can be made the central point to attain the ends which society in common has and for the realisation of which it taxes itself and allows itself to be taxed.

3. In order that the schools may be efficient, they must be varied in type to the end that they may provide for individual differences in capacity and in stages of development and also for the varied needs of society in the way of trained service. Modern developments in the biological, physiological and psychological sciences have thrown a flood of light on educational content, method and practice. Individual differences, individual inclinations and social needs can only be realised by establishing various types of schools.

4. The situation demands the most economic treatment of the problem of Education, financially, in the matter of time and also in health conditions, that is consistent with its most effective administration. This is because

- (a) The financial resources of the nation are limited;
- (b) There is also a time limit as the span of life of the individual is short and the best use has to be made within the limits;
- (c) Vitally important is the conservation of the health of children and youth. Freedom from chronic illnesses and contagious maladies, is very necessary.

5. In order to insure the general effectiveness of such a system, society must bring in legislation (if necessary) to compel parents to keep their children in school long enough to enable them within the range of their capabilities, to get at least the minimum knowledge, skill and wisdom necessary to the highest good of the individual and the well-being of the State. This principle includes some vital sociological principles and all that appertains to social efficiency as a fundamental to the stability, unity and solidarity of the constitution of the Country.

The practical application of these administrative principles is dependent, in its turn, on a few other factors which are themselves of great importance. Apart from the mere application, the success and progress of these principles, are only possible, when the following factors are viewed in their proper perspective and all adjustment is made to secure unity of purpose, in administration. These are:—

- (a) The outlook in life, the temperament and moral standard of the people. All schemes, all ideals and all systems are foredoomed to failure so long as they are imposed on a people dissociated from the very fabric—instinctive, intellectual and moral—with which the life of the people is made. The typical examples of such failure is to be seen glaringly in the case of two countries, namely, Africa and India. A system of education which is not in tune with the habits, mental outlook, circumstances and moral standard of a people is sure to bring about undesirable results apart from non-accomplishment of the aimed ones.

- (b) Economic system and status:—This is equally important for the

administrator as it gives him a general view of the situation and as to what exactly he has to do. First and foremost it makes him realise the extent of funds that the nation as a whole can invest on education. The national ability to pay for and the ability to reap from education will always have to be kept in view before any constructive work or scheme is formulated and got in motion. The number and character of its schools, the adequacy of their equipment, the pupils' average school life, the status of the teaching profession, the establishment of an elaborate administrative machinery—all these are dependent upon the pecuniary status of the nation.

(c) Social structure:—Sociology which deals with Society as a whole, whether treated in smaller units, such as the family and tribe, or in larger units, such as the State and Nation plays a very important part in determining the aims of education and in its administration. This science is still in its infancy and its importance is becoming rapidly recognised. It deals with groups rather than with individuals and with the needs of society and State; and any application of this science to the educational process must of necessity shift its emphasis from the individual to the needs of society in the large. But during the process itself the individual child becomes a more important and a more absorbing factor than ever before. The child is viewed always in the light of that type of individual training which will offer the largest democratic opportunity for all and best prepared individuals for participation in and service to the Community and the State.

The five principles detailed before do certainly require a sound and adequate machinery to carry them out successfully and efficiently. And this depends upon the ability and liberality of the nation to supply the resources necessary to attain the end or ends which it expects from the spending of its resources.

Hence starts all elaborateness, all scrutiny, all rules, all enforcements to see that the nation's resources are wisely spent and happily reaped.

Thus far I have treated of the general principles which should be the guiding factors in any scheme of efficient educational administration. It is a most remarkable thing that the fundamentals are in no way any innovations of the present day. They are as old as Aristotle. It is only the application and the extent that have become modified along with the changes in outlook and temperament of the people, social and political theories, industrial competition and scientific agriculture.

It is in a full-blown national consciousness alone that the stability, solidarity, harmony and progress of any system of education lies. It is this feeling of nationality upon which must depend, then for the further and more adequate development of educational forces and their common acceptance by the masses. It is only by a profound faith of the people in right education to all the children and youth of the land, that order and security, peace and prosperity, and unity and homogeneity can be obtained for the country.

The expert element is equally of the greatest importance in administration. We do not want men of moods, men of prejudices and men who always give ear to secondhand information. The lack of such expert element has been the bane

of many a system here as well as abroad. This naturally gives rise to certain amount of

- (a) Waste of effort, energy and funds,
- (b) Lack of genuine appreciation of merit and capacity,
- (c) Want of grasp of problems from various standpoints especially educational.

In an age when purposive education begins to banish aimless learning a judicious adaptation and application of up-to-date developments in educational administration will be of immense benefit. A scientific study of administration and of methods of instruction is beginning to make headway in the realm of education. Different methods of school surveys, different ways of determining educational achievement, and formulation of standards, and measuring scales can all be made to serve a useful purpose, and operate as stimulants.

### VII—The Message of Indian Schools of Tomorrow

*(An Interpretation of the New Schools of India)*

By D. N. MUKERJI, B.Sc., L.T.

*Training College, Allahabad*

The time has probably arrived for writing a new chapter on the history of modern education in India. It is unfortunate that the evolution of special schools all over the vast continent has not yet been sufficiently noticed in the Government Educational Reports, although the Calcutta University Commission of 1917-18 made a beginning in this respect by mentioning two special schools which they visited in Bengal. But, since then hardly any Government Report has attempted to do even the barest justice to the extra-traditional forms of educational institutions which have been and are still growing, both in number as well as in importance, almost in every corner of this country.

The memorable Report of the Fraser Commission published in 1920 appears to have been the first systematic attempt to study in a fairly scientific spirit the problem of rural education in India, although it was conducted definitely from the view-point of Christian Missionary bodies. One blessed result of the enquiries of this Commission has been the steady publication of educational literature of a distinctly historical nature. *Village Schools in India*, *Schools with a Message in India*, and *Fourteen Experiments in Rural Education*, are some of the volumes which illustrate the experiments that are being conducted by various Missionary bodies throughout the length and breadth of the country. It would be superfluous on my part to express appreciation and gratitude for what Christian Missionaries have done for the spread of English education in India. Their insight and practical experience, their sacrifice and devotion, their freedom and resources, have all combined to enable them to achieve marvels and maintain success in the whole field of Indian education during the last century and a half. It is no wonder, therefore, to find them setting definite examples in experimental education and, being businesslike in their procedure, publishing records of their methods and achievements which are informative and inspiring at the same time.

But one such volume on experimental schools in India, in trying to illustrate the superiority of missionary systems over some of the indigenous systems of new schools, seems to have done injustice to facts and failed to present non-missionary institutions in their true perspective. I should have found nothing to complain about in Fleming's *Schools with a Message in India*, had he left out Shanti-Niketan or Gurukula from his sphere of observations. But, as it is, I cannot, from the point of view of a student of history, but point out that either he has deliberately tried to compare his side of the case at its best with the other side at its worst, or failed to study the Indian schools with the eyes of a disinterested student of historical evolution.

I believe that, although the large number of missionary schools all over the country have been brought into existence and are being maintained in a state of efficiency with the special object of propagating the Christian Faith among their students, they have yet been compelled to find room for the influence of the modern world movements in Education, like all other living and breathing educational institutions in all parts of the world. And it is this world-wide influence of irresistible forces, mostly set free in the educational laboratories of Europe and America, that has started affecting the mind of the educationist and the administrator alike in almost every progressive country in the world, and has, consciously or unconsciously, led to the germination of new types of educational institutions in various parts of India too.

*The Shanti-Niketan.* It is impossible to find a better and more inspiring introduction to a study of the system at work in Tagore's schools at Bolpur than the words of the poet himself:

"From questions that have often been put to me I have come to feel that the public claims an apology from the poet for having founded a school, as I in my rashness have done. . . .

"I suppose this poet's answer would be, that when he brought together a few boys, one sunny day in winter, among the warm shadows of the *sál* trees, strong, straight and tall, with branches of dignified moderation, he started to write a poem in a medium not of words. . . .

"In these self-conscious days of psycho-analysis clever minds have discovered the secret spring of poetry in some obscure stratum of repressed freedom, in some constant fretfulness of thwarted self-realisation. Evidently in this case they were right. The phantom of my long-go boyhood *did* come to haunt the ruined opportunities of its early beginning; it sought to live in the lives of other boys, to build up its missing paradise, as only children can do with ingredients which may not have any orthodox material, prescribed measure, or standard value. . . .

"I tried my best to develop in the children of my school the freshness of their feeling for Nature, a sensitiveness of soul in their relationship with their human surroundings, with the help of literature, festive ceremonials and also the religious teaching which enjoins us to come to the nearer presence of the world through the soul, thus to gain it more than can be measured,—like gaining an instrument, not merely by having it, but by producing music upon it. I prepared for my children a real home-coming into this world. . . .

"Children have their active sub-conscious mind which, like the tree, has the power to gather its food from the surrounding atmosphere. For them the

atmosphere is a great deal more important than rules and methods, building appliances, class teachings and text books. . . ."

*Visva-Bharati Bulletin No. 9*

I could not help quoting Tagore at length, for otherwise it would not have been possible for me to show that some of the latest ideas in educational philosophy were there in the mind of the poet when he was composing his school poem years and years ago. The principle of natural evolution has been faithfully adhered to, with the result that, along with the growth of public confidence and worldwide recognition, the poem of Shanti-Niketan has been steadily evolving into the epic of Visva-Bharati, with its successive cantos, the Shanti-Niketan, the Shishu-Bibhaga or Infants' Section, the Nari-Bhavana or Girls' Department, the Sri-Niketan or the Institute of Rural Reconstruction, the Kala-Bhavana or the Arts College. Of these, the Sri-Niketan deserves special mention, as it is a living example of the method by which the future life of the Indian Village can be made really worth living. The poet has himself said:

"The object of Sri-Niketan is to bring back life in its completeness into the villages, making them self-reliant and self-respectful, acquainted with the cultural tradition of their own country, and competent to make an efficient use of the modern resources for the improvement of their physical, intellectual and economic condition."

*Visva-Bharati Bulletin No. 11*

Here is a comprehensive scheme of co-educational institutions working for the last thirty years based on an unbounded faith in nature's own process of evolution and steadily aiming at, and heading towards, a synthesis which may ultimately prove to be a wonderful solution of many of the problems of modern India.

*The Gurukula.* It is almost impossible in a brief space to do justice to the great idea which the name Gurukula aspires to stand for. Moreover, there is the limitation imposed by a foreign language in which the philosophical terminology has quite a different basis from what we have in Indian philosophy. For example, the word *Brahmacharya* has been interpreted, in Gurukula language, as *continence*, which, for all practical purposes, may be satisfactory but which cannot, by any stretch of imagination, be said to include the concept of *Brahma* appearing in the original Sanskrit word.

It was established "with the avowed aim of reviving the ancient institution of *Brahmacharya*, of rejuvenating and resuscitating ancient Indian Philosophy and Literature, of producing preachers of the Vedic religion and good citizens, possessed of a culture compounded of the loftiest elements of the two civilisations which have made their home in this ancient land of sages and seers, and of retaining in a permanent form, for the use of humanity, the perennial features of the vitalizing civilisation of the ancient Aryans by moulding and shaping its institutions to suit the altered environments of the times."

*The Gurukula, through European Eyes*

Here is an institution founded and maintained with the distinct object of creating types of Indians on the ancient Aryan model, and it must be judged accordingly. During the thirty years of its existence it has developed into a comprehensive University scheme and sent out scholars and preachers even outside India.



Of appreciations and admirations there have been many at the hands of all types of European visitors, some of whom have spent months in the busy atmosphere of this unique seat of culture. But the real problem seems to be to find, as some people think it is necessary to find, a system of compromise between the Ancient and the Modern methods, although it is doubtful if such a compromise would be sound in principle. It is clearly mentioned in the Prospectus of the Gurukula University that

"Under the present circumstances of our country a seat of learning that aspires to become a centre of Aryan (Hindu) culture and to give the first place to any methods of juvenile training must perforce forego official recognition; for you cannot dovetail into an occidental system which is based upon entirely different and in some respects opposite principles and which was the product of an evolution which took place amidst different environments and surroundings evoked by the genius of a different civilisation."

I need not go into these and other questions of controversy on cultural and philosophical matters. To a student of Indian education, the system followed at the Gurukula University has to be judged by the quality of its products and the success which they have achieved in their lives. Thus judged the institution has not only not failed in its purpose, but on the other hand, has definitely succeeded in placing before the world, on a much more effective and comprehensive scale than the Jesuit system of education, an ideal and a method which are creating a far better type of manhood than would be possible under a less vital and less intensely spiritual system. If, as Dr. Radhakrishnan said at Oxford in 1926, "Hinduism is a movement, not a position; a process, not a result; a growing tradition, not fixed revelation . . . and will be found equal to any emergency that the future may throw up, whether on the field of thought or of history," then the cultural vitality of the teeming millions of India will, in the natural course, continue to produce institutions like the Gurukula to fulfil their life's needs at the required moments.

*The Ramakrishna Mission.* That this belief is correct is shown by the educational institutions which have been growing within the folds, and under the direct influence, of the Ramakrishna Mission. This monastic order, as is well-known, stands for Vedanta as the universal faith and has consistently demonstrated some aspects of the practical side of their philosophy, particularly in the field of social service. But few people have yet tried to understand the fact that Swami Vivekananda's spiritual insight never allowed education to be left out from his schemes of service. As early as 1902 Miss Margaret Noble, a schoolmistress of Wimbledon, London, who joined the Ramakrishna Mission as the Sister Nivedita, started a school for girls in Calcutta and has left us considerable educational literature written under the influence of Vedanta on the one hand and of the needs of the time on the other. Since then various types of schools and Students' Homes have been growing up under the auspices of the Mission in various parts of the country.

The Sister Nivedita Girls' School at Calcutta, imparts

"that kind of education to the Hindu Girls, which would make them loyal to the ideals of the race and fill them with a passion for *Seva*, an education which

would be truly national in type, practical and industrial to a certain extent according to necessity, and productive of strong character and self-determination on the part of the educated by combining the modern Western methods with what are purely Indian. While leaving undisturbed the place and influence of the woman in Hindu society and keeping intact her tenderness and humility, great power of service and silent self-effacement which go to make her the centre of the Hindu home, the school has been endeavouring for the last two decades to make her more efficient in the household duties and the arts and crafts auxiliary to them."

This ideal, I am sorry to note, is not generally kept in view in preparing schemes of female education in India.

But the one institution, which stands out as the largest and one of the best-conducted schools managed by the Mission, is the Ramakrishna Mission Students' Home at Madras. Early in 1905 "the harrowing tales of suffering of four boys led Swami Ramkrishnananda, the President of the Madras Centre of the Mission, to found a Students' Home in a small rented building." At the end of the year 1927 the Home had grown into a big institution, having not only students reading in the different colleges of Madras, but also a residential High School and an Industrial School of its own, with a library of 5,000 volumes, and a medical ward, standing on over seven acres of land.

"From the start the aim has been to make the boys self-reliant and helpful to one another on the lines prevailing in a typical Hindu home. . . . Almost all the work is done by the boys. Cleaning the premises, keeping it neat and tidy, purchasing the provisions and passing on the required quantity every day to the cooks; buying the milk, curdling and churning it into butter-milk; serving the food; cleaning the dining halls and verandahs; nursing the sick; carrying on the worship; settling the games and any disputes that may arise on the playground and elsewhere—all these and many other affairs connected with the administration of the Home are in the hands of the boys. . . . As the daily work of the Home is carried on by the boys themselves, by learning to look after their individual needs and the needs of their fellow-students, the boys learn what books cannot teach, the gospel of self-help and self-reliance through service."

*Prabuddha Bharata, January 1929*

The Ramakrishna Mission Vidyapith at Deoghar has now existed for eight years and already made a name for itself in the Province of Bihar and Orissa. But the most important project in which Swami Nirvedananda, who is really the greatest educational spirit in the Mission at the present time, is engaged is the organisation of a Students' Home Farm at Gauripur, some eight miles from Calcutta, for which 84 bighas of land have been acquired and which is intended to be a model Home for Indian youths.

The Mission claims to solve the educational problem of the country by linking up instruction in the various traditional subjects with practice in the correct mode of living the daily lives.

I have tried to notice some of the more important types of Indian schools which have been in existence since the beginning of the century. There are others about which more informed and competent persons than myself will certainly speak when the time arrives. The Satsanga sect, for example, have not only developed the famous Dayal Bagh Institution at Agra but have started Boys'

Schools at Ranchi and elsewhere. The Shakti-Ashram at Rajpur at the base of the Mussoorie hills is an important educational development which is serving as an annual supplement to the incomplete education received by the boys and girls of the country in the existing schools. The educational activities of the Theosophical Society with its devoted band of selfless workers are bearing flowers and fruits in the four corners of the country. The Deccan Education Society and the Camp Educational Society in Bombay, the Montessori Society in the Bhavanagar State, and Mr. Cousins' Institution at Madras are some of the bodies which are running special types of institutions and about which we hear and read from time to time. But all these are certainly not among those transient phenomena which always spring up in every country during the periods of renaissance. For they all seem to possess two important characteristics which make for stability and permanence, viz., a vital contact with the actual life of the country and a firm conviction in the intensely spiritual character of their purpose.

The personalities around whom these schools and their like have been growing are among the most profound thinkers of the world. Swami Dayananda, Ramakrishna-Vivekananda, Rabindranath Tagore, Sadhu Vaswani, Gokhale, Sri Aurobindo, Mrs. Besant, Mahatma Gandhi are names which compel attention and evoke the most respectful reverence for their teachings, especially when those teachings give us examples and set up ideals calculated to lift up our vision towards a synthesis which is as old as it is new. The current system of Indian education appears to have done its work and is already out-of-date. Moreover, its avowed inability to provide for *all* the needs of this inherently spiritual country has always kept it incomplete and insufficient for her life's purposes. Scholars, who have pointed out that a great injustice has been done to India, with the danger of a profound loss to the whole world, by the creation of a change of outlook in the English-educated young men of the country from the spiritual to the economic, have certainly been right.

And it is this downward tendency in the Indian mind brought about by a confusion between ends and means, that nature has not been able to tolerate, with the result that India has started to find her own soul. It is but natural that all types of faith should get stirred all over the country and affect education more directly than any other sphere of life. The Christian Missionary is extremely busy in uplifting the condition of the depressed classes and organising education to suit their needs; the modern apostles of the Vedas are trying to reproduce in the youths of Northern India those sturdy types of Vedic humanity which, thousands of years ago, distilled in Nature's own laboratory some of the finest and most enduring solutions of problems in metaphysics and philosophy; the votaries of Vedanta, fired by the faith of Ramakrishna-Vivekananda, are sacrificing themselves in inspiring the children of the soil with the ideal of realisation through service. It appears that spirituality has descended upon the land to dispel the gloom of intellectual confusion and moral poverty, and point out the way to a richer and more comprehensive life in this world and to a fuller and truer realisation of the beyond.

I read somewhere that, in the West, private enterprise is pointing out the

correct way of educational reform and the State is slowly adopting that way. If this be the natural order of things, the Indian schools of tomorrow may find their message in the institutions which are establishing their ideals and methods on the eternal truths of spirituality and at the same time working out a synthesis between the cultural and the material aspects of Indian life today. The present renaissance in India has developed a comprehensiveness which is unique in the annals of history. Hence it is necessary to realise that the current tendencies need an interpretation suited to the genius of the country and calculated to transcend the meagreness of ideas propagated among the immature students through cramped literature and vitiated history. The truth has already been pointed out in words as clear as they are convincing, and applicable to the domain of Indian education as appropriately as to that of politics or economics or sociology.

"The Ancient Indian culture attached quite as much value to the soundness, growth and strength of the mind, life and body as the old Hellenistic or the modern Scientific thought, although for a different end and a greater motive. Therefore, to everything that serves and belongs to the healthy fulness of these things, it gave free play, to the activity of the reason, to science and philosophy, to the satisfaction of the æsthetic being and to all the many arts great or small, to the health and strength of the body, to the physical and economic well-being, ease and opulence of the race. There was never a national ideal of poverty in India as some would have us believe, nor was bareness or squalor the essential setting of her spirituality."

"Necessarily the new India will seek the same end in new ways under the vivid impulse of fresh and large ideas and by an instrumentality suited to more complex conditions . . . We should not allow our cultural independence to be paralysed by the accident that, at the moment Europe came in upon us, we were in a state of ebb and weakness, such as comes some day upon all civilisations . . ."

"India can best develop herself and serve humanity by being herself and following the law of her own nature . . . It means simply to keep our centre, our essential way of being, our inborn nature, and assimilate to it all we receive and evolve out of it all we do and create. Religion has been a central preoccupation of the Indian mind, some have told us that too much religion ruined India. But this is not true. If the majority of Indians had indeed made the whole of their lives religion in the true sense of the word, we should not be where we are now . . ."

"The right remedy is not to belittle still farther the age-long ideal of India, but to return to its old amplitude and give it a still wider scope, to make in very truth all the life of the nation a religion in this highest spiritual sense. . . ."

### VIII—An Experiment in Self-education

or

#### HOW BIPIN TAUGHT HIMSELF

By A. D. JOSHI, B.Sc., L.T., *Training College, Allahabad*

**Introduction.**—Bipin is now about twelve years old. I must make it clear at the outset that he had never a tutor, that he has not yet been put to school and no attempt has been made to teach him. He has not received any systematic course of teaching and he has not been subjected to the tyranny of the school

routine. Whatever he has acquired has been through his own efforts and according to his own fancy, but I think, I must add, "efforts" and "fancy" under close observation and guidance.

The child had the misfortune to lose his mother when he was about two years old and therefore the whole burden of his care in childhood and his training fell to my lot. It can be, therefore, safely asserted that his training has been lopsided, and that one part of his nature—the emotional—has been but imperfectly developed through an absence of proper home training. I feel convinced that a child's training is complete by the time he is seven years old. His character is determined for good or for evil by the training he gets from his mother whose place a man is, utterly unfitted to take; hence Bipin's training cannot be said to be model. I have tried in my own way to compensate for this lack. The result cannot be what it might have been, yet it is not very unsatisfactory. I leave it to you to analyse this statement.

I, therefore, introduce Bipin to you for what he is.

**Bipin, as he is at present.**—I think it will be better to tell you in short what he has accomplished in nature's own way, what my aim has been, what my fears are, and what is expected as the outcome of this experiment.

He has been introduced to the various subjects as the need has arisen. His mother tongue and English have occupied a prominent place in his education. Very great attention has been paid to English composition in its different aspects. Translation and Grammar have not been ignored. Mathematics has come to him naturally, he has not been hurried through; his mind has not been overloaded with rules and processes, he has been acquainted with general principles and things have been so managed that he has acquired a comprehensive grasp of the more important principles. Application he finds easy. He is therefore doing Arithmetic, Algebra and Geometry in a rational way.

Being of a practical turn of mind, he abstracts from me occasional lessons in Physics, Chemistry, Nature Study, Hygiene and Physiology and Literature. In connection with his story reading he has picked up much History—English and Indian. Geography is not yet a subject for him. But he is doing some very rational Geography in connection with his other studies.

He is fond of sketching and painting—so Drawing obtrudes its head.

He has an ear for music—so the harmonium he can handle and he can also sing a little.

He loves animals; dogs are his favourites. He is always after some hobby or other—preparing an album for photographs and sights of different places; cutting pictures from illustrated magazines and pasting them in a bound volume; collecting postage stamps; photography; devising scientific apparatus (a magic lantern), etc.

He is fond of games—hockey, football, cricket, and tennis. One great thing lacking is physical exercise. But it may come in its own time.

His spelling is bad—I cannot explain it; it may probably be due to too much reading and too little formal drill. His writing is bad too but perhaps that may be a sign of greatness.

So far the results are satisfactory. But one must pass his matriculation examination before he can go in for University education. I have undertaken a hazardous experiment—the child will not go to a school. He may pass the necessary examination as a private candidate in a year or two and belie my fears. And then everything will be smooth sailing for him. My experiment will then have terminated and I may then be able to expound my scheme in detail.

I strongly object to the child being subjected to a formal test. Tests are artificial devices and are meant for those pupils who have been taught school subjects by school masters. Bipin fortunately has had nothing of this formal instruction. He is growing and developing according to his own needs and interests. Nothing is allowed to be imposed on him from the outside. My motto is:—let him go at his own pace and in his own way.

Bipin's early environments were cast in European surroundings. His mode of dressing has been uniformly Western. Before his mother's death I had little time to devote to him except that I got him chocolates every day. After that he was my constant companion. He would not let me leave him alone. It seemed to me that he was afraid that because he had lost one parent of whom he was very fond he might not also lose another. I did not disappoint him. It was impossible to think of me without Bipin later on and this fact holds even now and will probably endure to the end of my life.

**Early Training.**—Bipin's regular training under my care begins from the latter portion of 1920 when I joined the La Martiniere College, Lucknow. Imagine Bipin and myself in a huge Bungalow set in a garden in the Martiniere with two servants. He had for his playmates two beautiful dogs—a bull terrier named 'Kultur' and a spaniel called 'Togo', of whom, you can easily say, he must have been very fond. Think of a child about two years old left to himself from 6-30 A.M. to 1-30 P.M. (for seven hours), his only parent being away at the college! How would the child employ his time? Well, I must tell you that, for it forms the whole basis of the child's development. I used to get up from bed at 4-30 A.M., and be ready for my day's work at 5-30 A.M. Bipin would be up then. After he got a wash, I dressed him. He would have his early morning tea with me, and then it was time for us to part. At 6-30 A.M. I would go to the college and soon Bipin would go out in the company of the servant followed by Kultur and Togo for his morning walk. A ramble on the beautiful green and extensive lawns of the Martiniere, a walk round the Martiniere gardens, a visit to the river Gomti, and playing with the water there, a run to the Railway line and standing there in an expectant attitude for a passing train, a long walk to the Dilkusha Park and the joy of being lost there amidst the Historical ruins or a survey of the Wingfield Park with its velvety lawns, varied coloured flowers, and beautiful statues, or a ride on the servant's shoulders near the Hazratgunj crossing viewing the panorama of people passing by or having a close observation of the contents of the show windows at the shops,—all this constituted Bipin's early morning routine. The child would be back home at 8 A.M. While the servant busied himself with settling things, the child would amuse

himself with his toys, his picture books, his garden or his dogs or his nursery rhyme books which he could not read but could only reproduce the contents of.

The child early learnt to love order and arrangement. I was very particular about having a place for everything and keeping everything in its place. My servants were well trained and so the child had no difficulty in finding by example and observation that order, arrangement, neatness and tidiness were desirable qualities.

It was he who used to set down things to eat at the table in his own childish way when I came home for breakfast at 9-30 A.M. Having arranged the things he would stand outside on the verandah and expectantly wait for me. The moment I appeared he would run up to me with great joy. And then I shared an hour with him—a delightful hour of true and valued companionship.

He would recount to me what he had encountered and observed during his morning ramble and this always proved a valuable period of real education. Please remember that it was not an hour of serious talk; the childish fancies were indulged in and enjoyed, a child is able to talk at great length only if we let him feel that we are enjoying his prattle and taking an interest in his simple but characteristic observations. These provide opportunities of real and valuable education to the child and have great potentialities for a solid basis leading to the formation of character. Have we not observed that when a child begins to talk to his parents of his doings on his return home from his outing, he is reminded of a flaw in his dress or some such thing? This is the surest way of putting a stop to his natural growth and leading him away from you. There is no wonder you depend on school-masters to train your children. But pray, how many school-masters are there who can compensate for the lack of interest in the children by their parents at home? So love children, parents, it is you alone who can train them.

During 10-30 A.M. to 1-30 P.M. he was free to enjoy himself as best as he may. He would help the servant in settling things; he would watch the cook, preparing food; occasionally he would pay a visit to the college and roam about the class-rooms with some of the big boys for whom he claimed a friendship; play the fool with his dogs; or play about in the garden. One of his most absorbing interests was taking water from the bathroom along a long-winding drain to the different parts of the garden and succeed in watering the plants. This taught him much for I would help him in this work whenever I was free. He was also interested in plucking weeds, removing grass from the pathway or clipping the fence. He would be very happy when I returned at 1-30 P.M. for then we would be together for the rest of the day. Bipin was dressed at 4 P.M. and I would take him out to all sorts of places round about and we talked of the things we saw. Three days in the week I would take him out for a drive on a tonga to places of interest in the city in which Lucknow abounded—the river, important buildings, a temple, a maqbara, a cemetery, a secluded spot, ruins, jungles, awe-inspiring places and what not. These periods were his moments of inspiration and education. On Sundays and

holidays I took him to the city to the houses of my friends and relatives. These days broke for him the monotony of his routine life and he enjoyed them. We returned home by lighting time.

Bipin would have his wash and a change of clothes. Then we loitered outside on the lawns—Bipin recited his *Ramraksha stotra* and other *stotras* and some *shlokas*. He recited the rhymes learnt from *Khilona*, *Bacchon Ka Khel* and such other books for children. He sang songs he had picked up from the gramophone and it was a sight to see how he mimicked the invisible actors in the phonograph. We would gaze at the heaven above and he learnt something of the stars. It was then that he was introduced to the recitation of 'Twinkle, twinkle little Stars' and he was taught to do it well. We would then go in, take our food and have a chat, and Bipin would then go to bed.

I have talked of 'education' above in many places. But I do not teach him—teach him books. His education consists of the following—he has learnt to dress decently, to be always neat and tidy, to love order and arrangement, to observe how various household works are performed, to behave properly towards animals and persons, to care for others, to have no fear (superstition and fear of ghosts were not allowed to enter his mind), to be friendly to all—high and low, to love nature and what not. All these qualities and many others came to grow on him imperceptibly day after day.

He was given full freedom to grow and develop. I behaved towards him like a friend (and not like an assuming father). I shared his enthusiasm and his interests and did not for a moment dodge my parental responsibilities. I enjoyed the privilege of being a father, I denied myself everything in order to be the source of happiness to the child. Our mode of life was a curious admixture of the Eastern and the Western. The Hindu element was ever present, and the child was afforded an opportunity to celebrate the Hindu Festivals in his best style.

By coming in contact with European boys, the child picked up something of their language and their manner of talking. But I always talked to him in the mother tongue and attached no importance to the English language. My only care was the child's happiness and good breeding. Imparting education by means of books never entered my scheme.

I may be allowed to make an observation here. I have noticed that all fathers of the middle class bestow every care on their child until it is about two or three years old,—they will dress it decently, keep it clean and take it about. The moment it can move about by itself or another child appears on the scene, it is sadly neglected, in most cases. The former bright, attractive and good-looking child becomes indistinguishable in a few months. Think of the great disaster this implies, especially as it could be easily avoided by carrying on the training for a few more years.

Bipin was thus allowed to grow in freedom,—he was provided with almost all things that attracted his attention; no expense was spared, yet he was led to see the importance of economising and preventing waste. Every thing was



done to make him happy. The child from his early years evinced a keen interest in music, sports and games—he was taken to the pictures, to the theatres, to football and hockey matches, to music parties and so on. Full scope was provided for all sides of his nature to develop. And the child is now showing signs of being one of very wide interests.

Something of the nature of formal training was attempted when the child was about four years old. He was supplied with square ruled note books, coloured pencils, pastels, ruler, etc. Drawing, sketching, number, and geometrical figures engaged his attention. But I never gave him any formal lessons. He was allowed to do what he liked under a little guidance. I only watched very carefully what he was doing. The Times of India Illustrated Weekly had much to do with his general education at this stage. He learnt to recite the rhymes "Jack and Jill went up the hill" and "bah, bah, black sheep" because he was taken to a prize distribution at a European School and he liked the way in which these were recited by the children there. A peculiar quality became evident in the child at this stage. He could easily reproduce any sentence in English read or spoken to him. I cannot explain how it was but he did it very well. He thus showed a marked tendency towards learning the English language.

**Mother tongue.**—The child had been receiving his oral instruction in Hindi for some time. We came to live in the vicinity of the Indian Press at Allahabad. The attractive publications of the Press for little children aroused a desire in the mind of the child for learning the language, and I soon found him reading books in Hindi for little children. I gave him freely of money to purchase books and soon he was seen reading Hindi fluently. I supplied him with books he wanted and sometimes helped him to make his selection. The child had soon a well-stocked library of Hindi books. He became a subscriber to *Balsakha* and had the Scouts' magazine, *Madhuri*, *Saraswati* and some other magazines to turn the pages of and read if he so liked. A few years after the child was fortunately surrounded with people at home who had made their mark in the field of Hindi Literature. This association lasted long enough to leave a valuable impression in the mind of the child.

His environment had now changed—he had companions to play with as we now lived with my younger brother and his family. I have always been averse to giving book education to a child and I never attempted to teach him anything by means of books. But the child picked up so many things. I shall now describe in brief how the child's curiosity was aroused and stimulated and how I took advantage of such opportunities to teach him.

**English Poetry.**—I was myself fond of reciting and reading aloud. One night I was turning over the pages of a book of Poems for Little Children. I came across a short poem "The Greedy Boy" and I began to recite it. Bipin was drawn by the manner in which I did it and he stood by my side. I repeated it twice or thrice and asked Bipin if he liked to do it. He expressed a keen desire to do so and I took him in hand then and there. After a few attempts he got to do it very successfully. This is how he learnt it:

"Sammy| Smith| would drink| and eat  
 From morning| until| night;  
 He filled| his mouth| so full| of meat,  
 It was| a shameful| sight."

I taught the child to beat time with a rap on the table with his pencil. His successful performance of this poem in this manner encouraged him to do more likewise and thus followed the following series of poems in quick succession:

March Song, The Vowels (R. L. S.), The Spider and the Fly (Procter), Hunting Song (Leigh Hunt), The Soldier (Browning), The Blind Boy (Mrs. Hemans), Casabianca (Mrs. Hemans), etc.

A few questions on the matter read enabled the child to get over the more difficult ideas.

No attempt had ever been made to teach him the alphabet but he got to know them as the need arose. The child tells me that he learnt his alphabet by marking the prominent letters on signboards, e.g., S from Sanwaljee & Co. The signboards were a great attraction for him until he mastered the alphabet. Noting the characteristics of each letter, comparison and sound came into play here. He was soon able to read fluently.

The poems were not dissected for him; importance was not attached to word meaning; the sole aim was the pleasure to be derived from such reading; of course, these proved instructive also. Full comprehension of the lines was left to be attained when the proper mood came to the child, as I shall show elsewhere.

The child was required to repeat the poems he had learnt during his evening walks with me or in the company of my friends whenever such opportunities afforded. Thus he kept constant touch with all that he read.

The child expected me first to read the poem aloud to him. As I read it out I noticed a peculiar flash in his eyes; I knew that the poem had an appeal to his ear and heart. He enjoyed reading it, learning it by heart without effort and repeating it. I find that it has helped him to mould his character, e.g.,

"And pray, if you do commit a fault,  
 Own up and say 'Twas I.'"

The expression "own up" is the first step to manliness.

I believe a child's first introduction to language should be through poems—carefully selected and well-graded. Later on the child should be allowed to read the poem of his own choice.

"Then read from the treasured volume,  
 The poem of thy choice;  
 And lend to the rhyme of the poet,  
 The beauty of thy voice."

—Longfellow

I believe in surrounding the child with simple, attractive and worthy books. Books containing trash should be kept away and should have no part in a child's education. Given the proper opportunities, a child will always make a good selection for himself. Bipin possesses a good library of books many of which are of his own selection.

The child soon developed a taste for poems written by well-known poets. I cannot explain fully in this paper how the child acquired and developed a taste for English poetry. One night in 1925, when the child was six years old, I began to read "The Hermit" by Parnell to a friend of mine. The child, who had gone to bed, got up and sat by my side and listened with rapt attention until the long tale was finished. I wonder really if these suggestions struck him, "That Vice should triumph, Virtue Vice obey"; and "That generous actions meet a base reward."

This clearly shows that his ear had been trained for poetry.

Early in 1927, when the child was eight, I was reciting "The Charge of the Light Brigade" by Tennyson, one morning. The child seemed to enjoy it. He gave me a pleasant surprise, when, on my return from the College in the evening, he recited the whole poem to me in the correct manner.

Between 1926-1929 the child had been introduced to Wordsworth, Tennyson, Longfellow, Shakespeare, Stevenson, Scott, Pope, Shelley and a host of others. Longfellow and Wordsworth were his favourites.

I believe I would not be digressing if I mention here that it is because the child is allowed to handle all sorts of things that he can today do a lot of things and succeeds in doing most of the things such as manipulating a magic lantern, operating the cinema machine, rectifying a fault in the electric line whenever anything goes wrong, etc. What is the secret? He is not taught; he is provided with all facilities to observe, to do and to learn. It is impossible to describe in detail in this short paper how he has acquired all these things but I can give the key in one word "freedom".

The child still retains his interest in learning poems, but now he prefers those of a higher order and wants to take big flights. He wants to scour the peaks. At present he is engaged in an intensive study of Henry V. He wants practically no help from me. He appeals to me to read out the poem to him whenever he is confronted with any difficulty. He is delighted and seems to comprehend the beauty of the poem when it is read out to him—preferably twice—to impart to him the simple joy and the beauty of the poem. His dictionary and reference books do the rest for him.

I must finish here. A Psychologist may feel interested in the experiment I am undertaking and I shall be glad to communicate with him on any matter pertaining to this experiment.

### III—DESCRIPTIVE NOTES

#### I—Japan

The Japanese Government, alive to the necessity of capable teachers, has spared no efforts in the completion of organs for their training. The Hokkaido and the prefectures are called upon to establish and maintain at least one normal school each for the training of elementary school teachers. They are further required to establish institutions for the training of technical continuation

school teachers when circumstances make it necessary, a responsibility which is imposed on the cities too. The Government itself undertakes the training of teachers of normal schools, middle schools, girls' high schools and technical schools by establishing and maintaining higher normal schools, higher normal schools for women, special institutes for the training of teachers, etc., and the students of these schools are given scholarships, covering part of their expenses, either by the Government or by the local public bodies. Moreover, such of the students of universities, special schools and the like as intend to become teachers receive aid out of public funds or may be exempted from the payment of fees. Persons with adequate careers are chosen for studying abroad in order that they may be better qualified to teach higher arts and sciences. The number of schools for training teachers exceeds 173 with enrolment of more than 56,000.

The principal organs for training elementary school teachers are the normal schools established by Hokkaido and the prefectures, while the Training Course of B grade of the Tokyo Academy of Music trains music teachers for elementary schools. A normal school consists of the regular and the post-graduate courses. The regular course is divided into the first and second sections. The former extends over five years and the entrance requirement is the completion of a higher elementary school of two years' course or its equivalent in scholastic attainments and age. The course of the second section is of one year for men and one or two years for women, and those who have completed the middle school or the girls' high school or those who have the same scholastic attainments and are of the corresponding age are admitted. The post-graduate course extends over one year and those who have completed the regular course or are in possession of the same or higher scholastic attainments are admitted. A normal school is further authorized to undertake to improve or supplement the knowledge of elementary school teachers or train teachers of ordinary elementary schools, teachers of sewing in elementary schools and mistresses of kindergartens.

As organs for training the teachers of secondary education there are the higher normal schools, higher normal schools for women, special institutes for training teachers, the Training Course of Drawing of the Tokyo Fine Art School, and the Training Course of B grade of the Tokyo Academy of Music. Their systems differ more or less with schools or the main subjects taught, but their entrance requirements are, generally speaking, the completion of the normal school, the middle school, the girls' high school or the possession of the same or higher scholastic attainments, and their courses extend over four, three or two years. The higher normal schools are provided with a post-graduate and special investigation courses, while the higher normal schools for women with a post-graduate course, for the purpose of furnishing further instruction. Moreover, the higher normal schools for men and for women may, when it is deemed necessary, equip themselves with special courses and elective courses for the benefit of those who wish to study only part of the regular curricula. In addition to the foregoing, teachers' certificates are issued without examination to graduates of high grade schools both in Japan and in other countries in order to meet the deficiency in the supply of secondary school teachers. The main

conditions are that the schools in question are equal to or higher than the higher normal school in the case of men and to the higher normal school for women in the case of women, in entrance requirements and in curricula.

For the purpose of training teachers of practical subjects in technical schools, institutes for training technical school teachers are attached to the Government universities and special schools. They are all of three years' course and those who have completed the normal school, the middle school or are in possession of the same or higher scholastic attainments, those who have completed technical schools of five or more years' course whose entrance requirement is the completion of the ordinary elementary school, or other technical schools of the equal standard, are eligible as students. As further means of providing technical school teachers, scholarships are offered to students of universities and special schools who wish to become teachers of technical schools on their graduation, while technical school teachers' certificates are issued without examination to graduates of certain specified schools.

For training technical continuation school teachers there are institutes for training technical continuation school teachers which Hokkaido, the prefectures and the cities alone are authorized to establish. They are of one or two years' course, and those who have completed technical schools of five or more years' course whose entrance requirement is the completion of the ordinary elementary school, those who have completed technical schools of the same standard, those who have completed normal schools, middle schools or girls' high schools, and those who are in possession of equal scholastic attainments are eligible as students. This educational system was created to meet the urgent need for capable teachers caused by the general diffusion of technical continuation education in recent years, and though it has been in operation only nine years, there are few prefectures now which are not provided with institutes for training technical continuation school teachers.

No particular schools are instituted for the training of high grade teachers. Various scholarships, however, have been given to students studying in the faculties of post-graduate course of universities or the post-graduate course of higher normal schools desiring to become teachers of schools under the direct control of the Department of Education. These scholarships are in abeyance at present, the object for which they were founded having been attained; yet scholarships are still given to students of the post-graduate course of higher normal schools after special inquiry. Further, persons of adequate careers and experience are sent to foreign countries for the further prosecution of studies, their expenses being met by the Government. As further means of supplying teachers of high grade schools a higher teacher's licence is granted to persons holding doctor's degrees and others who have graduated at universities or other specified schools.

Besides those already stated, teachers for the blind and the deaf are trained in the training courses instituted in the Tokyo School for the Blind and the Tokyo School for the Deaf and Dumb. The mistresses of kindergartens are trained, as has already been stated, in the training courses provided in normal schools. There are also special courses for the same purpose in the higher normal

schools for women of Tokyo and of Nara. In these special courses, which admit women of fair attainments, are taught matters necessary in the work of kindergartens. Teachers of reformatories and schools of correction are trained in institutions maintained by their supervising Departments.

*(Department of Education)*

## II—Hongkong

The Vernacular Middle School has a Normal department for the training of Vernacular Teachers. There is also a Normal School for the training of Vernacular Women Teachers and a Normal School on the mainland which aims at providing Vernacular teachers for rural schools.

*(Department of Education)*

## III—Siam

It is the aim of education authorities to engage only qualified teachers whenever possible. Hence three training colleges for men and women teachers are established in Bangkok. Since Siam is mainly an agricultural country, vocational agricultural training is of first importance. In order to provide this training the Ministry of Public Instruction runs a Central Agricultural Teachers' Training College at Tab Kwang in the province of Sarapuri from which men on completing their course, return to their circles to become teachers in the circle schools for the Training of Teachers in Agriculture; these circle schools supply teachers in Agriculture to the other schools within the Circle. A Central Arts and Crafts School in Bangkok gives training for teachers in drawing, basket-work, printing, carpentering, cabinet-making, goldsmith's and silversmith's works and wood carving.

*(Department of Education)*

## IV—Ceylon

The rapid growth of classes for teachers and student teachers deserves special mention and may be due to the stimulus created by the scheme of studies. The classes for student teachers were the direct outcome of a change of policy which allowed schools to retain their more promising students for a further course of study after the stage of school-leaving certificate. This course of studies is so designed that pupils who take advantage of it can sit for the Preliminary Examination for Teachers' Certificate and later, proceed to sit for the Teachers' Certificate Examination. Arrangements have also been made to secure that students attending these classes receive a certain amount of practice in teaching in the schools in which they are studying. Allied to the growth of teachers' classes has been the remarkable demand from Vernacular schools for a course in English. This demand has been a natural result of the new code rule which allows English to be taken in the Teachers' Certificate Examination and also allows Vernacular schools to take English as an optional subject.

The problem of an adequate supply of teachers is one that must for some time to come lay heavy burden on the resource and finances of the Department,

and the main line of development has necessarily been the increasing of the supply and the raising of the standard of qualification of the teachers. The position with regard to the English schools is not unsatisfactory, and a sufficient supply of teachers where academic qualifications are recognized by the Department is forthcoming. It has been possible to reduce largely the number of new appointments of uncertificated teachers. If, however, pupils are to receive the fullest benefit from the hours they spend in the schools and if education is to cease to be looked upon as an unskilled profession, the proportion of trained teachers employed in the schools will have to be considerably raised. In the English schools the proportion of certificated teachers is rapidly increasing as teachers in service are qualifying themselves, and new recruits generally hold sufficiently high academic qualifications. Indian graduates, both men and women, continue to arrive in large numbers. But in Vernacular schools bulk of pupils, schools, and teachers are concerned however not with English, but with Vernacular education, and in the ranks of Vernacular teachers things are less satisfactory and the percentage of certificated teachers is not high. In these schools, the uncertificated teachers will continue to be an acute problem, if not a veritable menace, until a large output of certificated teachers is made possible. The dearth of teachers, especially women, even uncertificated, is seriously inconveniencing the schools in every district. This problem of teacher supply has been attacked in various ways. To begin with, it was found that the old pupil teacher system filled the school with teachers who at first were neither qualified nor experienced enough to give the children value for their money in actual teaching service whilst notwithstanding regulations to the contrary, in practice it denied to these immature students the very opportunity they needed of studying for their professional examinations. The system was therefore discontinued and in place of the old long drawn out three Pupil Teachers' Examinations and the Second Class Certificate Examination were substituted the Preliminary Examination for the Vernacular Teachers' Certificate and the Vernacular Teachers' Certificate Examination. Syllabuses were constructed for these examinations on the lines of the new scheme of studies and classes have been approved in both Government and assisted schools where premises and staffing are suitable, in which these student teachers may prepare themselves for third examinations. They are allowed to teach for a maximum of one hour a day and thus have opportunity to prepare themselves to be of some service as provisionally certificated teachers whilst preparing themselves for the certificate examination. The task of increasing the supply of trained teacher was less easily commenced in assisted schools. Adequate training entails a two years' course in a residential institution and Managers of training schools are not able to expand buildings and increase training facilities at will. Their contribution to the solution of the problem however has been great and in practically all training schools, steps have been taken to increase or improve accommodation.

The staffing of the training schools has given rise to some anxiety. With a view to building up and maintaining a sound school tradition and an effective *esprit de corps*, the schools have relied almost exclusively upon their own students for their staffs. This would be satisfactory if it were not for the fact that the

student often proceeds from his training course to the staff of the practising school and thence direct to that of his training school. With a restricted supply of books methods of teaching, and of school management thus tend to become stagnated and lifeless. No teacher should be allowed to participate in the important and responsible work of training until he has had considerable and varied teaching experience. In a few schools libraries are being built up and the teachers are trained to become—what every effective teacher must be—diligent students. Where libraries do not exist, little beyond work for the examination is done. Notable activities connected with the training of teachers are the very popular English classes for teachers in vernacular schools, and classes in Physical Training, Art, Mathematics, Sanitation and Rural Science.

As usual there has been very close co-operation with the Agricultural Department which annually trains selected Vernacular teachers in practical agriculture. So that, at the end of this course, they may be appointed to schools which have school gardens. An officer of the Agricultural Department is seconded for service to Education Department and his efforts are directed towards instructing the teachers in the best methods of putting into operation the scheme for rural science which has recently been embodied in the scheme of studies.

*(Department of Education)*

#### V—Syria

Most of the Catholic teachers are foreigners, well trained for their work in France. Many of the teachers of Protestant and private girls' schools have been trained in the British Syrian Training College at Beirut. This is a large missionary school. The Governments of the Alaouite and Republique Libanaise started training schools, but gave them up for lack of funds. Government teachers lack training. Men teachers in the Protestant and private schools and in some of the Muslim schools have been given a general training at the American University of Beirut.

*(President, American University)*

#### VI—Palestine

The training class is an integral part, and at present the highest section, of the Government Arab College. In it Arabic and English literature are continued beyond the matriculation level, and other general subjects are studied only in connection with the elementary school syllabus. The course of pedagogy is practical rather than theoretical. Some attention is paid to psychology but a greater part of the lesson time is given to practical training in methods of teaching and in class management. The subjects of study are: Arabic, English, Psychology, Model Lessons, School Management, Method of Teaching or Educational Psychology, Arabic Syllabus, English Syllabus, Mathematics Syllabus, Science Syllabus, History Syllabus, Geography Syllabus, History of Education or Systems of Education.

Four Teachers' Training Schools are maintained: Two for Misrachi or Orthodox teachers and two for the General Schools, one for men and for women in each



group. These schools are modelled after the German Seminaries (prior to recent reforms) in which a secondary school course is combined with pedagogic training in the last year or two. Three of the schools have a five-year course and one of them at present has a four-year course which will be increased to the standard five-year program. Pupils are admitted with an Elementary School training. The four lower years duplicate in great measure the work being done in the higher forms of the Gymnasias. For several years a discussion has been going on concerning the re-organisation of these schools in the direction of converting them into professional schools with a two-or-three year course beyond the Secondary School grade. Pending a decision from the educational view-point the first two years have recently been eliminated for reasons of economy.

*(Govt. and Zionist Departments of Education)*

### VII—Egypt

We have elementary training colleges for the training of men and women teachers to be appointed in elementary schools. There is a Higher Training College for teachers to be appointed in Primary Schools and then promoted to Secondary Schools. This School has of late been divided into two separate sections, literary and scientific. With the establishment of the Egyptian University, however, it has been found advisable to give graduates in Arts and Science a two years' course in Education after which they qualify to be teachers in Secondary Schools. The Higher Training College is thus being gradually abolished, much to the dissatisfaction of old teachers.

*(M. Riṣaāt)*

### VIII—Union of South Africa

Though the system is different in the different Provinces in general we may say that the entrance requirement to the Normal Colleges is Matriculation or its equivalent. A two years' course is given for Primary teachers, a three years' course is given for teachers who wish to specialise in Kindergarten or Physical Culture or in Higher Primary work. The training for Secondary School teachers required is B.A. plus one or two years' post-graduate training.

*(Department of Education)*

### IX—Cape of Good Hope

For some years past the supply of European teachers in the Cape Province has exceeded the demand. Consequently, new entrants to the teaching profession have often succeeded in obtaining permanent appointment only after a long period of waiting and repeated application. This circumstance, has made it possible for the Department steadily to raise its requirements. The Cape Province does not now need to train nearly so many teachers as before. Ten or twelve years ago an annual output of eight or nine hundred newly-qualified teachers could be absorbed without much difficulty. It had then to train teachers to fill the vacancies arising not only through ordinary "wastage" (marriage, retirement, death, etc.), but through the migration of large numbers

of teachers to the northern provinces. In addition, it had to provide qualified teachers to replace the large number of unqualified teachers then in the Cape service, and to provide for growth in the educational system. But now the northern provinces are largely supplying their own needs in regard to teachers; the uncertificated teacher has practically disappeared from Cape service; and the teaching staff of the Department is not growing in number. The only purpose for which at present it is required to train teachers, is to repair normal wastage in the ranks of Cape teachers, and an annual output of some six hundred newly-trained teachers should suffice to meet the needs in this respect.

Important changes in the system of training European teachers have been made. The intending primary teacher now requires to pass the Senior Certificate or Matriculation examination before he is admitted to training. He then follows a two-year course of training, the successful completion of which is marked by the award of the Primary Teachers' Certificate. He may then go out at once to teach, or he may proceed to a third-year course of training for the Primary Teachers' Higher Certificate. This third-year course is intended for specialisation in one of the subjects for which experience has shown that special preparation is desirable. For men there is a manual-training course, and a physical-culture course, for women there is a choice between infant-school work, physical culture, domestic science, etc. Students taking physical culture and domestic science may proceed to a fourth year of training, so as to obtain the full qualification for a specialist teacher of either the one or the other subject.

The universities and university colleges also train teachers. A good deal of variety prevails in the arrangement of courses, the Primary Teachers' Higher Diploma of Cape Town or Stellenbosch, for example, is a three-year integrated course of a general type. There are also a four-year post-matriculation course, leading to both a degree and a teachers' diploma, and a one-year and a two-year post-graduate course of training. The university institutions also offer a number of courses of a more or less special type, and the technical colleges are co-operating in the work of training specialist teachers.

The Cape Province does not suffer from any lack of agencies for training teachers. The educational law prescribes a scientific basis of classifying teachers' qualifications, and there is little difficulty in assessing the status of the various teachers' certificates obtainable in the Province, and in assigning them to their proper categories. What is still lacking, however, is a course of training for teachers of backward children and this matter requires immediate attention.

It has for some time past been the aim of the Education Department to concentrate the training of Coloured student-teachers in fully-equipped training institutions which are four in number.

The course of training taken by the great majority of Native student teachers is that leading to the Native Primary Lower certificate. Since 1923, only from 10 to 20 teachers have qualified annually for the Native Primary Higher certificate, and fewer still take the Native Infant School Teachers' or Housecraft Teachers' course for women.

*(Department of Education)*

**X—Fiji**

One of the most hopeful and fruitful advances in the facilities for education is the extension of the provisions for the training of both Fijian and Indian teachers. In July of 1929 the Government Teachers' Training School at Natabua was opened under the management of the Principal, Mr. C. S. Sharp, B.A. There was an immediate response from intending students and after the maximum number that could be accommodated had been selected there was still a considerable number of fairly well-qualified applicants who could not be accepted. The Government, however, made provision for an increased number in the year 1930 so that thirty students could be accommodated. About half of the admitted students are Fijian and half Indian. These have separate dormitories, but their lectures are taken and their outside work and activities carried on in common. The harmonious working of the whole system is a tribute to the direction of the Principal and to the spirit of both races of students. Remarkable transformation has taken place in the area of land attached to the school. A large proportion of the area has been brought under cultivation—sugar, root crops, rice, cotton and other crops being successfully cultivated. The students have opportunities for learning to plough, harrow, drain and cultivate field plots and also to practise and observe the modern principles of plant growth in a large number of small plots in which much experimental work is carried out. In addition to training in manual work and to systematic training in various forms of hand-work, the students carry out a considerable amount of constructive and repair work in connection with the buildings and premises of the Institution.

There is a Methodist Mission Teachers' Training Institution and also two Roman Catholic Institutions for training capable teachers.

There is an ever-increasing demand for trained, or at least efficient, teachers for Fijian and Indian schools. It is, therefore, very unlikely that any trained or efficient teacher will have difficulty in securing a position in a school for which a Government grant could be paid. As a matter of fact few indeed of the schools at present receiving grant-in-aid have staffs even approximately up to the scale under which the Board of Education is prepared to make grants. This means that in a large number of assisted schools there are grant-aided positions awaiting efficient teachers if the latter can be provided. It is regrettable that though this condition has existed for many years a number of teachers have not been placed in these schools and have drifted out of the teaching profession where their services can ill be spared.

*(Department of Education)*

## XX

### TEACHERS' ASSOCIATIONS SECTION

December 29, 1930. 1-30 P.M. (Kashi Naresh Hall)

*Chairman: MRS. MARGARET E. COUSINS, B. MUS., International Representative of the Indian Women's Association, Madras*

*Secretary: D. P. KHATTRY, B.A., L.T., Headmaster, Pt. Prithi Nath High School, Cawnpore*

#### I—PROCEEDINGS

The Secretary introduced Mrs. Cousins as a lady educationist of international reputation who had done a good deal for the education of Indian women. Mrs. Cousins in opening the proceedings of the section said:—

"I am very glad to have something to do with meetings connected with teachers' associations because it is only by teachers that we can get power which brings people what they want. Teachers in India, both men and women, have neither got the honour nor the social position that they ought to have, as in America for instance, where the professor or the teacher is considered as high as a Minister of State or even the President. Mr. Woodrow Wilson was formerly a teacher before he became the President. It is not only the conditions of pay and service and the relations with management that are important but the social position is even more important. Teachers are persons who direct both men and women and ought to be the people who are the leaders of society."

Before the actual work of the Section began Pt. Nilkanth Das, M.A., of Sakshi Gopal, Orissa, was requested to read his paper on "The Ideal and Outlook in Education (in India and the East)." It was meant to be a public address but owing to the lecturer being pressed for time he was allowed to read it earlier in the day. Printed copies of the paper were available and the Chairman thanked the lecturer for the trouble he had taken.

The Secretary defined the objects and the methods of the Section and proposed a Standing Committee to work during the years 1931 and 1932. His definition and proposal were accepted by the house in the form of a resolution. Four more resolutions were passed referring to Security of Tenure and Relation of Governing Bodies to the teachers employed by them. Prof. Sabhesan of Madras, Prof. Daruwalla of Ludhiana and Mr. B. N. Chakravarti of Calcutta took part in the discussions. The resolutions were followed by four papers which were read and discussed.

The Secretary informed the house that the questionnaire issued by him had elicited response from India and other countries in the East and promised to publish in the report the Questionnaire and a synopsis of the information

received by him. Before dispersing, the Section adopted a vote of thanks to the Chairman who had proved of such great help in its deliberations.

## II—PAPERS AND ADDRESSES

### I—Teachers' Associations in India: Their Past, Present and Future

By B. L. VAJPAYEE BHIMPURE, M.A., LL.B., F.E.S.

*Organising Secretary, The All Gwalior State Teachers' Association, Lashkar*

Teachers' Associations as such did not exist in India in ancient times. The reasons are not far to seek. According to some, their absence was due to want of the means of communication and transportation in India. I am, however, of opinion that there is a basic difference between the Rishi teachers of ancient India and the certificated, degree-holding teachers of modern India as regards the very principles of the teaching profession itself.

In those days education was not the function of the Government here, nor was the motive of the then education exclusively mundane.

The teachers not being paid servants of anybody and no system of tuition fees being current, were held in the highest conceivable esteem and were at times considered superhuman. Even love of distinction did not tinge their superb self-sacrifice and their total indifference to things of this world.

The teachers taught their students in their own Ashramas which were haunts of Nature. The pupils left their parents, came, when of tender years, to their teachers and stayed with them so long as they had not completed their education. One teacher sufficed for many subjects and for many students. No attractions, no diversions, no temptations not even the pure filial love did disturb the students in those days. The students served their teachers and the teachers educated their pupils in the midst of Nature and the two together, thousands on one side and one on the other, formed one family.

But this should not, however, lead us to conclude that there was no association at all among the teachers. The ancient system of examinations was quite different from the modern one. The old examinees had to keep their knowledge and information always fresh because the Argumentation system of those days did require that whenever and wherever a conference was held, first the students and then the teachers had to take part in the systematic debate. On such occasions teachers with their disciples left their Ashramas and met at one place and debates and discussions lasted for days together. Such opportunities were frequently provided in those days by invitations from kings on the occasion of certain religious and social ceremonies and sometimes simply for the sake of finding the truth in a special subject.

Thus it is clear that questions of status, security of tenure and other things, that have now been justifiably included in the questionnaire issued under this section, did not then arise and therefore teachers did not even dream of the advisability and necessity of forming such associations.

During the Middle Ages and I think even up to the end of the last century, the teacher's profession was held in high regard and teachers were held in high respect. The students looked up to their teachers as Gurus and the old type relation of the teacher and the taught did exist to a very great extent. Prices too were not prohibitively high and teachers had not learnt to imitate the rich men of the world. They did believe that their profession was a unique and a distinct one and that the popular attitude towards the teachers was full of respect, and never that of equality. Though the remuneration in those days was poor, yet as the students and their guardians used to show their respects and gratitude to the teachers sometimes even in terms of money and partly because the wants of the teachers were very few, the teaching profession was an admixture of both the ancient and the modern systems of education. Hence in spite of the presence of the means of communication and transportation, associations of the teachers as such were not to be met with in this period. The Argumentation system did yet obtain though in a weakened form.

The twentieth century brought in a number of new things in its train and the Teachers' Association was one among the many. Industrial revolution and keen struggle for existence here in India as elsewhere on one side and the altogether changed system of education on other side, revived in India the guild system of the western countries. In order to enable a teacher to live up to a decent standard of living and meet the ever-increasing cost of modern education in the case of his wards, teachers' associations were felt to be quite necessary and so we have them here and there in so many different Provinces and some Indian States in India—all going to be or already connected one with the other through the All India Federation of Teachers' Associations. This is a very good idea indeed.

I take this opportunity of expressing the heart-felt gratitude of all the teachers of the Gwalior State to Rao Sahib L. B. Mulye, B.A., Member for Education and Municipalities, in founding, maintaining and developing the All-Gwalior State Teachers' Association. The Education Department of the State deserves all congratulations and most of us from among the professors and teachers of the State are here the deputed agents by Government.

The present is the era of Federations. We have the Federation of the 48 States in the United States of America, of the Dominions in the English Empire and the Nations in the League of Nations. Therefore the All India Federation of Teachers' Associations is simply following the order of the day.

Keeping before us the bright and glorious past of the Indian teachers of ancient times we must so mould our present system of education that once again in the near future India becomes the teacher of the whole world not only in Philosophy but also in so many other useful subjects of the day. This the teachers can never achieve individually. Only associations can do so and hence Teachers' Associations are now-a-days more necessary than ever.

The future is certainly bright as is quite evident from so many educational activities in the whole of the world, in India and in some of the Indian States as well. All these must sooner or later fructify into something very useful and real.

To give an idea of what our own State has done in this direction I shall invite your attention to our First Report of the first year of the All Gwalior State Teachers' Association and of the First Conference held in 1929 and more particularly to the speech (delivered on the occasion of the Madhava Jayanti, 1929) of the Founder Patron of our Association Rao Sahib Mulye Sahib, the then Member for Education and Municipalities.

Co-ordination of all the educational activities throughout India, from the most elementary to the highest, is essential for the purpose of elucidating by free discussion and then of standardising the different stages of all sorts of education, so that we might reform and effect economies in (a) time unnecessarily wasted at present in some stages in knowing certain subjects for which one has no aptitude and use, (b) ever-increasing costs of education, (c) the system of examinations, (d) the combination of groups of subjects, and last but not the least (e) the method and object of teaching itself, so that both the teachers and the taught, and thus the whole of India, might live on a higher plane of thought and be able to give the best to the world

For the sake of brevity and clarity I will now mention some of the important points, that I think have to be borne in mind, in connection with the future:

- 1 The aim of all associations should be to expunge all the defects from our modern system of education so that better citizens be produced in whom, above all the best things of the world, the principle and practice of "Plain living and high thinking" are most certainly inculcated

2. The Teachers' Associations should not care exclusively for the members of their own profession. They should take care of the guardians, parents and their wards as well

3. It is not advisable to run associations purely on the lines of the modern Trade Unions. We have, no doubt, to borrow only the useful from them for our success

- 4 Besides agitating for the raising of the status and the qualifications of the teachers our associations have got to concentrate on a complete overhauling of the system and object of the present-day education

5. The question of the medium of instruction in different stages and for different subjects has to be threshed out soon

6. The unhappy system of examinations.

7. The prohibitively high cost of higher and even secondary education.

8. Wastage of energy in learning so many subjects and for so many years and then producing an ant-hill population not able to maintain itself easily.

9. The increasing unemployment among the educated many.

- 10 Man is but a spark from the Divine Whole and we have, therefore, to look to man as such and suggest ways and means for his welfare, in all departments of life here and in the next world as well.

Thus, if we realise, as I think we do and should, our responsibility that we, the teachers, are the basis for all progress, social and economic, moral and spiritual, and that therefore we must widen our outlook and work on broader

lines, I am sure that India's future will become as bright, glorious, prosperous and even ideal as it is bound to be.

## II—The Value of the Teachers' Work

By P. C. GUPTA, M.A., L.T.

*Government High School, Basti*

Some people have thought that vast changes demand something more definite to justify them than a vast difficulty and theorists have even ventured to imagine that a clear perception of elementary principles tested by practical experience should precede action on a large scale. There have existed men bold enough to hint in private that work involving the most varied and skilful application of mind and machinery is no fit subject for amateur authority. It has even been asserted that in very complicated working conditions, if the skilled workman does not know how to do the work, at least none else does.

School buildings are being put up everywhere and if school buildings are schools, the aim of education is accomplished. There is much inspecting going on everywhere and if Inspectors are schools, the object is achieved. Drove of children are being driven in and out everywhere and if drove of children are schools, educational ideals should be realised. There is much boasting of money spent in schools, as if the more spent the better the deed, with somewhat the complacency of the millionaire, who glorifies his potatoes because they cost a guinea a piece.

But even then there is a general agreement in crying out for different novelties to be taught, without casting a thought on the question whether any real teaching is as yet possible; or even whether power of teaching anything properly is in existence. There is a great cry for new subjects; but no voice raised by the teacher. There is much rushing to and fro, much confident action, much dead pressure, authority busy at work, and that general infallibility of dictation, which betokens a great outbreak, with all its wants and all the inexperience of experimenting. And yet it may seem curious that whilst this eruption has burst into the realm of school, overrun school-husbandry and swarmed like locusts over the land, one voice has not been heard, and in one quarter a great silence has reigned. Schools have been invaded; schools have been operated on; but schools have been dumb. The skilled workman who has spent his life in trying to teach, finds nothing to invite speech. His lips are sealed.

The most important elementary truths have not been brought forward at all. No one has asked the simple question what it costs to teach anything properly to each boy in a class. No one has examined whether it is possible under existing conditions to teach each boy. And of course the further questions: What is the percentage of untaught? What becomes of the untaught and what becomes of the teachers who have not enough time for qualitative teaching and never learn how to teach in consequence? The air is full of questions of principles but not one of which has been settled.

Examinations and inspections suggest a dark continent to the explorer's



foot. But one thing is certain. Examinations and inspections proceed on the hypothesis that the work is known, and the process of working perfect. The examiner from the height of superior knowledge, only has to see whether the schools follow out successfully a known and perfect method. A Government Examination and Inspection with its overwhelming power both of the purse and of authority, runs all the work of all the schools before long into one mould; since anything original is outside the Inspector's range, any new method is absent from his plan and any discovery wasted time in his court. Government Examination and Inspection if they certify merit imply a position of perfection reached, and the clear superiority of the perfect judge over all he passes judgment on. But this implies death to all originality in the teacher and all progress of an original kind.

Is special teaching or general culture best? Breadwinning work or mental gymnastics and brain exercise? What necessities govern mankind in this field of labour? What natural laws are there which cannot be evaded or broken however much men try? Natural laws of the time that the individual can spare for self-preparation before he is forced to work for food; natural laws of the strength of body and strength of mind that the individual brings to his task; natural laws, of the risk the individual runs of not succeeding in the higher kind of work, even if he can give time, and is fairly strong. All these, whether men like it or not, affect education, decide infallibly the main possibilities and, in the long run, fix with an iron rigidity what different classes can do and cannot do. What is the unit of calculation by which, in any given instance, the cost of teaching can be calculated, on the basis that each boy is honestly taught, and neither the boy defrauded of teaching because he is slow, nor the teacher of his pay? As far as teaching is a trade, the honest cost of the honest trade article ought to be known and given. What then is the true price of a teacher in the market and why? If the true price is not given, somebody must suffer. And the further question arises, whether, if the teacher suffers, a system which requires martyrs to teach and to work it truly does not in the second generation get worked by cheats? If the taught, it is for the parents to consider whether the possible success of a few is compensation for the certain failure of the many. A thousand such gossamers are floating in the air, restless and intangible, up to the present time, floating at random, nearly cob-webbing the popular brain.

Again, the power of the state to check all original progress, and kill by praise, is great. Can the state through any agency whatever award praise or blame year by year and judge degrees of merit without falling into methods not over-honest? How ought the schoolmasters to be treated? Should they be made subject to their inferiors and their skilled work placed under non-workmen? Through their agency, thought and knowledge pass into every educated mind in the nation. They are the leaders of mind to the great majority. If the leaders are degraded will it benefit the led? And they are degraded if freedom in the possession of a happy home is not given, if there is no belief in skill, no trust that skill in the long run knows how to work best. It is easy to sneer at the educational worker, but it is a bad thing for those who sneer if the sneer is

deserved; for the worse the trainers are, the more powerful is their effect. If the whole system of education as it now is, is to pass a whole nation through a course of bandaging, like Chinese foot-bandages of beauty, no one can rightly declaim against the perverted ideas, at once unusual and artificial. Once more how ought the state to deal with the leaders of thought and men? Should they be considered as skilled workmen engaged in work requiring consummate skill, who understand their work and are ready to do it? Or as carrying out the instructions of a higher authority, that understands the work, which they merely execute as instruments? If so, who are these authorities that understand complicated work which they have never done? Are they statesmen or are they philosophers? In neither case have they ever taught a child. Is it in teaching only that to have had no experience qualifies for being an authority? Or is the skilled workman interested in his work, most likely to make the work suffer? If the schoolmaster is not a skilled workman, who is so? Who knows the work better, or is being trained to know the work better?

This is a very practical question. Investigation has led to the recognition of two distinct forms of power, all of which, however, are combined in the perfect man, and are only misleading when separated. First, there is the mechanic power which does manual and bodily work that demands little exercise of intellect along a narrow track; this power is to a degree amenable to force. Secondly, there is the automatic power, where the hard intellect assumes the mastery of the whole external world, but, as far as it acts alone, stands outside the realm of life and feeling, which is peculiar to man as man, and which uses the intellect as an instrument, and the body as an instrument, bringing into perfect harmony of glorious perfection the whole nature of man. Properly speaking the division is twofold, and the being of man comprises instrumental powers of body and intellect and living powers of love and sight by which life sees truth with a mental eye and loves truth.

This most powerful definition of power as twofold establishes the first great proposition from which the higher education starts and fixes on a firm basis both what kind of work it ought to do, and what its aim ought to be. Education must work on subjects that embody the higher life; and the work must be carried on with a view to beget and train the higher life. All memory work, as such, all the mechanic and skin-deep arts, by the very fact that they are only concerned with outside action, are narrowed, each of them, to their own functions, confined within the limits of their own dexterity, represent nothing but an external need satisfied, and in no way carry\* their votaries into the true world of man, but stand outside the sacred circle of humanity, and only look in through a window at the palace in which all that is tender and true and lovely, dwells, and will dwell secure, in spite of all efforts to break in. They do not, therefore, get beyond the outer court of education.

The object of education is to produce power in a man's self; and the distinction between mechanic work and lifework, between automaton intellect and true feeling, forms the basis of educational science and of teaching. Like all great principles the more it is acted on the more practical its scope is seen

to be. One consequence follows at once that life can only be trained to its highest perfection by processes of life. This decides that however useful or necessary certain forms of skill and certain branches of knowledge are, they do not belong to the teaching and training of the higher life because of the absence of the very elements of higher life in them. Bread is necessary, poetry is not necessary, but this does not make a baker higher than a poet. Nevertheless, in discussing education even well-taught men constantly put the baker above the poet, and triumphantly close their argument when they have proved one subject more necessary than other, as if there was nothing more to be said on the question.

The market value of anything and everything which finds purchasers is made up of three factors, the time employed in producing it, the strength needed in the production, and the risk of failure. In plain words, the price at which an article can be brought into the market is made of time, strength and risk. All these require to be taken into account in determining value. For example a farm-labourer can claim no arbitrary valuation but a law of nature. But an artisan, a carpenter, has to acquire skill. His wages represent the interest on the time and brain he has employed, and they rise in proportion to the amount of these. To proceed another step a barrister has to spend twenty-five years perhaps before he earns anything. A barrister therefore, if successful, requires interest on all this expenditure of time, and strength of brain, and risk, and gets it. Now take the case of a teacher; he has spent as many years, perhaps more, in preparation. The strength of brain exhausted was appalling and yet the interest in his case is not paid; and he does not receive the value of his work, though it is really worth it.

"Every nation is heavily in debt to its highest worker", say the pulpeters, "and a debt owed to the teachers by the nation is of this order; the teacher cannot be priced." And, therefore, he is put conspicuously below to be mocked. But the fact, that the buyers do not know their own interest, in no way affects the true value of the work offered. A state alive to the moral welfare of its subjects should appreciate and pay for the work done in proportion to its capacity to understand it. If the state sincerely wants only able men to deal with the children, it must pay for ability and this ability should be tested in originality and not by examination, diplomas, certificates or sojourns overseas under favoured circumstances.

### III—Some Professional Needs of Indian Education

*By HANS RAJ BHATIA, M.A., Birla College, Pilani*

Educational outlook in India is warped by superstition, routine, coercion and tradition. It represents the triumph of verbalism, the daily swelling sway of fixed curricula, rigid methods and uniform unchanging time-tables. Here and there a few young dilettanti join the crowd in inveighing against the present system of education but the half-nourished enthusiasm of youth soon cools down into the dull old rut of systematisation and discipline, and lethargy, which follows over-stringing. Its reason is always sought in the defective management

of school or in the indifference of society towards education or in other minor details, but the wood is missed for the tree. What is required is a change in the educational outlook of the country and some amount of attention to the experimental aspect of education. At present almost all our educational problems are solved by intuition. The teacher can work wonders if only he is a bit intuitive. No doubt he requires many other qualities like knowledge, diligence, personality and zeal but these are useful only if they are accompanied by intuition. The experimental spirit of science is considered as beset with terrible dangers. To experiment in education is to trifle with things of vital importance, and it is forgotten that all progress in education, as elsewhere, is the direct outcome of the method of trial and error. We try this, we try that, till we hit upon a path more enlightened. Even our failures may teach us some element of important truth. The Dalton plan, the Batavia plan, the Project Method, the Mannheim plan, the Platoon plan, the Kindergarten, these are not the last words in education; but who can gainsay that they have stressed important aspects of education and radically improved the educational outlook as well as practice in countries where they were conceived. What experiments can India claim which may have influenced the common school?

The vast country of India should have big laboratory schools with a limited number of children to discover and apply new principles of education with a view to control and modify the scholastic life of the child and to try out previous theories. This is what has been done, and is being done, by Binet's Laboratory School in France, the Montessori schools in Italy and Switzerland, the Fielden Demonstration School in Manchester, Rein's "Uebungshule" in Jena, and the schools at Chicago, Columbia, Iowa, Wisconsin in America. Lack of experimental schools in India means lack of research in education.

Secondly we have not sufficient of applied psychology in schools. Of course to demand that a psychologist expert should be attached to every school would be premature but what is deplored is the lack of applied psychology in the solution of school problems. Some of our teachers are trained and claim some knowledge of the science. But that is only a groundwork and what is needed most is to build on that groundwork later on. Psychology is most often learnt to pass the examinations and to forget it thereafter. Children need psychological help in one way or the other and many of his minor mal-adjustments can be removed by sympathetic talks and harmonious atmosphere. So long as this is not achieved teachers must complain of egregious defects in their pupils and require magisterial powers to deal with them, and evils like corporal punishment continue to be regarded as necessary and even wholesome.

Another urgent need is the constitution of a central agency which with a well-directed policy may eliminate waste of all kind. In this connection the Hartog Committee rightly deplores the divorce of the Government of India from education and recommends that steps should be taken to consider anew the relations of the Central Government with this subject. The central agency will serve as a centre of broadcasting new educational ideas as well as have provincial centres to co-ordinate the educational experiences of the different

provinces, for a judicious co-ordination is very necessary for experimental schools. Such an agency should consist of educational experts who claim some experience of educational research rather than of mere administration as is at present the case. Even all ministerial posts in education departments should be filled by men on the grounds of their special technical knowledge and experience.

The fourth pressing need is to provide safeguards against the deintellectualisation and demoralisation of the teacher. Overwork, poor pay, and the consequent social odium are very meagre equipments of one who is expected to be a model, and unconsciously react on the school work. He should live up to the ideals of the ancient Gurus, should make more self-sacrifice, eschew all ambition and still should be prepared to be looked down upon, to be deprived of the amenities of life, and to go about begging concessions for his children's education. Stimulating his head without stimulating his stomach is poor psychology which managements will do well to get rid of, the earlier, the better. Under these handicaps what should the teacher do but bide time and try to please his superiors by things other than school work. To expect him to carry out experiments and chalk out new ways in teaching is to expect mangoes from cotton seeds.

#### IV—Teachers' Associations

By C. RANGANATHA Aiyangar, M.A.

*L. M. High School, Gooti*

Indian teachers are slow to realise the potency and value of an organization exclusively intended for themselves. The paucity of such organizations in this vast country with its educational institutions of various grades engaging the services of graduate and non-graduate teachers, pandits and instructors is deplorable indeed. The 'Union is strength' is more taught in class rooms than practised. Other professional associations are springing up daily and assert themselves both in the eyes of the Government and the public. They are not only hailed but receive recognition and support from the very Government that once discouraged the idea of united action among its servants. The progress achieved by these bodies in the realization of their aims and objects and the substantial strength they have gained by the encouraging response to their representations, could not but carry lessons to the unorganized teacher. In these days of democratic action, like all other bodies or groups the teachers should combine themselves into a net-work of associations with mutual relationships and with a central tie if they are to retain themselves as entities having to play their part effectively in the world of today. In the rush and fever of modern life, none is prepared to study the conditions and take up the cause of teachers who could very well afford to safeguard themselves. Teachers should therefore cast off their lethargy, rise from the slough of despondency and shake themselves off from the spirit of resignation, in which they usually seek shelter when faced with initial failures. Instances are not uncommon of teachers' associations having become defunct or dismembered on account of a few set-backs to their first attempts at achievement or on account of the apathy and indifference having set in

as a result of some apparent gratifications, or owing to sensitiveness to public criticism.

It is not unnatural that in any professional organization, as in the case of an individual, the satisfaction of the needs of the body is first sought before the deeper soul could be touched and cared for. This is the case with every other professional body. The teaching profession cannot be an exception.

The old world idea of an Indian teacher as a being that renounces the material world and hankers always after the pursuit of knowledge and the imparting of it to his pupils still largely prevails in this country although other traditional beliefs of old have been given the go-bye. It is all very good that a teacher should be always burning with a desire for more knowledge and with eagerness to initiate others into the mysteries of that knowledge. But where does the modern teacher stand when contrasted with his predecessors of yore? Under the Gurukul system in ancient India, the Guru was always kept above want. The material needs of his daily life and of his family were readily and amply met by voluntary contributions in kind made by the pupils who resorted to his Ashram. The pupils were only too eager to vie with one another in rendering service to their Guru and his wife. Service was considered an honour and most gladly given. Every piece of trivial domestic work was done by the pupils. The Guru had thus no anxiety about the thousand and one worries of mundane life: he was free to pursue his knowledge and impart to his pupils who were always resident in his premises. Do such conditions prevail now? Is the modern teacher treated similarly as the Guru? Is he kept above want and free from attention to the needs of his home and family? Why then this unjust charge that the present-day teacher cries more for bread than for the selfless service of education of the young?

Those that are ready with this unjustifiable charge against the teachers, have evidently ignored the change in the times and the diametrically opposite change that has come on the outlook of people regarding the aims and purposes of education. It will be out of place to define the aims of education here when we are concerned with another subject. Suffice it to say that the teachers of the present day have to shape the citizens of the future and hence have to take their rightful place in the current of civilization, and be a better and more respected lot of people than others, to whom the pupils are accustomed. If they have to look large in the eyes of the young in their charge, they cannot be denied the comfort and standard of life enjoyed by their compeers in other similar walks of life and should be enabled to live like their predecessors in ancient India who commanded all facilities and services needed for their daily physical life. Hence it is that the teacher has to first ask for increased emoluments and status in his representations through professional organizations. The charge that teacher is selfish should never deter him from loyalty to his association. On the other hand he should fight out his cause better through an association only.

Even on questions connected with education, the teacher is little cared for. His expert opinion is not honoured and others that have no knowledge of the problems of education easily get a hearing owing to their organisation and they

profess to offer solutions. The only way for the teacher to wring the respect due to him and his profession is through a strong organization which should assert itself and insist on being heard. Interchange of thought, exchange of ideas and discussion of the many problems of education are possible only through well-organized associations of teachers.

Very few associations exist in this country, as have worked on the lines on which the affiliated associations of the National Union of Teachers in England are conducting their work. Periodical conferences to discuss academic matters, publications of magazines and other useful pamphlets, pedagogic experiments, Summer Schools and refresher courses and all such activities as are calculated to promote the tone of the teacher characterise the work of the National Union of Teachers in England and are aided by the Government both with men and money. But here in India, State is opposed to our combination and no free state aid in the shape of money is available. Hence we are handicapped in our efforts and struggles. The peculiar conditions of service of teachers in this country, and the artificial distinction drawn between teachers in educational institutions (even though of the same grade) by the Government, calling them as our children, our step-children, and other children, stand in the way of effective associations.

Unless teachers rise above these surface differences, and unite themselves rapidly on fundamental issues, their present lot may not improve. Facilities for interchange of thought among teachers will be missed. The possibility of teachers in the various parts of the country exchanging ideas through respective organizations will be remote, and the understanding of the cultures of the Asiatic countries, the learning and influence which these cultures had on each other,—which the First All Asian Conference has facilitated will be impossible.

Hence teachers! awake, arise and be not for ever fallen!

### III—THE QUESTIONNAIRE

By D. P. KHATTRY, B.A., L.T., *Secretary*

1. What is the attitude of the Government Education Department towards the Teachers' Associations? Is it one of co-operation or of distrust or of hostility? Can you account for this particular attitude of the Department of Education?

2. Is the membership of a Teachers' Association restricted to teachers only or are laymen also associated with it? Is the membership restricted to town or district associations, to associations of institutions, to individuals or to any combination of these? How do you ensure smooth working if the membership is open to individuals as well as branch associations? Can a member belong to the local association and not to the provincial or *vice versa*?

3. What kind of annual meetings do you have and when? Do you hold educational and professional sessions separately or together? Are the presidents of the Association and the annual meeting, members of the Association or are they non-members?

4. Are the objects of Teachers' Associations simply professional or philanthropic or both? Do the teachers like Associations to work on Trade Union lines or on the lines of guilds like those of Bar Associations and Medical Council?

5. Are the office-bearers honorary or paid? Do you find difficulty in persuading members to be office-bearers? Is any kind of honorarium or allowance paid to honorary office-bearers?

6. What is the attitude of teachers generally towards the office-bearers of the Association? Is it of willing co-operation, of indifference, of distrust or of open hostility? Are the office-bearers suspected of working for their own self-aggrandisement? Is the attendance at the meetings of your association large?

7. Are the Teachers' Associations controlled by the Government, by the laymen or by the teachers themselves? Can you account for the teachers' associations not being controlled by the teachers themselves?

8. Has the Teachers' Association a Journal of its own? Is the Journal run at a loss or is it self-supporting or even profitable? Are the Editor and Manager honorary or paid? Is any honorarium paid to those? What difficulties do you experience in running the Journal?

9. What steps have been taken to raise the status of teaching? Are you in favour of raising the status of teaching by (a) restricting entry into the profession and (b) by holding summer and refresher courses? Have these methods been tried anywhere and if so with what details and results?

10. Have any steps been taken to raise the status of teachers? Do you think the status of teachers can be raised by providing for them membership in the District, Municipal, Departmental, and University Educational Committees and Board? What facilities can the Associations provide for such memberships?

11. Are teachers allowed to take part in politics? Are you in favour of permitting them to take part in politics?

12. Have the teachers any kind of security of tenure?

(a) Is it possible to remove or dismiss a teacher even when he is doing good and efficient work? Are jealousy, partiality, nepotism or other such causes responsible for many removals? What instances are there to substantiate the answer?

(b) Is it possible to agitate against and boycott an institution whose managing bodies are quite unfair in the treatment of their teachers, so that no teacher may apply for the posts advertised and the institution be compelled to reinstate the unfairly treated teacher or teachers? What instances are there to substantiate the answer?

(c) What cases can you cite of teachers, having resort to law courts and with what results? Does the Teachers' Association go to law courts on behalf of the teacher or does the teacher himself take the initiative? How does the Teachers' Association help the teacher in such cases? Is the teacher helped financially? If so, to what extent?

(d) Are you in favour of securing security of tenure by legislations?

(e) What are generally the reasons given for dismissal? Are these reasons generally serious or trivial and untrue? Are the reasons given in writing?



(f) Are teachers removed with the ostentatious object of the Re-organisation of the Staff and Reduction, and reappointed again on a lower salary?

(g) Are you in favour of establishing special Courts of Appeal and Arbitration Boards in order to ensure security of tenure?

(h) Do the Managers and managing committees take greater notice of the representation of Associations than of individuals? Have such representations borne fruit?

(i) Have the Associations ever agitated against managing committees in the interest of security of tenure in particular cases? If so with what result?

(j) Has any dismissed teacher fought libel case? If so with what result?

(k) Do the Institutions often compel a teacher to stick to his post and keep him in service when he wishes to change for a better job or promotion? Do teachers often change without the prospect of a better job simply as a whim or to get different kind of experience?

(l) Are physical assaults on teachers common? Are these assaults made by parents, by boys or by vagabonds? Do the Associations help the teachers in this connection?

13. What are the bases of the budget of a teachers' association?

14. What is the attitude of the Legislative Councils towards Associations?

15. Are there any standard scales of salaries formed for teachers? Do you feel any need for these?

16. Are you in favour of block grants for educational institution?

17. Is the work of a teacher judged by inspection or by examination results? Are the methods of inspection satisfactory or do they require reform?

18. What improvement would you suggest in the recruitment of educational Inspectors and administrators?

19. Does the Association educate the members of different constituencies in the aid of the teacher?

20. Do the teachers enjoy any system of Pension and Provident Fund or retirement? Are death gratuities given to his heirs in special cases? Is any proportionate pension given in case of a nervous breakdown?

21. Have Teachers' Associations any Benevolent or Orphan Fund?

22. Are there any teachers' Profit Societies for lending teachers money for life insurance and for building a house, etc.?

23. Is there a Sustention Fund to help teachers to maintain a right professional spirit and attitude when they are menaced by threats of dismissal?

24. Do Government nominate or invite teacher members to serve on Education Committee?

25. Have teachers representatives on Managing Committees?

26. Are the teachers controlled by the Departments of Industries and Agriculture allowed to join teachers' associations? Are they willing to work with others or do they wish to form their own associations? Do the teachers of Defectives join teachers' associations?

27. Are there any joint committees of two-or more than two different Associations?

28. Are you in favour of maintaining Teachers' Register in order to defend the public against quack practitioners?

29. Are any research or experimental works done by the Association?

30. How far are the rules of Education Code and Inspector's visits a hindrance to real education?

#### IV—REPLIES TO THE QUESTIONNAIRE

*Summarised by D. P. KHATTRY, B.A., L.T.*

*Secretary, Teachers' Associations Section*

1. The attitude of the Government Education Departments towards the Teachers' Associations in British India is generally one of indifference. In some provinces like U. P. and C. P. the departments do co-operate with the Associations in academic matters. The Associations are afraid that this attitude of indifference might be converted into one of distrust or hostility at any moment. This particular attitude of the departments is due to the apprehension that the teachers are out to enforce increase in their emoluments by means of strikes and can only be removed in two ways, viz., either by the associations proving too strong and powerful trade-unions for the government or by undertaking a vigorous programme of purely educational matters without scaring the government officials by insistence on salaries and other service conditions. There are few Indian States which contain teachers' associations but such enlightened states as have teachers' associations co-operate with them in their work and activities. Hyderabad-Deccan, Gwalior, Mysore, and Cochin are reported to be very sympathetic with teachers' associations and often help them with substantial financial grants.

2. The membership of a teachers' association is generally restricted to teachers, inspectors and educational administrators. In some of these laymen are also associated as sympathisers. It is curious that most of these associations have provision in their rules for enrolling amateur educationists also as their members. Most of them do also allow membership to district and town associations as well as to individuals. Some of them have branches in institutions also. All the members of a local association generally become members of provincial associations and *vice versa*.

3. Invariably the procedure is to have business session apart from the educational sessions. The presidents of the conferences are generally non-members who are public men of outstanding personality and scholarship but the new tendency is to elect only members as the presidents, and the day is not far distant when the annual conferences of the associations will be presided over by members themselves.

4. The objects of most of the associations are professional, social and educational. The government teachers' associations are mainly professional in character. The teachers generally are not fond of trade-union type of work but they do like to have some provision in their associations for safeguarding

their rights and improving their service conditions. Most of the non-government teachers' associations are doing work of purely educational type and treat professional matters as side issues.

5. The office-bearers are mostly honorary and generally there is a dearth of enthusiastic office-bearers. Very often the election of a Secretary is restricted to a single individual. No honorarium or allowance is paid to office-bearers except in Bengal.

6. The office-bearers have not only to look after the work entrusted to them but they are also expected to put life into the members. There is still a large number of teachers which does not join associations. The office-bearers' work is generally appreciated and they are not suspected of self-aggrandisement. The attendance at the meetings is often fair.

7. The teachers' associations are generally controlled by teachers themselves except in Punjab where managers and teachers both control the Central Federation. Where the teachers' associations are not controlled by teachers but by inspectors and other agencies, the work done is mechanical and of a complimentary character.

8. Most of the associations have Journals of their own. No worker of the Journal is paid except in Bengal. The Journals are generally self-supporting. The difficulties in running a Journal are:

- (1) Ignorance of the teachers of methods of canvassing for subscribers.
- (2) Dearth of high-class educational matter.
- (3) The necessity of having honorary workers.
- (4) The apathy of the public towards educational Journals.
- (5) Want of support of Education Departments.

9. The associations have not yet succeeded to raise the status of teaching to an appreciable extent. They are generally of opinion that Summer and Refresher Courses would be greatly instrumental in achieving this object. The Education Departments are generally alive to the need of restricting entry into the teaching profession.

10. In some localities the status of teachers has been considerably raised by means of corporate work. The status of the teachers will certainly be raised if they are provided membership in the District, Municipal, Educational or University Boards and Committees. The associations are generally helpless in this direction.

11. Teachers are not allowed to take part in politics but some of the associations do think that teachers should be allowed to express their opinion and give advice in political affairs. None of the associations are in favour of teachers participating in political matters actively.

12. The teachers in government service do enjoy a sufficient amount of security of tenure, but this cannot be said of those working in non-government institutions. Nothing prevents a manager from removing the teacher even if he is doing good and efficient work. Nepotism mainly and partiality in some degree are responsible for the removal of teachers. Sometimes a teacher's active participation in professional associations spells his dismissal. Boycott of institutions

is not possible owing to the free entry into the profession. Very few teachers resort to law courts and associations are seldom rich enough to fight these cases. All the associations are in favour of ensuring security of tenure by incorporating necessary conditions into the rules for recognition of institutions. For most of the removals the general reason is either want of funds or that the services are not required. In a number of dismissal cases the teacher is victimised and often untrue charges are laid against him, which are withdrawn as soon as he resigns. Most of the associations are in favour of establishing Special Courts of Appeal and Arbitration Boards in order to ensure security of tenure.

The Managers and Managing Committees do not recognise the right of the Teachers' Associations to make any representation on behalf of their employees. In most cases they resent this procedure. The Associations never dream of agitating against Managing Committees in particular cases. In most of the libel cases that the teachers have fought they have been successful and the Education Departments have always been inclined to do justice to them. The teachers generally do not like to change institutions, but whenever they change they change for better prospects or better treatment. Teachers are seldom assaulted physically and they are generally held in respect and esteem by their pupils.

13. The budgets of most of the associations have no fixed basis and in most cases there is a deficit. The All Bengal Teachers' Association is the only Association rich enough to have a varied budget.

14. In British India the Legislative Councils seldom take cognisance of teachers' associations. Teachers are not a power to reckon with in election campaigns.

15. No standard scales of salaries have been fixed for teachers of non-government institutions. Most of the associations feel the need of fixing such scales.

16. Block grants are desired by all the associations.

17. The work of the teachers is still judged in many institutions by results. Inspection remarks have no value so far as the emoluments of the teachers are concerned. The methods of inspection are generally formal and of a routine type.

18. Practically all the Associations insist that Inspectors and Administrators must be trained and experienced hands and must know the work of the teacher well. It would enhance the prestige of the Inspectorate if teachers of experience and scholarship only were appointed Inspectors and Administrators.

19. The associations have neither the resource nor the stability to undertake the education of political constituencies in aid of teachers.

20. Teachers under government service enjoy both pension and provident fund on retirement; but teachers in non-government services have nowhere the advantages of a pension. In some provinces the provident fund is compulsory. In a few, gratuities only are given, but no help is given to the heirs or in case of a nervous breakdown.

21. Few associations have any benevolent orphan-fund.

22. Some associations have co-operative societies for lending money to teachers. In most cases such societies are under contemplation.

23. There is no Special Sustention Fund in any association for the help of teachers in order to maintain the right professional spirit. But the need of such a fund is widely felt.

24. Generally the governments do not invite teacher members to serve on Education Committees. There is always the tendency to appoint only amateur educationists, university professors and government officials to serve on Education Committees.

25. In very few provinces teacher representatives are allowed on Managing Committees. In some cases heads of institutions are allowed to be ex-officio members, while in general they are asked to attend meetings without any status or position.

26. Generally the teachers serving under Departments of Industries and Agriculture are not allowed to join Teachers' Associations. Most of these are not willing to join existing associations neither are they anxious to form associations of their own. The teachers of Defectives are few and they seldom take interest in associations.

27. Parallel Teachers' Associations in the same province are not in the habit of forming joint committees. Very often they develop an attitude of hostility towards each other.

28. Teachers' Associations are practically unanimous in favour of maintaining a Teachers' Register in order to protect the public against unauthorised teacher.

29. The Associations are not financially strong enough to undertake research or experimental work.

30. So far as real education is concerned the rigid conditions of education code are considered to be impediments but the value of the Inspector's visit depends mainly on the personality and scholarship of the Inspector. The Associations think that the Inspectors are not always conversant with educational ideas and generally tend to dogmatise, and discourage initiative in teachers.

## V—DESCRIPTIVE NOTES

### I—Japan

Conferences of Directors and teachers are held every year and prove very useful.

Hokkaido and the prefectures are required to pay additional salaries of certain rates for long service to the teachers of normal schools, middle schools, girls' high schools, technical schools, schools for the blind, schools for the deaf and dumb, institutes for the training of technical continuation school teachers, and elementary schools, and also special additional salaries to elementary school teachers under special circumstances. To meet part of these expenditures, the Government allocates a sum of money fixed annually in the Budget and divides it among

Hokkaido and the prefectures in proportion to the number of teachers. In cases where a city, town, or a village undertakes to pay for residences of elementary school teachers, the higher local body is required to share part of the expense.

*(Department of Education)*

## II—Ceylon

Teachers' Conferences were held in various parts of the island to discuss the Scheme of Studies and to obtain detailed information regarding the syllabuses of work. The spirit which the teachers displayed in attending these Conferences in large numbers, often from great distances, was most commendable and encouraging.

In selecting a candidate for an advertised vacancy in Government schools preference is, as far as possible, given to those who desire transfers from malarial stations. The problem of such transfers has always been a vexed one and is complicated by the fact that what may be a malarial station to one teacher is not so to another. Transfers are, however, offered in some cases to teachers whose health is becoming seriously endangered by frequent attacks of acute malaria. But such offers of a transfer to an admittedly healthy station have been refused by teachers on the ground of their not being sent to schools in close proximity to their homes.

Two important regulations affecting teachers of assisted schools have recently come into force. The first of these relates to the question of leave to teachers of assisted schools and places them in the same position of advantage as regards casual leave, full pay leave, and half pay leave as teachers of Government schools. Principals of assisted schools and Managers are now enabled to secure greater control over the attendance of teachers. The second of these regulations, the intention and effect of which are still somewhat misunderstood, is the requirement that all appointments and dismissals of teachers of assisted schools should be endorsed by the Director's approval. While the rule does not invalidate the legal status ordinarily held by employed and employee, it serves the useful purpose of protecting the interests of both parties in the transaction. It has also discouraged the appointment of incompetent and uncertificated teachers.

The formation of various Teachers' Associations, both for teachers in English schools and for teachers in Vernacular schools in different parts of Ceylon, is evidence of the interest which is taken by the teachers. The Ceylon Teachers' Association has an enrolment of 1,042 teachers and is doing very useful work. Three English classes for the benefit of the members of the Association were started under the supervision of the President, Mr. J. E. Gunasekera and are continuing to do good work. The Association accorded a public reception to its patron, the Hon. Mr. D. B. Tayatilaka on his return from Oxford after participating at the Conference of Oriental Studies. The Colombo Teachers' Association has an enrolment of 330 members, the annual receipts and expenditure amounting to more than Rs. 1,000. The name of the President of this Association, the Hon. Mr. T. B. Jayah, was submitted to Government through the Council of the

All-Ceylon Union of Teachers for nomination to the Board of Education and the nomination was duly made. The Teachers' Association, North Central Province, was first started in 1926, with a membership of seven teachers of the district and at present consists of two patrons and 86 members.

*(Department of Education)*

### III—Syria

The Roman Catholic and government schools are conducted along lines which call for obedience to authority, rather than a great deal of conference. On the other hand many of the private, protestant, and orthodox schools are glad to encourage conferences. The heads of some eighteen high schools have an informal association, for the sharing of common problems. A short institute of teachers is held each summer. This year some hundred men and women attended.

*(President, American University)*

### IV—Palestine

The scales of salaries of teachers are under revision. If the proposals now under consideration are put into effect, they will approximate those of clerical officers in Government service. With the exception of a few teachers at the Government Arab College and Women's Elementary Training College, all teachers fall under the junior service scales. The minimum salaries paid are £P. 60 per annum and the maximum £P. 340.

*(Department of Education)*

### V—Egypt

The present Teachers' Union is not a success. The main reason for its failure is the direct control of the Ministry of Education exercised over practically all qualified teachers. Even those who seek employment outside the Ministry come under its inspection. Teachers thus placed find it difficult to serve two masters (the Ministry and the Union) whose interests are often at variance. With the intrusion of party politics in all national affairs, the existence of such institutions has become very precarious.

*(M. Rifaat)*

### VI—Union of South Africa

There are about six Teachers' Associations of which, the majority of the 25,000 teachers in the Union are members.

*(Department of Education)*

### VII—Cape of Good Hope

All Native teachers' salaries have been brought up to the minima of the Union scale; but no funds have yet been provided to enable the Department to grant increments to Native teachers according to their length of service. It is hardly surprising that the majority of the teachers have been and remain

puzzled by the publication of a scale of salaries which was stated to be "operative from the April 1st 1928," but which, in fact, except in so far as minima are concerned, is not yet, two years later, operative at all; and the veterans of the service may well be excused for regarding the present salary system as based upon the singular proposition that youth and inexperience are more deserving than age and successful service. The need for additional funds to enable the Department to remedy this undoubted grievance is urgent.

The scales of salaries introduced in 1925, at an annual cost of £40,000, are still in force. These scales placed Coloured teachers on a more favourable footing as regards salary than they had been before. For financial reasons, however, it is impossible to provide for consecutive annual increments, and increments become payable on the completion of certain fixed periods of service, and on an annual basis after the completion of the twentieth year of service.

*(Department of Education)*



## XXI

### PARENTAL CO-OPERATION SECTION

December 29, 1930. 1-30 P.M. (Science Gallery)

*Chairman:* HIRENDRANATH DATT, M.A., LL.B., *Solicitor,*  
*Cornwallis Street, Calcutta*

*Secretary:* R. K. KULKARNI, M.A., *Professor, Victoria*  
*College, Gwalior*

#### I—PROCEEDINGS

The Secretary in his opening address gave a brief summary of the movement for parental education during the last fifteen years and referred to his own tour round the world to establish connections with advanced thinkers on parental responsibility. Magazines from England and America, charts prepared by Mr. Kelkar, the local assistant, and suggestive picture charts from the U. S. A. were exhibited at the meeting. The Secretary informed the Section that an All India body, called the League of Parents and Teachers, had been working in the country, publishing occasional leaflets for free distribution and the Child Annual once a year. About two hundred educated ladies and gentlemen subsidised the work by annual donations. There was a central library at its Gwalior head-quarters containing about five hundred up-to-date books on education in general, child psychology, health and hygiene, and preparation for parenthood. The Secretary went out on lecturing tours in different provinces during his vacations. Among workers and lecturers in the different provinces might be mentioned Mr. W. L. Chiplunker in Berar and Maharashtra, Mr. K. Narhari Shastri in Mysore State and the Canarese areas, Mr. Venishankar Bhatt in Gujarat, Mr. Wyatt in the Punjab, Capt. Henry Stedman at Simla and places round about, Mr. H. C. Bansal in U. P., Mr. F. G. Pearce, Pt. K. L. Razdan, and Mr. S. T. Dravid in Central India, Mr. H. C. Kumar in Sind and Rajputana, Maulvi Najmuddin in Quetta and Baluchistan.

The Secretary reported that in order to elicit from the representatives of the various countries statements of educational conditions obtaining in their respective lands in regard to Parental co-operation a questionnaire had been prepared. He thanked Miss M. G. Drescher, of Nagpur, for giving satisfactory replies to all the questions and describing the state of things in the United States of America. The replies received proved that enough attention was not being paid to the subject.

Four papers had been selected by the section, two of which were read by the writers and an interesting discussion followed on the varieties and

possibilities of parental co-operation. The other two papers were taken as read for want of time.

Resolutions were then taken up and discussed. Mr. J. M. Kayander and Mr. D. V. Varadpande took very active interest in the discussions. Five resolutions were adopted and then the Chairn dissolved the meeting with a short speech.

## II—PAPERS AND ADDRESSES

### I—Parental Co-operation

By SRISH CHANDRA GUPTA

*Sylhet Government High School*

Education commences even when the baby is on its mother's lap. The impressionable and imaginative child mentality is very susceptible to the influences of all that goes on about it. Wordsworth, the poet-priest of nature, has in all his poetical works emphasised that education of man begins not in schools or colleges, nor even within the family fold, but from the very birth of the child. Nature like a "Homely Nurse does all she can to make her Foster-child, her Inmate man". Thus even before parents can do anything towards the education of their babe, Nature takes upon herself the charge of the babe's education. She begins to teach the babe in her open air school the lessons in joy and glory, the lessons in instinctive cravings of human nature till at last the babe grows into a child to learn a new lesson in the mysteries of "Human Nature".

It is from this stage that influence of home and hearth, influence of race and tradition, influence of parents and environments are brought to bear upon the education of the child. This is the beginning of a most critical period in the history of a man's life. Here nature makes over her 'Foster-child' to the care of its parents and keeps herself behind just at times to elevate the child mind to a noble height wherefrom it can get visions of divine joy and glory. This influence of nature continues even when the child is a full-grown man and it never ceases to work so long as the heart beats in the man. In this fruitful period which may justly be called the beginning of a new era in the life of man, there is an active co-operation working on from two different directions in the shaping of the destiny of a child. Here nature teaches the child all about the secret workings of non-human nature and the child finds "Tongues in trees, books in running brooks, and good in everything about it".

Here the child mind unsophisticated by any notable extrinsic influence, is almost one with nature herself. Even now the heart of the child is pure and it begins to learn from the affection of parents, from the cordialities of the near and dear ones, lessons in love and joy in the "widest commonality spread".

At the close of this period the child is sent by its parents to take a new lesson in a new sphere, or the child with satchel on its arms goes to school.

At this stage it is worth while to look back and see how institutions like schools and colleges come into existence at all. These institutions are organic growths in the social life of mankind. The more we think of education, the more are we convinced that the responsibility of the education of a child primarily rests with parents. Not to speak of co-operation from them, they are bound by all laws, secular or divine, to educate their own child. But man after all is a social being and he has his own imperfections. It is this consciousness of imperfection in themselves which rather impels them to make over their child to the care of better men with greater talents. It is in this sense that the educational institutions may fairly be regarded as responsible proxies for the parents. But just as in the domain of politics there are limitations placed by the laws of land in the exercise of powers by proxies and in matters of grave and serious consequences, the principal is called upon to appear in person to take his part in those matters, exactly so in the matter of education, the parents have got to take up directly the charge of certain items in the education of their children.

The parents cannot shirk all responsibilities by sending their boys and girls to schools. They cannot fill the role of mere silent spectators, sending only careless and occasional glances to the school behind their boys. They have their due part to perform, and if they fail in discharging the duties which may be called their legitimate share of the task, the education in schools and colleges would be imperfect. In order to make education a complete and unique success, there must perforce be an active and sympathetic co-operation between the home and the school, between the father and the teachers, between the mother and the *alma mater*.

If education aims at making a man perfect neither teachers nor parents alone can make him what the child is desired to be. Only when a well-balanced influence of home and hearth is brought to bear on the various forces that work from outside in shaping the future of a child, we have the beginning of its true education. Leave the child to its parents alone, however careful, painstaking they may be in matters of imparting liberal education to their child, it is sure to be a failure in that bigger life that lies beyond home. He may develop in him excellent qualities of the head and heart, he may be counted as one of the best and truest of men, yet merely for the lack of those sparkling qualities that place a man in fore-front in social life, all his talents and excellences of character fail to secure that lucid expression that conduces to the well-being of the society at large. A sort of timidity will follow him in almost every walk of life. He will always fight shy of everything that calls for enterprise and adventure. We may admire him for his noble qualities. He may capture our imagination as a recluse and a sage, but in the complexities of social life he proves an utter failure.

In our comparative study of education by parents and teachers independently of one another, we clearly see that each has imperfections which need supplementing from the other. Just as in the early baby-hood nature and parents have co-operated together in shaping the mind of the child, here again there

must be the same co-operation between the parents and the teachers in the unfolding of his various faculties. Everywhere it is the working of law and impulse. In the early baby-hood nature like a "Foster mother" gives "Impulses" to the babe while they are torn down to tranquillity by the Laws of the parents. In its youth the child again requires the co-operation of Law and Impulse. In this eventful period of the learner's life, the parents must stand as an emblem of impulse while the teachers must boldly step forward to stand as Law unto their own student. Here the student must, as a matter of course, find in the teacher the stern Law-giver who has the God-head's most benignant grace. This process of co-operation between the teachers and the parents does not work on the students alone; it works mutually and reciprocally on themselves as well. And when it reaches its climax, it produces the golden result. The teachers understand the parents and the parents the teachers and the students understand both.

Education is always a matter of love and respect. When the teacher has understood and learnt the particular inclinations of the parents and the parents have studied the likes and dislikes of the teachers the problem of education is solved to a considerable extent. The position of the student is certainly in the language of Mathematics the resultant mean between the parents and the teachers. All these three must work together; withdraw any, education is incomplete and imperfect. Love plays the most prominent part in the sphere of education. Next comes respect. The teacher, however great intellectually he may be, he cannot succeed as a teacher if he has no love for the pupils entrusted to his care. He has got to possess a heart that is full of love and affection for his pupils. If he has no love for his pupils, he cannot command respect from them; but if he has no regard for the parents of the pupils, then again the pupils will not adapt themselves to his ideas. The parents again must love the teachers and must have regard for their feelings and sentiments, otherwise there will be serious discord in the progress of education. The function of the parents is to supplement what is left incomplete in schools and colleges and also to prepare the ground as a solid rock foundation whereupon the teacher is to build a glorious edifice. If this cordial relationship is achieved, everything is done; the little learner will reach the desired goal without any difficulty. In matters of education qualities of the heart count for much. If the parents cannot prepare the heart of the child, all efforts on the part of the teacher, all influences of schools and colleges would come to nothing.

In the next place let us consider how respect plays a prominent part in matters educational. Both the parents and teachers have got to respect the feelings and sentiments of the child. The parents as well as the teachers must transport themselves back to that golden age when they were children themselves. Unless they become children again, they cannot teach the children. By memory and imagination they must recall to their mind the faults and failings of their own childhood. This is how they can appreciate the needs and requirements of the children. They must sympathise with them in their errors and must be genial with them in their shortcomings. If they are to chastise them in their misgivings it must be in the spirit of forbearance, in the spirit of a child. They

must not place themselves on a philosophic height wherefrom to deliver sermons to the little learners. All that they are called upon to do, is to come down to the same platform with the students themselves. They have to enter the very recesses of the heart of the child and by a careful survey of its inner self must find out what is best for it.

Education is one of the most perplexing problems before the society now. It was so even before. Master minds in all times and in all climes have directed the best of their energies to the solution of the everlasting problem. In the language of Carlyle we may call it the phoenix enigma of human existence. We must either solve it or die. The problem of education is more complex today than ever it was. Many-sided activities of the modern times with a corresponding growth in materialism and utilitarianism are perhaps responsible for this. We have, to a great extent, forgotten the feelings of respect and veneration which alone can lead the learner safely to his journey's end. The teachers, the pupils and the parents of the present day have carefully learnt how to measure the utility of a thing by the standard of profit and loss. This may hold good in very many spheres of modern activities, but it should not find its easy way to the educational institutions. It will be a very sad day for education when students and parents will measure the utility of teachers by a standard of profit and loss. Softer qualities of the human heart are after all not marketable commodities. There must be a limit to which utilitarian philosophy can go. The parents must not think that the teacher is a mere paid servant and the teachers again must not think that the parents are mere "dull day-drudges", sending their children to their care, because they are incompetent to teach. An active and sympathetic co-operation between the two alone can make education perfect. If teachers are called the builders of the destinies of the future generation, the parents are certainly the perennial source of glorious inspiration for the sacred task lying before the teachers and the taught.

## II—Parental Factor in Indian Education

By HANS RAJ BHATIA, M.A.

In the matter of enlisting the co-operation of parents most of us teachers are content with sending to the parents progress reports showing the quarterly examination results or inviting some of them to the annual prize distribution ceremonies. But it is not a consolation but a practically useful co-operation which is so actually needed. The most potent influences on a child are two, the school and the home. The parents bring him up under surroundings which they control, and entertain hopes and plans of what he is going to be. The past of a child in his heredity, original nature and elementary acquisitions, his present in his environments and precincts, and his future in his objectives and ideals, are all determined by the parents. On the other hand, the teacher not only pours knowledge into the child's mind but is an important factor in his mental and moral development. He, too, is responsible for child's environment in the school and may be sometimes thinking of what the child is best fitted to do in later

life, the vocation for which he has a tendency and a taste, and the ways and means by which he can be efficiently equipped for it. Here are two influences working for the education and development of a child and what a tragedy it is that the two never put their heads together to add to each other's knowledge of the child, to formulate jointly an apt objective for him and devise suitable courses and extra-curricular activities to equip him for the pursuit of that objective.

Again the parents are a part of the environment in which a child spends most of his time. Their life, temperaments, tastes, habits, speech, all are ever-active influences on the child. Does not the teacher need studying them to see which of them help and which of them counteract his efforts? Often he meets children whom he calls "incorrigibles", who baffle him and with whom his efforts are in vain. Very often the rift is in the home influences which the teacher needs studying.

But there is one consideration which outweighs every other. Indian education at the primary stage involves enormous waste. Out of 100 boys joining the class I in 1922-23 only 34 reach class II in 1923-24, 24 reach class III in 1924-25, 18 reach class IV in 1925-26, and 10 reach class V in 1926-27. Supposing that a pupil of class IV possesses "the elements of literacy," only 18 out of every 100 become literate, the rest relapse into illiteracy. I quote the Hartog Committee Report to give you an exact idea of this waste:—

"If the annual cost of a primary school pupil is put at Rs. 8, then in 1922-23, Rs. 2.91 crores were spent on pupils who did not proceed to class II; in 1923-24, Rs. 0.40 crore was spent on pupils who did not proceed from class II to class III in 1924-25; Rs. 0.29 crore was spent on those who did not go from class III to IV in 1925-26. The total amount of this ill-directed expenditure was Rs. 3.60 crores. The total loss for the four years amounts approximately to Rs. 14.6 crores or to 60 per cent of total expenditure on primary schools between 1922-23 and 1925-26.

"The losses due to wastage prevent all but a few pupils from becoming literate, but even of these few it is not possible to say with any confidence that many will not rapidly relapse into illiteracy". (Page 48.)

What is the remedy for this wastage? Compulsion and legislation are universally suggested but every system of compulsory education must be at the same time free, which would involve heavy financial responsibilities both for the Government and local bodies, and for which both are as yet unprepared.

This quasi-hour-glass leakage is both an individual and a national loss, and, in the absence of legislation on the point, what is urgently needed is a keener public spirit in educational matters, and particularly a greater appreciation of the value of education on the part of children's parents. These can at best be secured by a closer co-operation between the school and the home, the teacher and the parent. I suggest the following tentative measures to enlist parental co-operation:

1. Organising parent-teacher associations, not in the form of conferences passing paper-resolutions but shall class-room meetings where parents and teachers

may have informal heart-to-heart talks about children. They should avoid the lecture method and confine the discussion to a personal level.

2. Instituting sub-committees from amongst the school staff to advise the parents about their children. Such sub-committees should persuade the parents to meet them at least thrice a year.

3. Tutorial system. The school should be divided into groups of 12 or 16 pupils placed under a teacher who has the most to do with them in and outside the class. He should look after his wards and make a monthly report of the pupil's conduct, progress and attendance at school with detailed remarks and advice. Merely to say "satisfactory" or "good" is too vague.

4. Every school, government or private, should have an advisory board apart from its managing committee. It should consist of three members of the staff, three of the managing committee or officials, three or more representatives of the children's parents. This board will facilitate a better understanding between parents and teachers, and besides advising the headmaster about broad outlines of the school work, may deal with cases of misconduct on the part of boys.

### III—Parental Co-operation and Rural Education

By S. V. KADAM KATARNIKUR, B.A.

India is pre-eminently an agricultural country. From 80 to 90 per cent of its population subsists mainly on agriculture and agricultural labour. The percentage of literacy to the total population of 320,000,000 is about 7 per cent in men and 2% in women, while in the educationally advanced countries of the world it varies between 80 and 99 per cent.

This evil of illiteracy is the greatest enemy of our country, especially in rural areas. Recently efforts have been made by Provincial Governments to remedy it by the extension of primary education in Rural and Municipal areas. The leaders of the country have realised the necessity of wiping out this blot of illiteracy, and in a few places Primary Education has been made compulsory; but hardly the fringe of the problem has been touched yet.

But unfortunately little effort has been made in India to secure Parental Co-operation in education. In the Urban Area, the majority of parents do realise their duties and responsibilities in the matter of their children's education and are not generally slow to co-operate with teachers, if called upon to do so. Such is not the case in villages, a large number of which is still without schools! Villages, wherein a dim ray of the light of knowledge has penetrated through the schools, which mostly impart education in the three R's, have, with a few exceptions, one teacher, who is made to attend to children of 3 or 4 classes, single-handed, under a roof, the interior of which lacks sufficient air and light and is generally dusty, the standard of cleanliness being very low, and the surroundings far from sanitary. Such schools need parental help in a variety of ways.

In many a village school we see teachers and school children paying little or very scanty attention to the cleanliness of the body. Parents should see that the children attend school—with their teeth well-cleaned and their eyes, noses and

faces well-washed. They should be given a daily bath and made to look after their personal hygiene.

To enforce personal cleanliness some practical steps ought to be taken. The immediate superiors of school teachers, such as Assistant Inspectors and Inspectors of schools, should convene a meeting of school teachers and pupils with their guardians either in the school premises or in the village, under a big shady tree in an open space. It would be convenient if all the teachers, pupils and parents meet in a central place within a radius of four miles from the village school, at least twice during the year. In such meetings lectures with magic-lantern slides to illustrate the subject will be more effective.

No attempt appears to have yet been made in the matter of having a uniform dress for school children. This uniformity is essential to make the children tidy and well-disciplined, just as we have in the Army, the Navy, the Police and the Scouts. In all civilised countries this item is considered to be the most important and is very scrupulously observed. It is high time that we did away with the dirty and shabby dresses of our village school children. Here also parental co-operation is essential. The educational authorities, and the inspecting staff should bring about the co-operation of the village teachers and the pupils' guardians by giving instructions in joint meetings as suggested above.

Very few village schools have playgrounds. For sports and open air physical exercises, for gymnasium and scout drill, every school ought to have a playground. If, for want of funds, the Government cannot meet this demand, some of the children's parents or guardians in the village should come forward to co-operate with the school teacher in supplying this want.

In Madras Presidency, simple standard plans of Rural School Buildings for schools managed by the Theosophical Society, have been prepared, and clean, well-ventilated suitable buildings with sufficient light, have been erected to suit local conditions, in open air surroundings, with the small school-garden, pretty flowers and beautiful creepers. The Government for want of funds has not yet been able to erect suitable buildings for the majority of rural schools. If, however, the parents and villagers co-operate by supplying labour and carting material, a decent school house can be built, the Government contributing a small sum towards it.

The surroundings of almost all the rural schools are hopelessly dirty, for want of a proper urinal and latrine. These should be constructed at a short distance from the school-house and cleaned every day.

For all the village schools a small plot of land should be provided, where practical training in gardening or in field work or both may be given according to local conditions. The village children, when working on the land with their tiny tools, can far better appreciate the advantages of hoeing and harrowing the land in time; they will know, and see with their own eyes, what better cultivation or rather better methods of cultivation mean for the crops. For all this the co-operation of parents and villagers is a great necessity. In American Rural Schools boys and girls have their clubs. They practise on the little school farm what their teachers ask them to do in the light of the best and up-to-date



scientific methods of farming. In this the parents of school children most enthusiastically co-operate. The students are awarded prizes for good work and best yields, which are great incentive to them to take to and improve farming in their after-life. This is the secret of the success of American farming, which has startled the whole world and has made every American peasant a prince.

A number of subsidiary industries can be started in rural areas, if with the aid of parental co-operation school children are trained in some of the following, e.g., (1) Tailoring, (2) Knitting, (3) Cap-making, (4) Tape-weaving, (5) Durri and carpet making, (6) Calico printing, (7) Preparing towels, handkerchiefs, mufflers, etc., (8) Carding, (9) Spinning, and (10) Weaving Khadi, Shirting cloth, etc. If the parents and villagers supply cotton for carding and spinning, yarn for weaving and knitting, pieces of cloth for tailoring and calico printing and materials for Durri, carpet and cap-making in order that the school children may be trained in these crafts, a good deal may be done to improve the economic condition of the village population and with it the general prosperity of the whole country.

Many of us are regretfully aware of the painful fact that what little of the three R's the school children learn in rural schools, they forget in about a couple of years, retaining the knowledge of mere alphabets, which only helps them to be classed as literates. If only the parents of children, after the latter have left the school, co-operate with the prominent villagers, such as village Panchas, to start night schools, and to circulate book-cases containing literature useful to the villages, this tremendous waste may be considerably, if not entirely, arrested.

There are a thousand and one things in which parental co-operation can play a conspicuous part. The attention of parents and guardians should be drawn to important educational problems such as, the abolition of corporal punishment and of wearing of jewelry by school children.

#### IV—The Questionnaire

By R. K. KULKARNI, M.A., *Secretary*

1. What organisations like the American Leagues of Parents and Teachers do you have for bringing together parents and teachers?

2. What are the objects of such Associations?—an understanding of the difficulties of the juvenile scholars, helping of poor and deserving students, adoption of the new methods of training that are being suggested by the modern science of Mental Hygiene?

3. Which sex is represented by the majority of your teachers, men as in India, or women, as in the United States of America?

4. What according to your experience are the advantages or disadvantages of a mixed staff of men and women?

5. What is your view of the co-education of boys and girls? Do you put any age restriction?

6. How far do the parents in your country appreciate the necessity of co-operating with the teachers in regard to questions affecting the school life of their children? How far does the School react on the Home?

7. How many times in the year do the parents and teachers come together for the consideration of educational problems?

8. Do you have "Visiting Teachers" attached to the schools in your country? Are they male or female?

9. Have you got any special schools for "Problem Children" in your country? If not, is there any other arrangement for the removal of their individual difficulties?

10. Are feeble-minded children picked up and segregated for treatment by social or governmental agencies?

11. Is there any law against the marriages of feeble-minded persons and any provision for their segregation in order to save the nation from degeneration?

12. Is there any provision for the education of parents and guardians that the Home and the School may co-operate effectively, any literature produced by a scientific body or adopted from foreign countries, any law insisting on a prescribed course of study for the would-be parents?

13. Have you got Psychological Clinics for the study and examination of difficult children and suggestion of remedies to inquiring mothers and teachers?

14. Does your government or any social body select first class M. D.'s for specialisation in psychiatry and children's aid?

15. Is there any provision for a thorough examination of all school-going children and removal of defects observed in them?

16. For how many years of the child's age do you think co-operation between the Home and the School to be necessary?

17. Have you got any institution like "The Social Work School" in America? Is psychology (practical) made a part of police training?

18. How far do parents in your country insist on vocational training for their boys and girls? Is it found to be a suitable outlet for backward or troublesome children in ordinary schools?

19. Have you got any experimental schools in your country? If so what special experiments are they trying? Do you like to suggest any new methods of home training or school culture like Kindergarten, Montessori, Dalton Plan or Project Method?

20. Have you as a result of modern progress abolished the barbarous manner of correcting children by means of corporal punishment? Is it not possible to make the homes perfectly gentle and intelligent like the Japanese homes?

Any suggestions other than those involved in the above Questionnaire will be gratefully welcomed.

### III—DESCRIPTIVE NOTES

#### I—Syria

Except in one or two private schools which serve a cultured group of families, parental co-operation is not being touched upon.

*(President, American University)*

#### II—Egypt

Parental Co-operation is generally sought in cases of backward or misbehaving boys. The majority of fathers content themselves with the monthly school reports sent to them. As for mothers they are precluded by custom from entering into any intercourse with the male authorities of the school. Several schools, however, organise meetings once or twice a year for school celebrations when parents are invited to attend.

*(M. Rifaat)*

#### III—Fiji

Special commendation should be made concerning the wonderful enthusiasm, keenness and self-sacrifice shown by Fijians, Indians, Chinese and other races in their desire to provide education for their children. This is everywhere evident; and the readiness of the people to be directed and guided towards this end has rendered any effort on their behalf to be a real pleasure. It is one of the most encouraging features of the educational problem in this country.

*(Department of Education)*

## XXII

### CHARACTER, MORAL AND RELIGIOUS EDUCATION SECTION

December 29, 1930. 1-30 P.M. (Telang Library)

December 30, 1930. 8-30 A.M. (Telang Library)

*Chairman:* DR. BHAGWAN DAS, M.A., Ph.D., Benares.

*Secretary:* G. N. GOKHALE, B.Sc., L.C.E., *Principal, N. E. D.  
Civil Engineering College, Karachi*

#### . I—PROCEEDINGS

The proceedings began with a short prayer, after which the Secretary Mr. G. N. Gokhale welcomed all the delegates who had come from such long distances. He reminded them of how the President of the Conference Prof. Radhakrishnan had pointed out to them the speciality of the culture of Asia, which always aimed a little higher than mere getting on in this world. If that was so, then the Character, Moral and Religious Education Section was really the soul of the whole All Asia Educational Conference, which meant a greater responsibility. They had begun very well in securing the co-operation of a great scholar like Dr. Bhagwan Das, and if they put their heads together in the proper spirit, he thought they would be doing really useful work.

The Secretary further explained that every conference had two objects. People came together at great trouble and expense to learn from each other—by reading and discussion of papers; but the other work of trying to find out how far they all agreed to go together and reading it in the form of a resolution, was in his opinion likely to be of greater help. Of course, the resolutions would have value only if they were worked up to, but they would at least be a constant and authoritative reminder. He, therefore, suggested that the resolutions should be taken first, and the papers next.

The house having agreed to this general procedure, Mr. Gokhale proposed a very general resolution as basis of discussion. A point was raised as to whether the business of the meeting should be confined to education which was imparted in schools, and the house decided to consider this first. All members agreed that character-training was a necessity, and then suggestions were invited from those present, as to how this could best be done. This led to a very lively discussion in which more than forty delegates took part. Members seemed to vie with each other in pointing the most practical ways of achieving our object, and in all a hundred constructive suggestions were placed on record. As many of these were either repetitions, or the same ideas in different forms, the Secretary was asked to classify all the ideas, and to present them to the house

in some systematic manner, the next day. A few papers were then read either in full, or partially, and the first session then adjourned.

During the second session the Secretary placed before the Section classified abstract of suggestions and drew attention to those which he thought were non-contentious as distinguished from those which might lead to a difference of opinion. All the proposals were at first read out to the house in full as they stood, and then item by item were dealt with separately, and fully discussed. Every attempt was made to secure unanimity, by modifying the wording to meet every point of view expressed as far as it could be done, and the resolutions then passed as embodying the greatest common measure of agreement. All matters leading to sharp difference of opinion were dropped. It is hoped that the resolutions would be of real help to educationists and would be worthy of the name "The Educational Magna Charta" given to them. They have been published in the form of a booklet separately as well and can be had from the Secretary. After the resolutions were passed, the reading of papers was resumed a number of which was taken as read.

The papers selected were as follows:—

1. "Moral Education in Japan" by Kenji Keneko, Japan.
  2. "Education and Character" by G. S. Khair, M.A., Poona.
  3. "Place of Religion in Education" by Rai Bahadur Vaidyanath Das, Benares.
  4. "Education and Culture" by P. V. Gokhale, Bombay.
  5. "Moral Instruction" by Pandit N. Chengalvarayan, Bangalore.
  6. "Religious and Moral Education" by C. P. Thomas, B.A., L.T., Travancore.
  7. "Place of Religious Education in Schools" by Tajammul Hussein, M.A., B.T., Aligarh.
  8. "Moral and Religious Education" by Vidyadhar Shastri, M.A., Bikaner.
  9. "Religion and Education", by M. M. Zainul Eba, M.A., P.E.S., Lucknow.
  10. "Upanishads and Modern Ideals in Education" by Angilvel V. Mathew, B.A., B.T., Dharwar.
  11. "Moral Training as a Subject of University Education" by Principal Ramdeva of Gurukul Kangri.
  12. "Practical Utility of the Bhagwadgita" by Lautoo Sinha Goutama M.A., L.T., M.R.A.S., Benares.
  13. "Basis of Universal Religious and Moral Training in Schools and Colleges" by Bramhachari Sital Prasad Jain, Wardha.
  14. "The Religion of a Teacher" by Girish Chandra Chowdhuri, M.A., L.T., Allahabad.
  15. "The Problem of Discipline from a Psychological Point of View" by Hari Pada Maiti, Calcutta.
  16. "Ideal of Education" by Kumarkrishna Dutt, Calcutta.
  17. "Questionnaire" by Shri Bharatiya Shiksha Sammelan, Etawah ( U. P.).
  18. "A Note on Moral Education" by Secretary, Humanitarian League.
- The Secretary then expressed thanks to the different delegates who had

taken trouble in writing out interesting papers, which unfortunately could not all be read. He also pointed out to the house how lucky they were in securing Dr. Bhagwan Das as their Chairman, who had so ably piloted them through a maze of ideas to common firm ground. The house expressed its grateful thanks to the learned Doctor, and the proceedings then terminated

## II—PAPERS AND ADDRESSES

### I—The Problem of Discipline from the Psychological Standpoint

By H. P. MAITI, M.A., *Calcutta University*

The problem of discipline is one of the most important practical problems before the teacher. It is impossible to carry on the school work without some sort of discipline among the pupils. Ability to maintain discipline is an essential condition of one's success as a teacher. Bagley advises the young teacher thus: "Get order. Drop everything else if necessary, until order is secured."

The problem of discipline—always a difficult problem—has become specially difficult recently in India and it is now in the fore-front of interest of those who have anything to do with our education. The school-master seems to have suddenly lost his control over his pupils. There have been frequent *hartals* and student strikes and there seems to be no regard either for education or what it stands for. Disrespect for law, disobedience towards teachers and open defiance against them characterise behaviours of the students. The parent regrets all these but feels helpless and lays the blame upon the teacher. The Government Department thinks that had there been strict and rigid discipline such mis-demeanours would have been impossible. It has sent out the threat that unless the reins of discipline be tightened and the influence of the political agitators be kept out of the class-room, the teachers may run the risk of losing state help and patronage. The poor teacher whose need is so great that he can hardly afford to lose it, sometimes tries to counteract the influence of the political agitators and thereby loses the little respect he has been getting from his pupils.

Before we proceed to the psychological basis of discipline we should consider its value in a general scheme of education. What is its necessity?

Educational reformers who approached the problem of education from the psychological standpoint in the past did not lay any special stress on the necessity of maintaining discipline. They were in favour of free development and individuality and considered restraint implied in it as harmful. Individual education has been the cry from their side. But class instruction is not only an economical method of teaching but also a necessary preparation for the democratic form of life we have to live in the present order of society. If the educational reformers had the experience of mass-instruction to any large extent, they would have surely found the problem of Discipline as important and difficult as the ordinary teacher finds it to be.

Discipline in the school and the class room is justified both as a means and as an end. It is the means which makes it possible for the principal educative forces to operate on the pupil. Without it the class would lose its unity and

turn into a chaos. As an end in itself, Discipline represents an ideal which is essential for co-operation and happiness and which the school should try to inculcate to its pupils during the formative period of their lives. It implies such qualities as respect for the rights and feelings of others, respect for law and authority, sense of responsibility and self-control.

School practice in the past has cared more for Discipline as a means than for Discipline as an end. It is easier to keep the pupil in order than to teach him self-control. The routine work of the school can go on without order and silence. But no school can afford to overlook the ideal side of Discipline altogether. The real task of education is not simply to give information but to mould character and to develop the child's instincts along altruistic lines.

It needs no argument to prove that the aim of Discipline as self-control is superior to and more important than that of Discipline as order from the side of the real purpose of education. The teacher should, therefore, try to combine the two aims in his disciplinary measures. Any step that secures order but goes ultimately against the development of self-control by the pupil would be a false step.

Order may be and is usually secured by the influence of an external authority. So long as it has to be supported by such an authority there may not be any gain in self-control. Most of the boys of our school pass through their educational life without any marked gain in self-control. The ideal view of Discipline on the other hand is more comprehensive. If a pupil has already imbibed the principle of self-control he has not to be pressed by any external authority for keeping order. It is the duty of the teacher to work for the more abstract and difficult aim of Discipline as an ideal and to subsume the other aim under it. There is no doubt that in the first age of education the pupil cannot be left to control himself nor can he be easily taught to do it. One has, therefore, to begin with the superficial aim of order and to depend on his own authority for carrying it out. But he should see that, as the pupil advances in age, this external principle of control and restraint embodied in his personal will is gradually replaced by the internal and impersonal principles of self-restraint. According to our view, then, the work of the teacher on the problem of Discipline consists in replacing an initially external principle of control into an internal principle of control in the mental life of his pupil. The task is difficult, but what great works are not difficult?

If the disciplinary task before the teacher is as we have defined it, how should he proceed to carry it out? What are the psychological conditions on which he has to depend? To what elements in the pupil's mind he should appeal and how he should work them up for his purpose?

Educational practice has mainly appealed to the instinct of fear for disciplinary purposes. Punishments and fear of punishments have been the cardinal principles of school and class-room disciplines. Of course, it is easier to punish than to do anything else and it is at least something more than doing nothing. Further, the effect of the punishment is immediate and direct. Except to minds of a particular type, it also brings pleasure to the punisher. Corporal punish-

ments, detention or additional tasks used as punishments have however been condemned on the ground that though they may secure superficial and temporary obedience, they do not go far enough in their effects and often produce reactions in the pupils' mind which are really undesirable from the point of view of education as a whole. They are no cure for the ills of disobedience. They would have been effective measures of disciplines, if human nature were soft clay. It grows and has to grow out of tutelage to independent and responsible thought. Those who think that the recent outbreak of indiscipline among students can be efficiently stopped by severe punishments alone are under the erroneous idea that the school can be compared to a military barrack where one has mechanically to act according to instructions without thinking or feeling. They have, indeed, a narrow view of human nature and of education! To assume that punishment is the only method of securing discipline is to believe that human nature is criminal and depraved at bottom. To habituate the child to do good actions only out of fear for punishments is to drive egoism deep into the social fabric and to prepare for a future society of latent criminals. It is true that we cannot dispense with punishments altogether, but these should be used more by way of exceptions—as occasional remedies of diseases—than as a rule.

The use of fear as the basis of Discipline can also be objected to on psychological grounds. Fear is a bad incentive to action. It is a purely animal incentive. It is difficult for it to be internalised or turned into an internal motive without allying itself with other instincts, specially love. In those cases where it is internalised and fear takes its seat within the mind, it appears as neurotic anxiety. Fear is inhibitive in its general effect and should, therefore, be very sparingly used. Its best form of development in modern conditions of life is cautiousness and alertness.

In the text-books on class management the authority of the teacher is described as the main condition of discipline. It must be sufficiently recognised and supported both by the public and the children. Bagley says: "Legitimate responsibility (of the teacher) must always be equalised by legitimate authority." The text-books also advise as to how the authority should be effectively asserted, but no attempt is made in the text-books to supply any psychological reason for their advice.

I would first compare the school with the army and the church—two important institutions marked by maintenance of discipline, and would try to deduce a general principle from the comparison. Next I would trace it genetically in the psychic life of the child.

The class is a group of individual pupils having different heredities and different family backgrounds, but of the same age, more or less, and with the same purpose before them. The school is a hierarchy of such groups and embodies community of certain interests of the separate groups. It has a unity of purpose and plan and a continued tradition. The school can, therefore, be compared with the army and the church—two artificial institutions in which groups of the hierarchical type are to be found. The solidarity among the individual members



and other features of the group influence are very remarkable in these two institutions.

Prof. Sig. Freud, the founder of Psycho-analysis, has analysed the psychological basis of unity in these two institutions. He has shown that this unity (and we might say the discipline that this unity involves) is based on certain emotional ties or relations which draw their energy from the same source as love. These relations are twofold—one between the members of the group to its leader and the other between the individual members themselves. The second relation is partly dependent on the first, which is, therefore, the primary factor in group unity. The individual members become less egoistic in their relation to one another because of this mutual identification. This identification arises from their common emotional relation and attitude to the same leader or the same idea. He says: "And in the development of mankind as a whole, just as in individuals, love alone acts as the civilising (restraining) factor in the sense that it brings a change from egoism to altruism."—(Group Psychology and the Analysis of the Ego.)

It is to be remarked that even in the army where fear of punishment is very extensively employed for checking possible dereliction the instinct of love should be considered by Freud as a necessary principle of group unity and discipline.

Now applying the analysis of Freud to the class-room situation, we have to state that if we want that the mere fact of pupil's belonging to a group would have an unconscious influence over his mind in such a way as to make him restrain his egoistic and playful tendencies during the school period, we shall have to appeal to and work upon his instinct of love. The true basis of stable and effective discipline is the love of the pupils to the same teacher and therefore to one another.

An important peculiarity of love is that it grows on reciprocity. The love of the pupils for the teacher depends to a great extent on the nature of his love for them. One of the conditions of group unity in the army and the church is the belief of equal love of the common leader for all—captain or commander in one case and God in the other.

The pupils, however, come to the school with different capacities of love. Some remain irresponsive in spite of the loving attitude of the teacher. The reason for this difference in reaction of the pupils lies in the past history of their love life. When they enter the school their emotional attitudes and love reactions to their parents have already been formed. They carry part of these attitudes and reactions with them to the school and unconsciously transfer them to their teacher who is thus regarded as a substitute parent. If these are of predominantly negative character and marked by hostility and defiance, the pupil is likely to give much trouble in the class room. If, on the other hand, these are of positive character and marked by obedience and sympathy, he would be easily amenable to discipline.

In most cases the love attitude of the child to its parent is double-faced or ambivalent. That is to say, it is both friendly and hostile. Love is for that part

of the parent which loves and indulges, but hate for that part which refuses and prohibits. The hate attitude is usually overcome and lies unexpressed, and may even be replaced in the conscious mind by excessive reverence. It remains however, and when the teacher exercises his authority by punishing or prohibiting it is transferred to him and he becomes an object of hate. We get a re-enactment in the class room of the old drama of hostility to and teasing of the stern parent. If we are to punish at all—and we are bound to punish in some cases—let the 'sting' of punishment be soothed by sympathy and affection. If the teacher loves his pupils and has sympathy for their points of view, he is more likely to get a response of positive love from at least the majority of them, and that would make the real task of discipline easy. It is needless to state that love and sympathy do not mean indulgence. These are to be used tactfully and intelligently for the purpose of moral and social restraint and for the arousal of altruistic tendencies.

The parents and the society also should realise that the teachers are the foster-parents of their children and the work they are entrusted to do is but the continuation of home-education. Unless the foundation of discipline is laid in home-life and unless the love of children is helped to be partly directed to the teachers, no discipline and also no true education are possible from the school.

We have here deduced the psychological basis and discipline from the comparison of the school with the army and the church. But there is an important difference which we have not considered so far. The army and the church are permanent groups and it is not to their interest to allow and encourage growth of critical judgment within the institutions. The school on the other hand is a transitional group. The individual pupils form groups and again pass out of them.

Development of critical judgment and free intellectual growth through emotional attachments and ultimate dissolution of these attachments are characteristic features of the educational group. These complicate the work of the teacher. He has to get the love of the pupil transferred upon himself—to use it as a lever for producing the educational changes in him and to see that it still remains free to be re-transferred to new persons and directed to worthy principles and ideals of life.

I think our analysis has supplied a psychological basis to the empirical formula of text-books that respect for the authority of the teacher is an essential condition of discipline. I have also sought to explain what is the true meaning of this respect.

If we now descend from the giddy height of theoretical speculation to the level ground of actual life, we find the task of the teacher beset with many practical difficulties. There seems to be very little preparatory home education on discipline. Our parents are proverbially over-fond. The average home does little for producing and maintaining pupil's respect and love for the teacher and the school. In fact there is a widespread loss of faith in present education and this is reflected in the decrease of respect for the teachers. The society, mainly interested in industrialism and the making of money, does not set so much value

to discipline and character as to vocational or professional instruction. The Government Department, while holding the teachers responsible for the indiscipline of the students, does not think it necessary to make it possible for them to exercise their authority in such a way as to command respect and love from them.

So far as recent indiscipline among the students is concerned it seems to arise from causes over which the teacher has very little control. Whenever there has been intense political excitement in the country since the days of Bengal partition, student-strikes and increase in indiscipline have appeared. At such occasions both the political agitator and the Government are eager to invest their political capital in the rising generation. The agitator appeals to the imaginations of the young pupils in the name of an oppressed country and thereby touches the most powerful sentiment of mother love. The Government, on the other hand, is under the disadvantage of being looked upon as the oppressor and thereby the primitive hatred of the child mind is aroused against it. The attitude of irreverence and hate is transferred from the Government to its system of education as well as to the teachers. It is, in all conscience, a very bad state of things for education and certainly for the future society. It seems that a solution of this special difficulty would lie in the direction of the future nationalisation of education.

## II—Compulsion *versus* Volition: A Psychological Discussion

By HARBHAI TRIVEDI, *Bhavanagar*

The mind of man is conservative but his soul is ever progressing. His mind tends to cling to the impressions that are once formed on it, while his soul is always rushing towards all new impressions and desires to make them its own. This leads to a tug between the mind and the soul in which conflict it is generally the soul that is victorious; and that is why, society is ever progressing. This conflict is indeed accompanied by action and flux—that which we see happening when two chemicals are mixed up together.

The mind of man is a laboratory for education. The evolution of new from old, taking place in it, leads to a great deal of disturbances. Whenever a new mode of education comes to be invented there arises a conflict between this new mode and the old one in which education is generally imparted. Ideals of education are swiftly changing. Those ideals which were up-to-date fifty years ago seem out-of-date today. No thoughtful teacher can view with calm these changes.

The discussion regarding compulsion and volition is a like conflict. On one end stands the ideal of strictest discipline, at the other end that of complete freedom. The present day teacher is standing between these two ideals. He is fully familiar with the old ideal; he has no knowledge and no experience of the new one. And still the new ideal attracts him. He sees truth in it. But being ignorant of it, he is a bit doubtful about its utility. The old method of forcing the students to do things whether he may choose or not has all along been familiar to him; and the extreme ideal of allowing fullest freedom to the

student and letting him go his own way attracts him; but the fear of ignorance peeps in at the same time. It is difficult for him to demarcate between these two ideals; it should be so. Man is not an inanimate object that he can be expected to keep in the bounds of unexpected rule. Every student is a distinct soul. Each soul stands on a different calibre of development. What should be done then? Should control be wholly done away with? Should freedom never be thought of? Or should there be a third middle course?

Diagnosis of the cause of a disease is more important than that of the disease itself. If we try to arrive at a solution of this problem by tracing its source, it will have a general utility.

Psychology is the soul of education. It is psychology that has given us the ideal of giving freedom to the student, in thought, action and expression. Control has for a long time been steering human life. But thinkers arose who reached the inner recesses of human mind. They clearly saw that forcing a man to do anything against his will always leads to harmful results. It has a bad reaction. This knowledge led them to more serious thinking. They saw that with the infliction of anything compulsory, say exercise or prayer, etc., complex against all these things arose in the mind of the students. As soon as this was found the cry against compulsion arose. This cry of psychologists was heard and joined in by teachers like ourselves. But we have not truly apprehended the mind of psychologists. They told us that every time a thing is forced on a man, there is the creation of an opposite complex in his mind. We have misunderstood this. We began to fight shy of complexes altogether. Psychology does not require us to keep clear of complexes. It only asks to do every thing, bearing in mind these complexes. It is not desirable, therefore, to fear these. Action has always its reaction; various complexes will result in the mind of the students whether we wish or not. If we are afraid of complexes, will it, therefore, make them any the less? nay, that will on the contrary lead to many more. Man is a social animal. He always tries to adapt himself to the conditions of society at large. He has to discharge the twofold function of securing his own development and adapting himself to his social conditions. In doing both he has to put restrictions on himself. The one is from outside, the other, from inside. Both these restrictions give rise to complexes. But they are different, having different sources. A person who is subjectively inclined, soon, erases out the complexes due to inner restrictions put by himself in the course of his development; he cannot however wipe off so easily the complexes that have arisen owing to external restrictions.

Complexes are harmful. But they are not equally injurious. Some are more so; some less; some are harmful to the individual, some to the society at large. For instance, if a student is forced to take physical exercise, the compulsion creates in him complexes against exercise; he becomes an enemy of exercise and suffers consequently; he becomes physically weak and short-lived and this is an individual loss. But if a man is, against his will, compelled to do some manual labour he turns against it and therein is a great loss to him and a still greater loss to society, and the country. The capacity to fight against

internal complexes is inborn in a man. That is why we see self-controlled men always progressing. When a man, having a spiritual ideal lays restrictions on himself, it is not that no complexes at all arise in him; but as they arise he has in him the ability to get rid of them. Because he has incurred these things of his own accord, and his soul seeks salvation and his senses satisfaction. The soul puts restrictions which create complexes in the senses; but before the lustre of the soul, they soon pass away, and the soul is left to progress on. So the course of self-development runs like this—discipline, complex, removal of the complex. Then the soul becomes used to the discipline and thus far the individual has progressed. This much about self-imposed restriction. This, however, is not the case in external imposition of discipline. In such external compulsion, the senses as well as the soul of the individual who is imposed upon, rebel against this compulsion. In short there is very little harm in a man's putting restrictions upon himself; but he should think a hundred times before he proceeds to subject anyone else to compulsion. We are teachers. We try to lead the student on the way to development. What should we do? Should we place restrictions or not? If we should, within what limits? This needs be thought out.

We can imagine four sides in the life of an individual—the physical side, the intellectual side, the moral side and the spiritual side. I have just imagined these stages for the easy expression of my ideas. We find the mention of sheaths in the Upanishads. My 'stages' are something like that. Every individual does various actions in all these stages. We find a student moving in this same field. We desire his development in all these stages. We need, then, first decide the order of these stages. The physical stage is the grossest of all, being knowable by the senses. The second stage, namely the intellectual stage, is less gross. It is not equally accessible by the senses as is the physical stage. The third, moral stage is much more subtle. Its depth, though not impossible, is yet difficult to be fathomed. And the fourth stage—the spiritual stage—is the most subtle. It is very difficult to fathom it; and it is almost impossible for an ordinary man to sound its depth. The order of its development is equally subtle. Thus we are marching from the gross to the subtle. When we are handling a student, we should well observe every different stage, and our capacity to deal with it. In dealing with the physical aspect, we need not worry about complexes, even if they occur in any number, because they will always be of a gross form. Complexes, in the intellectual aspect lead to a greater harm. Even then I would not fear them so much. Because some complexes affect the intellect of the student only superficially and do not render much harm. But when we step in the moral field, we should be careful to see that no complex happens to arise. Because morality is the essence of human life. If in the moral side of an individual's life, any complex is made to arise it makes the individual so far *dependent*. There should be no compulsion in the moral life of an individual because if he comes to dislike the principle that is forced on him, much loss to him and, especially, to the society at large is likely to result, for which we shall be considered responsible. In the physical aspect, if anyone has a dislike for manual labour—and in most students this dislike is generally physical—

I may force him to it; because this aversion is generally due to idleness. Even though he dislikes it, if a student is forced to manual labour, he will come to like it after a short time. Similar is the case in intellectual matters. But morality is a very subtle and important aspect of human life. Any complex that happens to arise in it, undermines the life of the student. If I compel anyone to accept and act upon any moral principle I am an enemy of that student. I would not insist any student to accept the ideal of life-long celibacy even though I may have cent per cent faith in that ideal. Ideals are never realized thus. Compulsion in such matters throws a man topsy-turvy. There is a story about an orthodox Brahmin. He subjected himself to a number of disciplinary restrictions for the whole of his life,—not to eat with some castes, not to wear particular cloth, not to touch some, etc. These self-laid restrictions had their reaction when that Brahmin was in weak health. He had had a irresistible desire to eat uneatable things and enjoy luxuries, which he could not suppress. If so-called self-imposed discipline led to such results, how often should I think before I dream of inflicting such restrictions on my students? We should proceed with a clear brain and open eyes in such matters.

Till now I have not touched upon the spiritual side, because I am not entitled to it. We stand at so great a distance from spiritualism that none of us has any right to impose spiritual discipline on anyone else. So in this regard there should be only one rule, admitting of no exception, that "Never to impose spiritual discipline" at all, e.g., suppose I look upon spinning from the spiritual view-point. Then I have no right to lay any compulsion for anyone in spinning. Men like Gandhiji who have made spiritual matters their own may have every right in such matters. I cannot force any student to pray, for I have myself never realised the value of prayer in life. If I subject any student to spiritual discipline and thereby create in him a complex, where should I get rid of my sin? We are duty-bound to see that no spiritual harm results to any one. So far as that goes, therefore, I have always been following only one rule—that of never imposing any spiritual restriction at all. I believe that to be a necessary rule for all ordinary teachers.

We have, till now, discussed compulsion in general. How it comes to be applied in practice is altogether a different problem. As I said before, every student is a distinct laboratory. Having borne in mind the above-mentioned principles, it is necessary to look to the individuality of different students. If I am fully familiar with the student, if I have confidence in him, if I know him full well, if I am loving him fondly, in short, if I have identified myself with the student, I have every right to impose any discipline on him. I may subject one to a good deal of discipline and leave another quite free. That depends on the results of my observation. Just as a doctor prescribes different medicines for different patients, so a teacher has to deal out different treatments to different students. The teacher should proceed according as he is entitled. Discipline loses its sting under the influence of love-magic, and ceases to be discipline. It will be long before we begin to bear such love to any one. In our case, therefore, we should be careful in prescribing disciplines. In case a

moral complex arises it may bring ruin; then, instead of making a student progress, we would mar him. We can put compulsion on that student alone who has uncommon love and reverence for us; and that too for the sake of driving away his weakness and supplying him a fresh impetus. Today, unfortunately, we find a student's mind full of complexes against school, parents, and teachers. We know instances of students who have burnt schools and murdered teachers. Why? Because of rash and unentitled infliction of discipline.

But despite all this none need fear complexes. Whether we cause them or not, complexes are bound to occur. We should only see that they are not, for the most part, of our making. But if we desist from taking any steps in the case of students, everything is up. We, then, have no right to remain as teachers. We are here to educate students; if, in proceeding with care and love, any complexes arise, at times or often, we need not worry about them. A student is a being full of life and soul. The capacity to resist such complexes is God-given in him. He will surely overpower these complexes and rise above them, because his soul is thirsting for development.

### III—Place of Religion in Education

By RAI BAHADUR VAIDYA NATH DAS, B.A.

At the present stage of society, a conflict is going on between the liberal and utilitarian kind of education; between education for its own sake and for attaining spiritual ends and that for attaining material objects. These differences of opinion arise out of the different conceptions of the term "education". When we have settled the conception of "education" the question of settling the disputes above mentioned will become easier.

But, the conception of education depends on the aim of life about which there is a great difference of opinion. And this difference relates to the ultimate meaning which we attach to the term "life". Is that ultimate aim the closest possible union with God, shown in a life of loving obedience to divine commands authoritatively enounced; and, if so, what are the commands, and how, when, and through what channel have they been revealed? Or is it the service of our fellow men; and, if so, is that service due equally to all mankind, or especially to such a limited portion of it as the state or organized community in which one lives, or to the yet narrower circle of relatives and friends; and in either case, is the service best rendered by working directly for men's spiritual uplifting, or for the amelioration of the material conditions of their lives? Or is it the perfection of our own individual lives; and if so, is that perfection to be sought in the cultivation of all our capacities, or in the deliberate suppression of some for the sake of others? Or again, should we place our own happiness as the goal of our endeavours; and, if so, will it be found in the efficient exercise of our powers, in absolute submission to a conceived law of duty, or in the enjoyment of the greatest number of agreeable experiences possible to us, evaluated solely by their durability and intensity?

What is the aim of conscious educative effort and consequently, the nature of that effort, and the emphasis laid on the various factors, included in educative

process by general agreement, should depend on the answer we give to such enquiries as these. It is all the more important for, whatever is in dispute, all agree that the work of education is meant to be formative. Educative effort is of necessity related to the goal we wish to achieve, and, therefore, all theory of education is an attempt to lay down general principles of such effort. In all educative effort the opinions held by the educator as to the aim of education and the relative values of life's activities are operative, though often unconsciously, and therefore it is necessary that they are held clearly because if they are so held the result gained may be expected to approximate in general character to that sought. On the other hand, if they are not so held, the effort is wanting in definiteness of aim, and is to that extent doomed to sterility.

The first essential, then, is the recognition that the truth of a theory of education as a whole is relative to the view of life it embodies and towards the realisation of which it points the way. Therefore, the first point for us to decide is the view of life that we are going to accept and on which shall lie the determination of our problem.

There are two conceptions of life as based on man's spiritual and animal nature. Is man essentially a spiritual being whose earthly life is a constant struggle with an evil and recalcitrant body in which he is imprisoned? Or is the body the real man and is all that we call the mental life only a mode in which the nervous system functions? According to the former view the ideal of life is asceticism. This view is idealistic—it seeks man's happiness and perfection in the future, and imagines then a state far more blessed than any he has yet attained. It holds that man advances towards perfection in the spiritual life in proportion as he becomes indifferent to all that pertains to the bodily life. Education, therefore, must be watchful and repressive for its function is to help to subdue all bodily impulses, and to form both the habit and the desire to repress the natural longings for earthly joys. It further holds that man is born evil, and the true work of this life is so to free the soul from sin by self-denial that it may pass purified through the gate of death into a higher eternal life. This theory of life has been fully expounded and put as fully as possible into practice by some of our sages. The latter view is naturalistic: it seeks happiness and perfection in the present life. It holds that all the impulses with which man is born are good because they belong to his physical nature and their fit satisfaction yields pleasure. To be comfortable is to be good, and prudence is the highest virtue. All men may not find satisfaction in the same kind of experiences, but personal satisfaction is the aim of life. The exponents of this view also can easily be found in Hindu philosophy. But if it be consistent, it sets up no ideals, for to do so would be to detract from the pleasant complacency of the present, in that it would inspire a feeling of dissatisfaction and unrest. Education in harmony with this doctrine is essentially precautionary. It would guard the child against mistakes in his physical life, but it would not otherwise interfere with the actions to which his impulses prompt.

If a reconciliation is to be found, it must be sought in an analysis of human experience and human needs; for the true end of human life must be human



life in its fullness and in its perfection. Such an analysis soon lays bare the truth that we live in essential inter-relations with both our human and physical surroundings. But in all these we are what we are because we have been born and have lived in a certain time and place, and in a society that has attained a certain stage of civilization and holds certain views and beliefs. These we unknowingly and unconsciously receive into our minds as a result of our intercourse with men, through the speech and acts which assume them. We seek our own good, and we derive the idea of what is good from our social circle, and in labouring to attain our end we are helped or hindered by others, we affect them for good or ill. A wholly individual morality is a contradiction in terms. It follows, then, that goodness and wisdom are inseparable. The more a man is truly good, the more he is truly wise, for the more he realizes that the lives of others are an essential part of his life, and that he lives his own life ever as part of the common life.

Similarly, the inter-relation of our lives with our physical environment is not accidental and changeable at will, but essential and determinative. The resolution of the antithesis of mental and physical life supplies the key to the resolution of that of self and its material environment. Spiritual activity acting on nothing is a contradiction in terms; a matter on which no spiritual activity can be exercised simply does not exist for us—is not part of our world. Our environment is the matter of our thoughts, our thoughts give the form in which we apprehend our environment.

For this purpose neither rationalism nor materialism can furnish a reasonable answer. According to the former, a scientific knowledge of the universe is an adequate ideal purpose for human life and endeavour. It preaches that reason is adequate to the solution of all the problems of life. It can only think of the spiritual life in terms of laws of the physical universe and hold that if fully known they would furnish a sufficient explanation of it also. This then leads us to the other term materialism. To a critical analysis its inadequacy soon becomes apparent. It makes man's activity consist of reactions and interactions of irresistible forces acting in immutable laws. Man appears, indeed, to live, but what he calls life is in its essence one with the workings of inanimate nature. For some inexplicable reason some of these processes are accompanied by what we call consciousness—thought, desire, volition, and the like. It is here that materialism breaks down, but it is surely unreasonable to suppose that reason itself is a phantasmagoria; that its very claim to decide on the nature and purpose of life is vain. Materialism, however, fails to account for our intellectual life, and this carries with it the failure to explain the ultimate nature of the physical world itself. It is human thought which assumes the laws which are operative in the physical world; it is human ingenuity which brings those assumptions to the test of further human experience. It follows, then, that the material construction of the universe is ultimately a spiritual construction, if human thought be a spiritual reality and not a shadow of material processes. For this the universe should also be the expression of a spiritual activity. Spirit can enter into spirit. It follows, then, that around and beyond us is a spiritual existence

which cannot be subsumed under physical laws and categories. A self-originated, self-contained and self-sustaining mechanism, making for nothing but its own conservation, devoid of all we call life, is not an object of love or of aspiration. But with a theory of spiritual existence—a Fount of Creative Power—all is different.

The question, then, arises as to what constitutes the perfection and completion of a man's spiritual life. Is education primarily and chiefly concerned with the development and increase of intellect or with that of character only? In this respect as well there are some conflicting views. One set of thinkers hold education is chiefly and primarily concerned with the development and increase of intellect. It is on account of this fact that intellectualistic character has been commonly associated with that perfection which we aim at. They say that human progress is found in increase of knowledge, and human greatness is measured by power of thought. The propagation of this theory is the chief reason that in practice schools have generally regarded intellectual training as the essential aim of education, and often have taken little account of the moral quality of the matter through which that training was given. On the other hand, thinkers on the theory of education have, as a rule, taken the view of Herbart, that "the one and whole work of education may be summed up in the concept—*Morality*."

Evidently here a reconciliation is needed. A compromise which imparts intellectual training at one hour, and religious or moral training at another, does not meet the needs of our case. For in life intelligence and morality are not separable, they go side by side, one supplementing the other. We commonly see that good intentions unguided by sound judgment lead mostly to disaster. Likewise, a clear intellect uncontrolled by sound moral principles is a danger to the community, it may easily become a curse to its possessor. "A religious and moral education is religious and moral through and through, not because the subjects studied are all directly religious and moral in their content, but because they are studied in a religious and moral spirit." It is not meant simply that they are followed strenuously, but that they are so presented as to widen the mental outlook and to appeal to the higher spiritual aspirations—in a word, to help to form spiritual ideals.

And this moral spirit must and ought to be created in the educated when they are passing through that period of life which is most suitable for implanting in them the ideas and ideals that are most useful to them. I mean childhood. Man's innate impulses result from the long-continued experiences of his ancestors. Some are survivals from a primitive age and are antagonistic to social bonds, which have been gradually developed during later times; others are of more recent origin and prompt to actions acceptable to current opinion. As the centre of all such promptings, there is the corresponding tendency to emotions and feelings which we judge bad or good. It is not that the body is wholly evil or wholly good, but that the whole life starts with dynamic forces, at once spiritual and physical, making, some for what we regard as right, and others for what we regard as wrong. These manifest their presence before the child is able to form any moral judgment of its own or to accept or reject any moral

rules or principles. If they are given perfect freedom and a loose rein, each will draw into itself nutriment from the events of daily life, but if any particular form of activity is generally and persistently, though not forcibly, presented, that innate force will become weaker, at least relatively to others. It has already been hinted at that the ideal of life is neither asceticism nor self-indulgence; it is a fulfilment of function in the course of which there sometimes arises the necessity of self-denial, but which also gives self-satisfaction. Likewise, education is neither constant repressions and direction, nor the absence of all real control and guidance. I do not hold that some ideas should be thrust upon the children at the cost of other ideas towards which they have an innate propensity and liking. What is meant by this is that if any evil is to be found in them, it ought to be nipped in the bud, because they ought to be effaced before it has been able to gain any prominent place in the minds of the children. The diffusion of religious education has such an indirect influence on the minds of the children that it indirectly and unconsciously effects a change in their mental outlook. This process of assimilation goes on further. "Throughout the time of youth habit is being formed, and if reference to the actual part which must be played in life be omitted, the habit of disregarding such functions and duties is growing and is unfitting the boy or girl for their future discharge." Though it does not, we think, express the whole truth, there is force in Herbart's contention that "the aim of education is sub-divided according to the aims of *choice*—not of the teacher, nor of the boy, but of the future man, and the aims of *morality*." In the duties of his station each of us finds the concrete form of his moral life, and this is what I mean by saying that intelligence and morality are not separable, they go side by side.

Education, then, has as its chief aim the building up of character. As Vives puts it: "He who knows none of the arts but yet has a practical knowledge of virtue, and has formed and ordered his life by its rules, is so far from being blamed that he is deserving of praise. On the other hand, he is worthy of ignominy and dishonour who is learned and instructed in human arts, but is destitute of virtue." In order to fulfil the functions of life properly we require a moral purpose to do well what has to be done, and also an acquired knowledge and skill, relevant to the task to be performed. Hence, education has to do two things. Education has to cultivate this knowledge and skill, relevant to the task to be performed and has also to encourage the growth of right motives and good purposes. It is not merely the life which is good in intention, but the life that is also effective in action, that education should aim at securing. It will be then and then only that it will produce men of character—character, which is a combination or compound of sound mind and of sound moral principles.

Then there arises the conflict between liberal culture and utilitarian training. The upholders of the former seem to regard all that has a direct outlook on the practical affairs of life as actually opposed to true education. On the other hand, what is demanded by the disciples of utilitarianism is a trained ability to make money, to produce and to aid in producing some material utility, to become an effective and skilled actor in the busy industrial and commercial life of the

time. In this case as well the conflict is due to a narrow interpretation of the terms "liberal" and "utilitarian". Instead of being opposed to each other, they are complementary in a higher and more comprehensive sense.

We may now sum up our argument. A true education is concerned with the whole being, not with body alone, nor with soul alone, still less with some one aspect of the spiritual life, such as intellect. It is equally concerned with the whole width of life: not with utilitarian occupations alone, nor with intellectual or æsthetic pursuits or even with morality of conduct alone. It recognises that man is both an individual responsible for his life and a constituent in a community in relation to which he has both rights and obligations, and that the latter of these is as essential a part of his nature as the former. It takes account of the real nature of life or experience—whether it be seen chiefly in practical activity, in thought, or in feeling and emotion—that always it is a complex unitary process, and that the distinction we make in it between subject and object-thinker and matter and thought is artificial.

It may indeed be doubted if men have ever been so non-religious as are at present the inhabitants of India. At any rate the absence of a central aim in human life has never been so complete as it is now. Most men are content to drift through life, toiling for the daily bread which will enable them to go on living, yet neither knowing nor caring to know why they are alive. There is a minority of stronger and more resolute men who devote life with unwavering energy to the pursuit of what I may call private and personal ends. Thus the man of business lives for the acquisition of riches; the scholar and the scientist, of knowledge; the statesman, of power; the speculator, of excitement; the libertine, of pleasure; and so forth. Few are they who ever dream of devoting life as a whole to the pursuit of an end which is potentially attainable by all men, and which is therefore worthy of Man as Man. There is, at present, a spiritual apathy abroad in the land, a pre-occupation with trivialities, a lack of clear moral judgment, an irresponsibility, a meaningless activity that leads nowhere,—a contempt of high ideals and lofty purposes, a failure to respond to the appeal of suffering and injustice, a lack of reverence for all the well springs of life.

Through the medium of modern system of education we have come to know about forty thousand stars in the space of the sky; we have been informed that the date of creation has been pushed billions of years back; we have been able to invade the bowels of the atom and to read its mysteries like an open book; we have been instructed to diagnose the life-cell, and many other things, but, alas "none of these achievements makes us better men." Indian students innocent of any instruction for the attainment of higher aims and ideals of life are left loose to see their way out of this world—a world which is full of many temptations which require great power of resistance which they do not possess. Moreover, this apathy has been caused simply because secularism has been carried so far that moral and ethical instruction as well has been practically barred from all public institutions.

This, then, is our condition. And what is the remedy for all these drawbacks! The one answer that seems revelant is: Study of Religion.

It must be borne in mind that by restoring a rightful spiritual element in our schools and colleges, I do not mean the teaching of dogmatic religion, a turning over of our public education to sectarian domination. Religion is simply the science of the soul and the knowledge of God. It tells us of the kinship of man and God and the means by which man realizes this relationship. Religion harmonises and fosters self-sacrifice and public spirit. Religion is a strength, a guide and a comfort, and not merely a source of intellectual anxiety or of angry argument.

A school, therefore, can be a thoroughly effective agent of religious education only on condition that its whole atmosphere is religious, that it can assume religion as the basis of morality, that religion is the under-current of life.

And this condition can more easily be fulfilled in India than probably in any western country, because India has been and still is a land of religions. However backward India may be at the present moment in her religious advance, religion has still a great hold upon her. No doubt the nature of that hold is different from that which existed in olden days. From belief based on reason, it has shifted to belief based on superstition. We believe a certain religious doctrine to be good and efficacious, because we are told it is so, but we never probe into its secrets and find out why it is so and so. The fact that those who tell us to believe certain principles do not themselves know why they should be believed makes the matter all the more worse and pitiable. And it is to remove this drawback that regular training in religious principles is required. When religion will be believed not merely as a body of rules containing dogmas which have to be believed, but as a body of rules based on reason, the apathy which is being felt by students towards religion would vanish of its own accord.

The current confusion between education and instruction has led to many misconceptions as to what "religious education" really means. If we hold firmly to the view that education is training in life, it becomes plain that religious education is training in religious life. There can be no religious education without religious discipline and observance, as well as religious instruction, but religion does not consist only of its discipline and observances. Formerly religion acted directly through schools upon the children of all classes, because sages who imparted religious education also gave to their students worldly and physical training. But the influence of religious teachers is absolutely nil in the institutions and schools started by the state at the present day, as the express provision that no religious education is to be imparted to the students leaves no ground for them to traverse. If religion is the basis of all true education, this is much to be regretted.

The provision of a complete set of denominational schools, logical as it appears in abstract thought, is beset with practical difficulties, which would be great even were that solution acceptable to the great mass of the people; for the number of religious cults is pretty large and the adherents of some of them very few. It is generally seen and felt that people are governed less by reason than by sentiment in controversial matters of religion, and the adverse sentiment of a large party in the nation puts such a solution outside the range of practical

politics. In order to avoid this sort of antagonism, two things should be done. Firstly there should be provision for various forms of denominational teaching within every school. This provision would meet the requirements of religious education very imperfectly, even if it could be successfully organized because it might be made sometimes a weapon to create hatred and contempt between different classes of students studying in a particular school. Secondly, to remove this difficulty to a certain extent, controversial and highly dogmatic principles should not be included in their religious syllabus. Such portions, after a careful consideration by the pundits and mullas and priests, should be omitted. Simultaneously along with this a comparative study of all religions should be taught not in a spirit of exalting the one and deprecating others, but in the spirit of a student, to all the students, so that they may not become false and foolish fanatics, but should be a perpetual worshipper at the shrine of truth and virtue—two symbols of the Almighty.

I have mentioned above that religious education requires religious atmosphere. It seems to me that the key to the whole situation is in the hands of the administrative officers of our institutions of higher and primary education, and that this master key fits into the lock of Faculty offices. If the college and normal school administrators will give preference and advancement on their Faculties to men and women of personality, spiritually minded and with a human interest, men and women who will be student-centered instead of curriculum-centered, they will find a spiritual atmosphere entering our school rooms, and in time from there permeating down into our general educational system. The most essential element of that spiritual atmosphere is reverence, a deep and humble reverence for truth and for life in all its forms. In an atmosphere of reverence before all the mystery and glory of creation, the spiritual natures of our students will blossom like flowers in the sunshine. In short, if we are to provide these spiritual values in our common school education, we must have teachers capable of, and prepared to, inspire them.

And teachers can only inspire the students when they have "human interest" in them and are "student centred". The aloofness which exists at present between teachers on the one hand and the students on the other is lamentable. Teachers think that their duty is only to give instruction in the books prescribed and that they have fulfilled their duty when they have done this. But they are mistaken. They are in *loco parentis* and have also to fulfil the duties of a father. On them depends the future career of the pupils they have undertaken to instruct, they are in many respects the future makers of these human souls. They are not only meant to beat and punish, but they are also meant to love. It is generally seen that our present students do not love their teachers. And what is the reason for this? We will not have to go far to seek its answers. The reason is that they do not know how to identify themselves with their students' wishes and aspirations, they never try to take interest in them, to remove their difficulties, to quench their insatiable thirst for knowledge, and to answer their childish questions. Their words will command divine respect, when these difficulties will be removed. The relation between the teachers and the

taught will then be happier and closer, they will be able to inspire their students and consequently, a religious atmosphere shall prevail in every school and college.

#### IV—Religion and Education

By M. M. ZAINUL-EBA, M.A.

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I am really grateful for the kindness with which I have been permitted to read my paper here. I feel that the stage on which I have been permitted to stand is very high and the subject on which I have to address such a learned audience is as vast as the universe itself. Above all I am struck with awe and reverence when I realize that I am going to speak in Benares where the Buddha delivered his first sermon—the more so when I think that my subject is to some extent analogous to that historic and revered sermon. Excuse my abrupt turn to the main subject. It is due to the short space of time at my disposal.

##### 1. "IS RELIGION WORTH CONSIDERATION ALONG WITH EDUCATION?"

Materialism has always been the strongest foe of religion. The love of physical ease and comfort is a natural outcome of indulgence in the passions, provided by nature to safeguard the annihilation of the individual and to maintain its progeny. This love makes men attach too much importance to the material objects and the material world. It has always been strengthened by doubt regarding the life hereafter. This doubt is generally upheld by the majority of educated people these days. The objects of physical ease and comfort have far more increased and have become much more enticing in this age of science and refinement. Thus the minds of the educated people are generally revolting against religion, and it is generally being felt as an unnecessary burden. On the other hand, there are some who consider religion as quite necessary, because they have inherited faith either blindly from their parents or after some consideration.

It is generally thought that the progress of physical science has undermined religion. To some extent this is true. The progress of physical science has led to inventions which are addition to the list of objects of physical comfort and ease. Our love for material objects increases and we are thus led to attach more importance to worldly life.

Religion is the consciousness or realization of man's relation with his Originator, and the expression of this relation in human conduct. In order to understand this relation we have to ponder over the facts only and to put aside the points of utility and like questions.

The recent progress in science is rather helpful in leading us to religion. This progress in science is nothing but the increase of our knowledge about the laws of nature. With this knowledge we proceed to frame some object to illustrate the law. The invention of the object does not only serve the purpose of proving our knowledge of that law to be true and sound, but it is also utilized as an asset to our physical comfort. Thus there are two distinct aspects of progress in science. The knowledge of the law of nature is on one side and on the other hand is the material utility of this knowledge. The two are distinct, though the

first is a stepping stone for the second. If we ponder over the law of nature apart from its utility we get at certain truths of nature which is a bliss in itself; on the other hand, if we consider its material utility we are led to love the material objects and this produces anxiety.

Naturally an average man is not prepared to admit or accept any point unless he is convinced. Logical arguments—whether inductive or deductive are no doubt convincing. But the experimental process is far more convincing, because no one can venture to deny what he actually sees. The discoveries made in science cannot be denied as they are based on this process. Such discoveries cannot be opposed to religion. In this age of letters and sciences we cannot expect to produce religious conviction unless we adopt this experimental process or base our arguments on the principles discovered by such processes. The experimental process in religion can seldom be adopted and by very few; therefore, the other alternative can only be followed. The religious conviction thus produced is expected to be very sound and irremovable.

In this vast—rather infinite universe everything is natural. Terms like supernatural and artificial have no literal or real application. They may be used conventionally. The first only to conceal our ignorance is applied to phenomena which cannot be accounted for; while, the second is used to denote a particular class of objects which have been made by human hand. The component parts of such objects are all natural and they work according to the laws of nature. The formation of most of the physical phenomena is generally due to some natural organism or other—such as insects, germs or corpuscles. Man is, nothing but a natural organism—whatever superiority he may claim over other organisms.

All material objects undergo a continual change. It is not seen by our naked eyes. But it is shown by physical science that everything receives something and emits something; and this natural process continues without the shortest pause. Nothing remains the same even for a moment. The discovery of this nature's process brings to light two distinct truths: (a) That all material objects are nothing but everchanging natural forms. (b) That our sight is dull and dormant and does not follow the evergoing change in the objects of the physical world. It will be admitted without hesitation, that our senses as the means of information are dull and do not provide us with a correct knowledge. It is of course a kindness of nature that such means of knowledge have been bestowed upon us, otherwise we would have been embarrassed by the chaotic condition of the physical objects and the material world. At present we are at ease. But thanks are also due to scientific discovery that we are in possession of the knowledge of the true state of affairs. I do not want to disturb the ease provided by dormant senses through defective knowledge; but we are rational beings; we should grasp the fact that we are under an illusion. I mean to say that the idea of the stability of the material objects may be utilised, so that our ease and comfort may not be disturbed, but the real nature of the idea, that it is an illusion should not be lost sight of. Our senses give us ease. Our science furnishes knowledge of the true fact, and both are at variance. If I prefer ease to true knowledge I have to close my eyes and assume the ignorance of the age



that lacked scientific enlightenment. How will the distinction between the two ages be described? The old one will be called "the innocent age of ignorance"; while, the present should be called "an age of self-imposed ignorance." Our love of ease leads us to blindness or ignorance and is so intensive that it compels us to foster and keep up our ignorance even after having obtained true knowledge. But prudence requires that we should attach due importance to the two phases according to their merits. Enlightenment as to true fact is Divine; while, a forced blindness is devilish.

This vast universe is an organized flow of innumerable, diverse and changing forms. We are cognizant of only the forms and the changes. The forms whether physical, mental or spiritual though incessantly changing, have their value. They serve the purpose of a vehicle or conveyance. Without them we could not have received any cognizance. The continuous change must be due to energy. The fundamental principle or the fountain of the Universe is nothing else than energy as disclosed by observation and physical science. This energy is either itself Spirit or it emanates from Spirit.

Within this infinite organised Universe each of the innumerable forms or phenomena whether huge or small—whether physical or mental—is in itself organised, and each and every one of the incessant changes is systematized. It conclusively shows that the fundamental principle, the all-feeding fountain of this universe, is one; otherwise the all-pervading organisation or system cannot be explained. This must be the all-pervading Energy, Spirit, or Soul. Every object that is in the Universe, that is every form or phenomenon is natural and governed by the laws of Nature which are only methods in which energy manifests changes of forms. In the literal and real sense the word supernatural is applicable only to that Energy which is the *One fountain* of the whole Universe and of all that is in the Universe. Thus the author of this whole stupendous affair which we call Universe is One Eternal Spirit, the all-pervading Soul. Call it Energy, Spirit or Soul as you like, but it exists in the true sense of the word. If we ponder over the matter, this energy, this spirit only exists and existence is nothing but this Spirit; the rest is change and change, evergoing and unintermittent, change of forms or phenomena. And change cannot be produced but by energy. Thus it is nothing but the work of the Spirit.

We must submit to this One Eternal all-pervading Spirit. All adoration is due to Him, because this is the everflowing fountain of all light and intelligence. All we can know is the work of this Spirit. The laws of nature, that is the methods manifested by the Eternal Spirit in his work, the Universe and its parts, show Divine Wisdom and Benevolence. Before the birth of a child it is the benevolent Energy working in the mother that arranges the provision of milk for it. All the different sciences testify to the wisdom displayed in all Nature's actions. No action can be expected from anything inert or dead. Life alone can be the author of any work or action. The Energy—the Spirit, is all life possessing all divine attributes manifested in the world.

So far it is certain that the whole Universe is an ocean of evergoing changes. In this ocean I am conscious of my own 'self' I know not what

Everything round me is changing. My body, my mind everything which I call mine is changing. In spite of all this I have a conviction that I am the same individual ever since I got consciousness till perhaps the time when I will lose it. Nobody will perhaps be ever ready, in real earnest to say that he or his self is not the same that was some years ago. In every organism we find an organised form and the force or energy organizing it. There is no third thing. We may discover other objects in an organism but they shall be the properties of either of the two, namely the organized form and the organizing energy. Man is also an organism. In man also you will find the organised form and the organizing power or energy. Man's self or ego can either be the property of the organized form or something of the organizing power. The conviction in man that his self is the same throughout the period of his knowledge and has not changed shows that the "ego" has a closer affinity to the organizing energy. It cannot be the property of the organized form neither of any of its parts nor of its constitution; because all of them are not the same for even a second. The organizing energy does not change itself though it changes the forms through which it is manifested.

In the recent discoveries and progress of science it has been demonstrated that "Matter" is nothing but a form of force. And force can emanate from Spirit. But the truth brought to light by the strenuous efforts in science are being overlooked. Man's life is generally considered to be the result or the outcome of his material constitution. But the work of the material constitution itself requires the agency of energy. The energy alone brings about the constitution and is there in it. It certainly was prior to the constitution to give its form, and is there changing all forms composing the constitution till at last this constitution is demolished. The energy which was prior to the constitution and lived with it throughout its changes cannot be imagined to annihilate at the demolition of the constitution. This is the same Eternal all-pervading Energy. Our life belongs to this Spirit. The "ego" thus must live in some form or state, which is what is called life hereafter.

It has been conclusively proved by scientific discoveries, which cannot be but truths brought to light, that the Origin of the Universe is Spiritual and not Material. The material world is sustained by spirit and is but a fleeting appearance serving the purpose of manifesting the attributes of the Spirit. In education we should base all our efforts on the truth exposed by science and should not be led by the defective and hence false knowledge provided by our sluggish senses. I call it false knowledge as it is contrary to that which is based on science. We should give a correct scientific and Spiritual colour to all our education—instead of the Materialistic view. In doing this we shall uphold the Truth and discard the Wrong, which has been the basis of Education for a long time. The increasing Materialism of the present age is the result of the wrong line of thought adopted in education. And it is almost clear that this materialism is leading humanity to great distress. The termination of the wars and bloodshed

can only be expected when we have brought about a young generation with education having a true spiritual colour. The number of the increasing crimes complained of can also be expected to diminish.

This Spiritual basis of the Universe is the foundation of all religions. This is a truth proved by Scientific discoveries. If we put aside our long-begotten delusion, that is, the prejudice of the stability of matter, material objects and material world, we shall feel convinced of the truth as we ought to be. If we have any love of truth, if we are prudent enough to save ourselves and humanity from distress it is incumbent upon us to include religious or spiritual teaching in the system of our education. Education will then be in a position to do its duty to the human race.

## 2. "HOW FAR RELIGION SHOULD BE INCLUDED IN EDUCATION"

The principle of continual change goes on in physical structure. The discoveries of anatomy and physiology testify the truth. My body is not the same for even a moment. Something is imbibed in and something is emitted. This is as true of mental structure also. Evidently the thing which enters into an organism brings in energy with it to show it or its properties through that particular machinery or organism, just as the property of steam is shown through a locomotive engine. Motion is the property of steam and not of Machinery neither of its parts nor of their adjustment. No doubt it shows itself through the particular machinery and only the extent of the capacity of that machinery, but the resultant phenomenon is purely the outcome of the Steam. The structure of the electric fan has nothing to do with motion which is a property of electricity, it only helps the latter to transmit itself into the phenomenon called motion. The structure has not the capacity of transmitting the other property of electricity called light for which there is quite a separate structure. Every natural machinery or organism is but a structure meant for the transmission of the property or properties of energy. The structure is only a means of expression of a property or properties of energy. Every structure is changing. My physical structure is capable of transmitting only physical force. It is not formed so as to transmit the high and sublime attributes for which there are finer structures—mind and heart. Just as the body continually gets in something and emits something so do the mind and heart. This is an assertion based on the analogy of the physical principle.

Imagine that there was a time when the creation began, that is to say, the eternal fountain of all, called Energy commenced divulging its stores, on account of immense, unlimited profusion. Curiosity or Love alone must have been the motive. In the world we find currents of Sublime and Divine attributes as well as devilish tendencies mingled together but not mixed, we also see a natural line of distinction between the two sets, with a natural acceptance or approval of the one and rejection of the other. Human nature is susceptible of all these. We should mould ourselves so that the high, sublime, and divine attributes may have their manifestation through us.

Man is always affected with his environments and he is susceptible of

acquiring the habits and the attributes of those with whom he lives and particularly of those with whom he has particular attachment. His attachment towards his Origin the Eternal Spirit is certainly beneficial to him befitting him with Divine attributes. He owes to Him what he calls his own—even his existence. He should submit to Him, make peace with Him. This is the way of those who have eyes or insight; because this is nothing but an action in conformity with the fact. What or who is there in the universe, whether huge or small that is not under the supervision of the all-pervading Energy or laws of Nature, i.e., the systematic ways of Energy? One who does not observe the fact must be blind and deserves sympathy. This blindness is caused by his undue attachment to objects other than his Originator, he has imbibed the attributes of these objects and he is in danger of suffering from continual change of form or state.

Success in achieving any object or getting at a point requires concentration of mind, which consists in the disregard of all objects or points and in the fixing our eyes upon the object or point aimed at. This is the law of nature for success. A seeker after God or a lover of Truth must abstain from having any inclination towards any object other than God or Truth. But all men are not scientists, all men are not philosophers, similarly all cannot be the Buddha, Christ, Krishna or Mohammad. But our inclination towards material objects should not be such as may disturb our conviction in connection with our Originator. Acceptance of, and submission to the fundamental principle of the Universe, the one Author of men and all things is the summum bonum. This is the realization of our connection with our originator, it should be expressed in our conduct. Actions disturbing our conviction in the fundamental Truth should be avoided. They are sins, they are spiritually injurious to us. All sins are injurious. The injury may be physical, mental or spiritual. Actions improving our conviction in the Truth are such as ought to be cultivated. Prayers are necessary.

The prayer may be in any language. The Originator, the Universal Soul, the all-pervading Energy may be addressed by any name. He is all around us, with us and within us. To concentrate our attention it is most advantageous to aim at Him within ourselves. Here he is close at hand and our relation with Him can easily be realized. He managed according to His laws to give form to all the requisite material of my body collected than arranged them and composed the form of this organism I call myself and He is still in it working incessant changes. Here is this form of mine and the Power that has worked it out. I should aim at Him here in my prayers.

Physical education requires exercise in order to make the body capable of displaying with ease and grace that attribute of Energy which we call physical force. Similarly mental education is also affected by means of exercises which befit the mind to transmit or show different mental attributes of the Energy. In the same way spiritual education also requires exercises. They impart to us capacity for the Sublime attributes of the Spirit.

## V—The Religion of a Teacher

By G. C. CHOUDHURY, M.A., L.T. (*Deceased*)

If we look at the History of Education both in the East and in the West, we shall find that education began with teachers profoundly religious, teaching religion mainly, along with a few secular subjects like Mathematics and Medicine. In course of time the range of subjects became various and extensive, the eye of man turned more towards the creation than towards the mysterious creator; Science and Sociology engrossed the attention and the most forward of the teachers lost touch with Religion. Religion has an old atmosphere about it and the new humanity does not want to be trammelled by that. Religious belief and faith were symbols of intellectual bondage and the day of intellectual freedom dawned with the advent of Reason and the experiments of Science. Such are the sentiments of the New Age as envisaged in New Russia, New Turkey, and New China and more or less in other countries as well. There is a constant warfare between the New and the Old and the truce is far to seek. Yet the teaching of the young must go on in the midst of this turmoil and the teachers must have their ideals Religious, Rational or otherwise, of tolerable worth, in light of which they are to draw inspiration and to guide the younger generation as efficiently as possible under the present circumstances.

Is it sufficient that a teacher can teach a subject or subjects competently?—that he can, not only make the students "understand" but can also make them "enjoy" the subject or subjects and utilise their knowledge for practical purposes? Are the teachers to formulate their subjects as if they themselves were the originators of them, without mentioning the authors, who created and developed those subjects or are they to mention them merely as so many casual names? No. Along with the teaching, appreciative, respectful and reverential references must be made to the Authors, Discoverers, and Inventors so that the students, along with their theoretical and practical study and experiments, may learn to revere the Great Ones from whom these interesting subjects came out and by whom they were developed. Interest for, and comprehension of the subject, respect for the teacher, and reverence for the authors are all necessary for the culmination of even intellectual teaching.

Next suppose that there have been outturns of perfect specimens of intellectual culture among the students. What about their education on the moral side? They may have learnt about patriotism, socialism, and international amity. But have they learnt and practised anything about the inevitable social unit—the Home? Were they practically taught the regard for their parents, however imperfect creatures they may appear to be?—love for their brothers and sisters? Were they ever taught to revere their grandparents and even remoter ancestors because like the authors of books and their fore-runners it is they who have made them come into being after the struggles for existence of so many successive generations? The worship of ancestors as practised in many countries of Asia, if rightly regulated, will not checkmate progress but rather serve as useful ballast for the ship of headlong Radicalism.

Coming to Society and Government, the student is to be made to have a sane outlook by unbiassed criticism of fact and present-day tendencies, and also to have very great regard for the benefactors of all times—Ancient, Medieval and Modern—and of all countries.

Further making the student brood over the creation as a whole will a teacher neglect to instil the idea of God and to make it permanent by insistence on regular contemplation and on the particular religious practices which may be the heritage of the race to which he belongs?

The student is to learn not only these lessons of gratitude towards the men of different ages of civilization, but he is to practise kindness towards men in general and strangers specially. That immortal line of the Latin dramatist Terence—"Homosum, nihil humani a me alienum puto"—i.e. "Man I am, nothing human do I consider as alien or foreign to me," really sounded the note of international goodwill and brotherhood of man even in the far off palmy days of imperial Rome. This is the very spirit which has to be cultivated first by the teachers, and then infused into the taught. For not only in the intellectual sphere but also in that of morality the teacher is to manifest mastery over both the branches of theory and practice.

Cultivating this broadness of sympathy for everything human we sometimes are apt to decry certain periods of history of our own nation as well as those of others, but these we must learn to tolerate. The principle of "Live and let live" though it goes against the biological laws of the struggle for existence and the survival of the fittest, is a law of human society and a law of the spirit, if not of the flesh, and this principle is to enclasp in its sympathetic sweep not merely the present but the past as well—for the trend of modern thought is to bury "the dead past" with its entire paraphernalia.

Lastly we are to extend our sympathy not to man alone but to the animals and plants also. "*Ahimsa paramo dharmah*"—i.e., "Harmlessness is the greatest virtue"—was the cry of the ancient Indian sages of course, but the cry has not ceased even today; rather it has been broadcasted from age to age, from one noble heart to another. It is the practice of this harmlessness which is the real key to human happiness and progress—and the teacher has to discipline himself to be a worthy custodian of that key of harmlessness in thought, word and deed,—and deed, word, and thought. Peace to all.

## VI—Some Thoughts on Moral and Religious Education

By VIDYADHAR SHASTRI, M.A.

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There is something profoundly wrong with the aim of our education, and the system by which we select the material to be educated. Knowledge is power and compulsory education perhaps highly desirable but knowledge, power and education in the hands of a perverse mind can only produce a Death-Ray which might some day consume millions of people in a second.

In ancient days even after selection by the teacher the student had to remain on probation for one year. He was taught the way of cleanliness, purity

and chastity, and given such elementary education as was necessary for the first year. In the event of his being unable to comprehend the teaching imparted, the teacher tried to find out the real cause spiritual or temporal of such want of intelligence, and having spotted the real cause he tried to remove it by such counteracting measures prescribed in the scriptures as are not incompatible with the acquisition of real knowledge. But if even after all the persistent efforts of the teacher the student did not improve his moral character and gave indications of developing into a character highly dangerous to society, he was turned out of the institution and given no further instruction. Under the present system of education on the other hand, no effort is made to understand the real nature of boys and education is freely imparted to people who have no right to it and many misuse it.

In the second place, I have felt that all competition, these great wars and this unceasing turmoil are due to the sordid aim underlying the present system of education. Students now go to the teacher not with a desire to get ultimate happiness or the knowledge of God but to learn something that might give them their daily bread. We stand no more with folded hands before God and pray to him to energise and purify our intellect. Satisfaction of hunger has now become the first and last aim of our system of education. Students do not read scriptures as they bring no money; they satisfy only the cravings of the soul and not of the stomach. This satisfaction of hunger, the first aim of our education, is next carried to higher spheres and given many new and attractive forms by its votaries. It becomes Imperialism, Fascism, Capitalism and many other isms, which it would be difficult to enumerate. Imperialism is nothing more than hunger for land and capitalism, merely another form of hunger for money and Fascism merely hunger for power on the part of a certain individual or nation. If satisfaction of hunger be again recognised as the ultimate aim to be realised one would hardly condemn even the great war which recently convulsed not only Europe but the whole world.

With our ancient seers the aim of education was quite different, and the results highly satisfactory. They distinguished between right and wrong and taught people to strive after the former and not the latter. Educated in these precepts people naturally tried not to snatch each other's goods, but to so regulate their lives as to find themselves a stage further on the road to salvation, which could be attained only by the pure in mind and spirit.

Some western writers have had the courage to soar beyond the gross materialism surrounding them and have come to the same conclusions as our old Indian sages. According to Emerson, the great American writer, no one could call himself fully educated unless he could say to himself: "I love the right; Truth is beautiful within and without for ever more. Virtue I am thine, save me, use me, thee will I serve, day and night, in great, in small, that I may not be virtuous, but virtue." But men like Emerson are in the modern age stray voices crying in wilderness.

Thirdly, I have often noticed the sad falling off from character owing to the utter lack of moral and religious education in educational institutions. The

Gazette Extraordinary announcing the results of university and school examinations is now the chief test in India at least of one's capacity as a teacher. In our School Leaving Certificates we have generally one section for moral character. But none cares in the least for it.

Teachers are either quite ignorant of the real character of boys, as they do not take the trouble of finding it out by mixing frequently with them, or they think mere moral character a thing requiring so little attention that they always choose to conveniently forget it at the time of giving testimonials. The examination results only are cared for in order to show the people that we are doing faithful service to the public.

Religious education which might atone for the absence of purely moral education, is as strangely tabooed as the other in the modern educational institutions of India.

The presence of many religions in India is sometimes put forward as an argument against the introduction of religious education in schools and colleges. This argument would surely hold if we tried to give denominational teaching in schools or taught fanaticism. But when we advocate a theistic attitude of mind in the students attending the religious classes and let them feel that this world is not a mere creation of chance, but the work of an Almighty and ever careful Power who oversees all our actions and so frames the laws that the natural forces all around us themselves reward or punish our good and bad actions, the argument becomes hollow.

But even this religious education would fail to produce the effect, if the teachers teaching must do it, because they get Rs. 4 or Rs. 5 as allowance or if their character be not such as inspires confidence and enthusiasm among students.

I have been led to believe by my observation that under modern conditions a large share of the credit or blame for the conduct of the students should go to their parents. In early years of their boyhood when they are most susceptible to influences from outside, the boys remain in the company of their parents, sisters and brothers, do what is done by them and imitate not merely their actions but their manner of speech and moving about. If in these early years, the parents do not take good care of their own doings, and with that of the doings of their own children, they would have led them to form pernicious habits which even the most assiduous teacher in the school would find difficult to root out. What is specially needed at the time is an educated mother, who understands fully her responsibilities and tries to train up her sons and daughters as worthy citizens. In this connection the problem of women's education comes to be deeply related with that of moral character, and one is perforce led to the conclusion that without women's education perfection in the character of boys is a hopeless task.

As the superintendent of a hostel myself, I do not under-estimate the influence of hostel life on the character of students. What a home is to the small boys and a school to the students, that and something more is a hostel to the character of hostellers. If properly organised it can foster in students the habit of self-reliance which they can seldom have at their homes where they are in the leading



strings of their parents, and give them a character which might be the boast of the school in which they read and a matter of boast even for the country of which they are citizens. But hostels as mostly organised now teach nothing but new manners of toilet, table and gamblings. The superintendents whose duty it is to take care of these students sometimes do not know the names of all the boys in the hostel. Mixing very little as they do with the boys, they know little of the habits of their wards and can hardly be expected to influence their lives for better or worse.

My faith in human nature dissuades me from any disbelief in the power of modern society to regenerate and improve itself. Human nature is now and will most probably for a million years to come be what it was a million years back. It is environment which brings about differences. If this be somehow brought under our control and if we manage to give the student good company at home, in the school, and the hostel, we would have accomplished half our task of giving adequate moral education. The other half again would, I think, be done if we inspire society with the ideal of self-sacrifice and demonstrate clearly to it that real pleasure lies not in the satisfaction of hunger but giving what we can to others who are intrinsically not different from ourselves. When we shall have thus widened our outlook, and given free rein to our inmost desire of harmonising our spirit with those of people surrounding us, we would have done all that we can for moral and religious education.

## VII—Moral Training as a Subject of University Education

By PRINCIPAL RAMDEVAJI of Gurukul Kangri

Much controversy has raged round the question whether asceticism is useful or not or, in other words, whether objective pressure can bring about satisfactory subjective results. On the one hand it is contended that Buddha, Christ, Zoroaster, Dayananda, Gandhi and a host of other luminaries that have illumined the dark corners of the earth were ascetics who starved and tortured their bodies in order to attain purity of mind and strength of resolution. On the other hand, it is confidently asserted that asceticism creates a revolt in the mind against moral values, encourages surreptitious gratifications and breeds hypocrisy. The fact, however, is that both extremes are to be deprecated. Asceticism is not an end by itself but is a means to an end. When people think that the starvation of the organs of sense and bodily privation are *per se* meritorious acts and exalt the ascetic spiritually by bringing about ecstatic exaltation, they invite disease, slovenliness, squalor and not unoften, moral depravity practised under the cover of sanctity and holiness. When, however, a man practises a certain amount of asceticism in early life in order to acquire self-control and to form habits of mind and body which enable him to stand unusual strain and to withstand bodily and mental temptations, he becomes a seasoned soldier.

It must be admitted that all successful men in life are ascetics or *tapasvis* in this sense. Asceticism in this sense is a means of acquisition of physical and mental strength and of supernormal powers of endurance and is sometimes non-

moral. A thief who in the dead of a winter night, when other people are comfortably ensconced in their quilts in rooms warmed by firesides goes about barefooted in cold paved streets scantily clad so that his foot-fall may not facilitate detection is as surely an ascetic as a sage who gets up in the small hours of the morning and sits cross-legged on the top of the hill with nothing but his loin-cloth to cover or rather aggressively exposes his nakedness in order to perform devotional exercises and to enjoy the bliss and rapture of a state of trance. This explains why successful criminals, who possess the traits of bravery and daredevilry, are transformed into saints of the first rank in no time as soon as their minds receive a tremendous shock which has the effect of transvaluing objects of moral worth. The case of Valmiki, the author of the immortal Ramayana, is a classical instance. Of late we have been hearing a lot about evils of "repression", "inhibition" and of Freudism or psycho-analysis as a panacea for all nervous derangements and maladjustments. Some of the exponents of this gospel went to absurd lengths, spoke of moral values in terms of sex and cried themselves hoarse over the Oedipus complex and almost brought about a renaissance of the degenerate varieties of phallic worship not by means of symbols but by means of obsession of the mind with sex-impulse or *libido*. Good sense is now dawning upon the protagonists of this reaction and even sober psycho-analysts are now discovering that even "repression" or suppression—I prefer the latter word for it implies voluntary self-control and deliberate acts of self-abnegation with a view to the conservation of powers of physical endurance, moral stability and clarity of intellectual perception—has untold value if properly appropriated.

The ancient sages of India fully understood and grasped this psychological truth and made voluntary suppression or even involuntary repression in an atmosphere of reverent faith and desire for the attainment of the spiritual merit as an essential part of their system of education. A Brahmachari or a neophyte (a child who had been entrusted to a teacher with religious fervour and to the accompaniment of Vedic recitation which created an atmosphere of sanctity that affected both the master and the disciple and made them feel that they were being transported into a universe of new values and made to undergo a process of moral transfiguration) was required to get up early in the morning, have a dip in a flowing stream even in bleak cold, to go about bare-footed and bare-headed even when the sun shone with sweltering heat, to partake of simple food not at all seasoned or converted into a delicate dish by the devices of the art of gourmandise, to take the threefold vow of chastity, poverty and humanity, to avoid mixing over-much with members of the other sex except under conditions which hereditary inhibitions and racial repressions invested with sanctity, i.e., with women at the sight of whom the stimulation of the sexual impulse was a sacrilege which degraded him not only in the eyes of the world but in his own eyes. Rigid isolation of the sexes was no part of the ancient Indian system of education, but indiscriminate intimacy between juvenile sections of both sexes was tabooed. Looking upon a woman to lust after her was regarded a sin of the deepest dye which could be wiped off only by severe penances. The result of this system of education was that young men and young women of that period were strong, healthy, handsome,

self-reliant, practical, brave, and absolutely unconventional with no trace of the prurient about them.

Inspired by the teachings of Rishi Dayanand, Swami Shrāddhanand made an effort to revive this ancient system of moral discipline and started the first Gurukul on the bank of the Ganges. The institution has now passed the experimental stage and has turned out scores of graduates or *snatakas*, as they are called, who have taken their rightful place in the arduous work of national upheaval—religious, social, moral, and political. They are not convention-ridden and are not ashamed of their heritage. They do not feel that an Indian cannot raise his head in pride and rise to the full height of his moral stature unless he stiffens himself up, even in the hot months of June, in foreign dress which is unsuited to tropical climates. They do not feel the least hesitation in rubbing shoulders with the most eminent foreigners while dressed in the Indian style and while squatting on the floor. They do not despise the magnificent culture which is their precious heritage. On the contrary they consider themselves as its custodians while always eager to enrich it by assimilation of all that is best in Occidental culture and dovetailing into it all that has tended to the glory of modern Europe and America. They are dutiful sons and faithful husbands. They enjoy the natural taste of wholesome nourishing food and do not run after condiments and overcooked dishes which ruin the stomach and derange the liver.

In the Gurukul the spirit is ancient but the form is modern. The system is ancient but the methods of teaching and organisation are modern. There we have the old ambrosia in new bottles. For the last few years a new experiment in moral training and inculcation of right behaviour has been tried and been crowned with a fair amount of success. In ancient times a few students lived in the home of the teacher as members of his family and the teacher or Guru was in a position to watch personally the development of the faculties of his pupils with a view to the eradication of evil propensities and the fostering of noble impulses. In the Gurukula at Hardwar we have hundreds of students and quite a regiment of teachers. It is an educational colony. In such a colony it is impossible for the Head to give individual attention to all his pupils. He has to relegate a part of his authority to his colleagues who, in the very nature of things, cannot command the same amount of reverence as the Head who has initiated them—however worthy they may be. The boys care much more for the approbation of the Head than for that of those who are immediately in charge of them. In order to ensure that the Head may be kept informed of the behaviour of each individual pupil and of the moral progress that he is making as evidenced by outward forms of conduct, a new subject of examination has been added called the *Vrat Abhyas Pariksha*, or examination to ensure the faithful fulfilment of vows. There are two printed forms. A copy of one of the forms is supplied to each pupil in the college department. On the Psychological principles that "Trust begets trust" he is expected to make daily entries as to the time he gets up from his bed and takes his morning bath as also whether he has taken physical exercise and joined the congregational prayers. Most pupils take the view that it is shameful to make false entries when they are trusted so much. In their case the

psychology that operates is the same which makes a normal person think many times before he tells a lie when an oath has been administered to him even though on ordinary occasions he may not be punctilious as to what he utters. An exalted notion of self-respect is fostered which makes it difficult for the pupil to commit an act of self-abasement. A powerful motive for the observance of solemn vows is thus brought into play.

Although we rely upon this motive force as the chief main spring of action, the fear of public opinion and the desire to win the approbation of elders are also exploited. The teachers are expected to go round and to note down the names of boys who have been guilty of lapses and dereliction of duty in these matters. When the monthly meeting of the Examination Board is held to award marks, the teachers' notes are carefully compared with entries made by the pupil and if fraud is detected marks are deducted and the reason for deduction is given wide publicity. There is a second form which is filled up by the superintendent actually in charge of the boy in consultation with other members of the Board and the Head who, likewise, are expected to watch the outward behaviour of the boys and to seek and create opportunities for doing so. Marks are awarded by the Board under this head for personal cleanliness, neatness of the seat in the dormitory, orderly arrangement of books and other belongings of the pupil, obedience, punctuality, social service, willing co-operation with the teachers, etc., etc. The result is that the responsibility for these desirable forms of behaviour rests with the pupil and he feels that, however bright he may be in intellectual work, he will not get his degree unless he attains a minimum amount of efficiency in desirable and prescribed forms of outward behaviour. Just as the imperative need of getting a degree makes even naturally easy-going boys studious and creates in them a habit of study which, in many cases, persists through life, this examination spurs on university students to shake off slovenly habits and acquire the habits of personal cleanliness and neatness and orderliness in relation to their physical surroundings, makes the unpunctual punctual, teaches those who are rough in their manners the art of polished speech, induces the naturally impertinent lads to assume the forms of polite speech surcharged with humility. In course of time the pupil perceives the moral and even material value of these virtues and habits are formed which conduce to the augmentation of the totality of pleasurable sensation and a relapse into repressed habits of slovenliness and slatterliness becomes psychologically and even physiologically difficult on account of new psychological associations and newly-formed pathways of nervous discharge.

#### VIII—The Method of Moral Instruction in Schools

By PANDIT N. CHENGALVARAYAN, *Bangalore*

There is no single moral instruction method. It depends upon the individual genius of the teacher to name the vehicle as biography, natural history or a number of varied illustrations. Some would favour a series of connected lesson on one subject, such as temperance, truthfulness, etc., while some others would prefer a less exhaustive treatment. Many are of opinion that illustrations should

be chosen from history and nature, rather than from fiction. By observing the reflective and active life of the children themselves one can find a valuable fund of material. The teacher should always extol the good, and show its reasonableness and its beauty, rather than warn against evil and insist on its hatefulness. The teaching should be concrete in every case and short poems, quotations and proverbs, may with advantage be committed to memory. The teacher should connect the lessons as closely as possible, and lead the child to see the oneness of all the duties.

The giving of an efficient moral training in an effective way is really difficult to be followed with success. The pupils cannot be trained to become good and virtuous by the mere preaching of a series of sermons, or by a well-arranged syllabus of moral instruction or by periodical moral lesson classes and lastly by the presentation of well-bound moral-lesson books. These things may be good in their way. A merely theoretical knowledge of duty is not without value, and acquaintance with the moral ideal is undoubtedly a step to its realisation. Though due credit is given to the efficacy of precept, yet there remains a world of difference between teaching virtue and teaching about virtue. Very often we find certain unfortunate incidents occurring in our daily life. The best preacher on the subject of "Kindness to animals" is the worst offender against his moral code. One may know very well what good qualities and noble virtues are; but in the field of practical politics one often, consciously or unconsciously, bids farewell to them. Such examples only tell us that direct moral instruction, as is at present imparted in certain periods of school work, tend only in a small way to solve the problem of moral training. In order that we may achieve our aims we require something stronger than mere telling. The difference that exists between saying and doing must be bridged and precepts must be translated into action. The pupils of the schools should be trained to do things in the right manner, to follow the path of virtue in every act of their school life and to choose the good and refuse the evil. The personality of the teacher also influences in a way the conduct and character of young pupils who come into close contact with him.

Besides the personality of the teacher there are various other equally important things, that determine the modes of life of the pupils at school. "The conventions and the traditions of the school, the tone of the school, the moral atmosphere pervading there, the influence of the environment and surroundings, the soundness of the organisation, the orderliness of the school society and the rules written and unwritten that govern them, all these have their part in leaving indelible impression upon the moral development of the pupils." How can the students achieve all these? These can be achieved by good association or *Satsangam* on which *Sankara* laid so much emphasis and which we cannot over-estimate. The corporate feeling among the pupils must be so strong and the standard of morality so high that any offender against morality must dread public opinion and follow the path of virtue consistent with the code of morality and in obedience to the rule of discipline of the school population.

The pupils may be divided into the following stages according to their age.

Stage I	Age—7 to 9	} Primary, Middle and Secondary School Pupils.
Stage II	Age—9 to 11	
Stage III	Age—11 to 13	
Stage IV	Age—13 to 15	

The simplest objects have to be dealt with in the lowest stage. In the new higher level, i.e., in the next stage new features should be introduced so that the knowledge already possessed may be revived in order to be widened and deepened. By the time the highest stage is reached the pupil will have studied each subject in all the breadth and variety of aspect. I give below certain subjects to be taught in schools according to the different stages given above.

- (1) Courage.
- (2) Truthfulness.
- (3) Honesty.
- (4) Health.
- (5) Kindness to animals.
- (6) Gratitude.
- (7) Love.
- (8) The Use of time.
- (9) Obedience and duty.
- (10) Conscience.
- (11) Ideals.
- (12) Will, Etc., Etc.

But, in order to introduce systematic moral instruction in schools a special committee of moral instruction league must be formed assisted by expert advice from many directions. This committee should draft the syllabus for moral instruction in schools.

Besides, a good many good schools will have to be started if the schools are to render really noble services. The canker of communal hatred, personal prejudice and racial animosities should not be allowed to creep into the sacred field of Education and contaminate and corrode the educational institutions where we expect the good citizens of the society and of the nation to be trained. A band of devoted workers must be kept on in the school in order that the good customs and traditions of the place may be fully imbibed, assimilated and disseminated.

### IX—The Ideal of Education

By KUMAR KRISHNA DUTT, *Attorney-at-Law, Calcutta*

The test of real education lies in the attempt to attain manhood. This definition is natural, simple and fundamentally true. But the chief characteristic of manhood lies in manifestation of energy and perseverance to overcome difficulties. Hence in different stages of evolution, man requires different kinds of education. This is what the Hindu scriptures have termed as 'Adhikaravada' (recognition of different stages of the recipients of knowledge and have accordingly prescribed different systems of education for people in different stages of social progress. I think the failure of modern system of education is principally due

to the non-recognition of this fact and to the forceful attempt to mould all people into one universal cast.

But taking the mould as it is let us assume that the real object of education is to provide a common and general curriculum for all upon which special and marked peculiarities of individuals may be reared up.

A cool deliberation on cosmology will show that the whole cosmic process is the natural outcome of two fundamental forces:—the one being positive the other negative; the one centrifugal the other centripetal; the one static the other dynamic.

These two forces have been realized in various ways in different ages by man such as God-satan, spirit-matter, one-many, virtue-vice, moderation-indulgence, ideal-real and so forth. Lord Sreekrishna has thus characterised them in the Geeta. "There are two Beings in this world—the one is mortal the other immortal; the former is manifested in all material objects, whilst the other is their inner essence."

It is desirable, therefore, that different systems of education should be chosen to suit the varying proportion in which these two forces may be found acting in different ages in different places amongst different people. Because the whole cosmic process is the outcome of the equilibrium of these two forces. Hence it is clear that the underlying principle of the twofold manifestations is in their merging into one, in their attractions for enjoyment of the supreme bliss in union. Similarly the root cause of the whole creation exhibits its two-sided activities of destruction and protection. The *via media* of Lord Buddha is also grounded on the recognition of the same theory. In this harmony and unity alone can 'Sachchidananda' (the principle of goodness, consciousness, and joy) have its fully play. But 'Sachchidananda' cannot express itself fully where anyone of the force predominates unless the same is counterbalanced by the other. For that purpose it is necessary first of all to ascertain the bent of each individual mind and the particular 'force' needed for its development, and then to fix the educational system as the case may demand. This is why in ancient India so much stress was laid on the recognition of capacity and inclination of each student and the efforts for self-realization whenever the question of education arose. In Grecian culture also it has been acknowledged that 'to know thyself is the highest wisdom.'

The excellent rites which Hinduism enjoins with regard to the performance of daily meditations ('Ahnika'), have no doubt been laid down to facilitate the passage of self from the stage of individual realization to the knowledge of the universal and finally to the blessed condition of utter individual self-abnegation.

Thus the aim of real education lies in the efforts to the realisation of self as such. By undergoing a process of real education a man would find that the reality in him is expanding from coarse to finer and finer, from small to greater and greater, from ordinary to nobler and nobler existence, thereby fulfilling God's purpose underlying the cosmic process.

The solution of the cosmic process is expressed in the saying "the one desired to be many." Relying thereon one is apt to realise in his heart of hearts the essential unity in these manifold diversities.

That One, at first dividing Himself into two forces, turns Himself into infinite diversities through limitless permutations and combinations of different grades of the two vital forces in nature according to His desire and pleasure.

If we realise this, and further that each of us has to play his part well in the plan laid out by Him for realising His own entity and bliss through us and that each of us forms a component part in that harmonious whole, and under that inspiration proceed to make supreme efforts for thus fulfilling ourselves in Him, then these very efforts, to my mind, constitute real education.

I am inclined to think that without trying to destroy justifiable existence of the many, the attempt to reach the universal bliss through them is the real progress towards man's perfection. This reflection of the universal soul in the individual is the fullest development of man.

Without trying to destroy this diversity and unity but realising their interplay if we lay great stress on the full and harmonious development of all our faculties for fully grasping them, that attempt alone is real education for us which can ultimately save human civilisation.

As full and harmonious development of men's faculties is not possible unless they are completely turned towards God, all of us should try to mould ourselves accordingly. This, to my mind, is the fundamental basis upon which a proper system of education can be reared up.

If we succeed in turning Western civilization Godwards, then only, their wonderful knowledge and activities would fructify in contentment, happiness and good of mankind. On the other hand if we on our part realise that all knowledge leads to Him and acquisition of knowledge is His worship and all work done for His Pleasure is His service and then strive assiduously to acquire all knowledge and work incessantly to serve Him, then and then only shall we be able to unfold true humanity and extend Indian culture.

Relying on these fundamental principles I would now proceed to examine the defects of the present educational system prior to placing before the readers an outline of education based on these principles.

In the Schools and Colleges there is no provision for religious and moral training. There is hardly anything which may assist the students to form their character. There is nothing in them beyond ineffectual efforts to promote intellectual subtleties.

There is nothing like *Guru Griha* (homes where the preceptors and the students live together). There is no opportunity now for mutual interchange of ideas and thoughts between them, and there is a complete absence of contact between them to enable the students to imbibe noble ideals. The result is that all noble manly qualities such as devotion to God, universal love, patriotism and sense of duty are getting scarce and scarce and downright irreligion, utter selfishness and unmanliness and other fatal weaknesses are taking hold of man's mind.

Then the education imparted in schools and colleges is not making men fit for the struggle in life. So-called educated young men on leaving colleges find themselves adrift in the sea of despair and begin to realise that hitherto they had learnt merely self-indulgence but not self-reliance.



Now the question is, what is the remedy. The old-day Ashrams (abodes) of the sages—whose imperfect images are represented in the Universities of the West, where the professors and pupils congregate together—if reproduced can alone save the situation.

In these Ashrams Sannyasis, who have renounced everything, and religious family men both husband and wife together, will take charge of the training of the students from-early boyhood in places far from the maddening crowd's ignoble strife.

They will help the students in developing true character and manhood by themselves living ideal and pure lives; they will thus enable the pupils to acquire the habits of a life dedicated to God and learn the secrets of living a pure and simple life in the midst of complexities of modern society and in ways not to get submerged therein, but to overcome them. They will try to unfold in the students all their physical, mental and spiritual potentialities so that they may grow into perfect manhood and may in future fulfil the true functions in the individual, family and corporate life.

Further, from amongst them, those who have an abiding faith in Varnashram (Four-fold division of caste, and four-fold division in life's work) should be so trained as would enable them to live a life fulfilling its four-fold desideratum.

Here the preceptors full of love and sympathy try to compensate as far as possible motherly affection and care of home, and help their beloved pupils to imitate the ideal lives which they themselves will live.

The object of these institutions would not be merely to train the intellect. The preceptors would make the utmost efforts to develop the physical, intellectual, moral and spiritual potentialities so as to turn out a harmonious whole destined to make the world, men and society better and happier.

Here the students would not be unnecessarily burdened with books. Generally through oral instruction in the pupils' mother tongue and through observations and experiments, the students will be helped to acquire knowledge and exercise their intellect and fully develop their innate faculties by their own exertions so that through knowledge so acquired, intellect so sharpened, and character so formed, they may create an opening for themselves and for earning sufficient livelihood.

The modern system of education looks only to acquisition of knowledge through books and memory, but mere book-learning would not help in the proper intellectual development. Special attention has to be paid to enable the students to acquire knowledge by proper use of their sensorial organs and experiments, and thorough assimilation and generalisation thereof through their intuitive and other inner faculties.

For this, it is essential that education should be imparted through object lessons, observation, experiments, so that through generalisations of the knowledge so acquired the students themselves shall be gradually led to go into the causes and effects of natural events. They will be given opportunities to arrive at proper conclusions by the exercise of their critical faculties.

What was the real past of India and what parts thereof are responsible for our present miseries, have to be thoroughly sifted before any judgment can be

pronounced in this matter. To impartially judge and ascertain the real truth through proper investigation and researches no scholar has yet been born.

So long as we cannot get such a verdict from such a quarter, it would be hazardous to ignore the past of India in framing a proper scheme of education.

For that purpose it is incumbent upon us who are desirous of framing such a scheme to try to enumerate and clarify the main principles underlying the past civilization of India.

These principles, appear to me to be as follows:—

- (1) In trying to develop individualities, we should not harm the totality of the apparent manifestations of the unmanifested, unseen, unthinkable, inexpressible reality behind them.
- (2) Starting from the said unmanifested and in going back to Him by different ways straight or crooked, each according to his position, to steadfastly follow the course is the performance of the destined duty of each. In the performance of such duty one realises earthly good, fulfils his real desire and enjoys the supreme bliss.
- (3) Although there are and must remain diversities in the world, they are in essence one, that is to say, they emanated, are living and would ultimately go back to One.

Upon this fundamental truth, ancient India tried to build her social structure, and an attempt to build up an educational system is being made in this treatise.

- (4) Although gratifications of bodily pleasures are coming to loom more and more largely and becoming more and more difficult, yet if our entire energy is devoted for that purpose and if we make them to be the sole end and aim of our existence, we would not be able to rise above the stage of the beast in the evolutionary process.

I have prepared a detailed scheme embodying the principles outlined above. I am glad also to inform the public that through failures of these long years I have at last succeeded in getting the help of Srimat Swami Satyananda Ji, President of the Hindu Mission, to give a fair trial to this system of education at the village Koshma near Rikhia in Taluq Bahanga about six miles from Deoghur Station, Sonthal Pergannahs, Behar and Orissa where an institution under the name of Amiya Asram is to be established presently.

The place is very healthy. Formerly Rai Bahadur Jogendra Chandra Ghose and others started an agricultural school there.

Small hillock, forest, lands, houses and buildings, agricultural farm, livestock, weaving and spinning apparatus are all there to train up the children in the way laid down in detail in the Trust Deed.

The succinct substance thereof is given below.

## STUDENTS

Boys of the age of 7 years will only be eligible. When they will enter the institution, they will be initiated into some religious ceremonies and in case of the Hindus with *Karnevedh*.

Boys from all classes and creeds will be eligible. But all have to live as Brahmacharis. There will be no interference with the custom of any particular sect provided it does not run counter to the life of Brahmacharis.

After the primary and secondary course of eight years is concluded, the higher course will be introduced. Here differentiation and specialisation will begin.

The special feature will be that the students should be given every facility and impetus to earn their livelihood whilst learning, some fields and crafts being specially allotted to them for the purpose.

There will be no charge for teaching. But students unless and until they succeed in earning their livelihood, would have to pay Rs.10 per month for their fooding expenses.

### SUBJECTS

(1) *Agriculture*.—Including Horticulture, Floriculture, Forestry and growing Medicinal Plants, in graduated course from 8 to 15 years (age).

(2) *Cow-keeping*.—Practical and theoretical course from 8 to 15 years (age).

(3) *Crafts*.—Espesial training should be given, in cottage and village industries. For instance from cotton to be produced in the farm, the students will spin and weave their own cloths.

The following crafts will be taught in a graduated scale from 8 years to 15 years (age):—

(a) Pottery; (b) Basket-making; (c) Lace and rope-making; (d) Tailoring; (e) Paper-box making; (f) Book-binding and Printing; (g) Carpentry; (h) Tin and Iron smuthy, besides spinning and weaving.

(4) *Mathematics*.—In a graduated scale from Arithmetic to Astronomy including Mensuration and Surveying according to capacity from 8 to 15 years (age).

(5) *Science*.—Botany, Chemistry, Hygiene, Physiology, Geology, Zoology and Physics from 8 to 15 years (age) according to capacity.

(6) *Literature*.—(a) Vernacular from 8 to 15 years (age) according to capacity.

(b) Sanskrit or Arabic or Persian from 13 to 15 years (age) according to capacity.

(7) *Arts*.—Drawing, Painting and Music from 8 to 15 years (age) according to capacity.

(8) *Geography*.—From 8 to 15 years (age) according to capacity.

(9) *Cooking*.—From 13 to 15 years (age).

(10) *Banking and Co-operative Trade*.—From 8 to 15 years (age) according to capacity.

(11) *Social Service*.—From 8 to 15 years (age) according to capacity. The student will be trained in the Ashram for mutual service and should once in a week be taken to the surrounding villages to serve the community.

(12) *Biography, History, Sociology, Etc.*—Verbally from 8 to 15 years (age) according to capacity.

#### TIME DIVISION

Early rise at 4 A.M. Answer to call of nature, etc.—½ hour. Devotional and religious exercise—1 hour. Drill—15 minutes. Light refreshments—15 minutes. Then practical Agriculture and some crafts up to 9 A.M., according to capacity. Rest, bath, religious practices and meal—up to 12 noon. Literature and Science—from 12 to 4 P.M. Afternoon meal and play—up to sun-set. Music and evening meal—up to 8 P.M. Story telling in different branches of knowledge—up to 10 P.M., when they should retire to bed.

#### FOOD

No meat or fish will be allowed. Breakfast—Fried rice and gram, molasses. Midday meal—Rice, bread, pulse, vegetables and milk. Afternoon meal—Fruits and sweets. Evening meal—Bread, khichri, sweets and milk.

#### CLOTHES

Geri-coloured (yellow red) loincloth and wrapped.

Further particulars may be had from Sreejot Swami Satyananda Ji, President of the Board of Trustees of Arniya Ashram, Rikhua, Deoghur P.O., Sonthal Pergannahs (India).

### X—Religious Education and its Place in Indian Schools

By TAJAMMUL HUSSAIN, M.A., B.T.

*Muslim University, Aligarh*

Education has always been a process of preparing the rising generation for the life of a community so that by this preparation they may become fit to work for the realisation of the ideals and aspirations of the community. It is true, there have existed communities which had few aspirations and ideals. With them the educational work consisted in the mere transmission of the ordinary activities of practical life which barely fitted its individuals to earn a livelihood and obtain a shelter. When life is thus restricted in its scope and reach, educational activity is naturally on a low plane. Such communities were either made slaves by more active and energetic races or were completely annihilated by unforeseen natural changes which overtook them unawares.

When, on the other hand, a nation had some high ideals to attain and some important responsibilities to discharge, we find periods of marked educational activity. The Aryans actuated by higher ideals and better fitted to overcome the obstacles that man and nature placed in their way, came and became masters of India. Their educational activity gave India the Ashrams of learned Gurus—famous seats of learning—and the philosophy of the Vedas and the Upanishads. It is this philosophy which, up to the present day, supplies the principles that govern the life activities of millions in India. Buddha came with an explanation of the riddle of life. It was an explanation which appealed to the caste-ridden and priest-dominated India and this new ideal and message brought another great

educational activity in its train, when seats of learning in India became places of pilgrimage for people living in far-off lands in the east and the west. The Buddhist principles of life still hold their ground in some form or another with the teeming millions of China, Japan, Burma and Tibet and exercise their influence indirectly in the shaping of life-thought in India. The Greek education, organised with the object of training warriors to safeguard the interests of the State, developed in the light of higher ideals, into an intellectual system of great eminence and this gave us the philosophy and the science of the Greeks. Christianity rose at a time when the Greco-Roman ideals had lost their living appeal for the people and life had sunk into vice and corruption and there was depravity all around. The ideals of love, of service and of self-sacrifice were strongly preached by Christianity. Islam with a simple message of faith in one God came as a rushing torrent and spread east and west. It was a simple faith and yet so energising that its educational activity not only revived what was of worth in the learning of the east and west but extended the bounds of knowledge in all directions. But when its flag-bearers felt they had nothing more to accomplish, activity was brought to a standstill and as in the cycle of life one has either to forge ahead or to fall down, this slackening of educational effort in the light of some higher ideals, resulted in a decay of Muslims everywhere.

Thus we see that the rise and fall of nations is a story of their having or not having worthy ideals and aspirations which influence their lives. The more fundamental and comprehensive the outlook upon life and its problems in the thought and culture of a country the greater has been the advance of civilization and the greater its achievements. Great religions of the world are nothing more than efforts to formulate ideals which harmonise life with nature, with man and with God. This is why the religious ideal, being supreme in the ideals of a community, should find a place in every well-planned educational scheme. Professor J. J. Findlay in his "Foundation of Education" discussing the supreme aim of Education observes: "There is only one aim in education, i.e., the nurture of the human spirit, other aims are valid just so far as they can harmonize with each other and with the acknowledgment of the single purpose here set down. The aim of schooling in all its occasions and pursuits, is to help our pupils to see themselves and their neighbours in the light of the universal." Welton in his book on "What do we mean by Education" strongly advocates a similar view: "The Ultimate aim of education is the perfect organisation of life under one great ideal which is found only in a relation to that highest good and true personality which we call God." John Dewey who has exercised so remarkable an influence on Education in the whole of the modern world discusses the point in his "Human Nature and Conduct" (p.263) and remarks: "When a sense of the infinite reach of an act physically occurring in a small point of space and occupying a petty instant of time, comes home to us, the meaning of a present act is seen to be vast, unmeasurable, unthinkable. This ideal is not a goal to be attained. It is a significance to be felt and appreciated. It is the office of art and religion to invoke such appreciation and intimations, to enhance and steady them until they are wrought into the very texture of our lives."

But how does our Educational system in India stand related to this ideal? Have we not under circumstances peculiar to this country tried not only to place the ideal in the background but actually pushed it out of our schemes of instruction and training? Our present educational system was planned at a curious time. On one hand there were the rulers with an alien culture, a different faith and a foreign language. On the other hand were the Indians themselves whose reactions to the new scheme were yet in the making. There were the Mussalmans who believed that the object of English education was really the propagation of Christianity and as such they generally kept aloof from such education. While the Hindus, though they were very keen on English education in place of Sanskrit and the Vedic lore,<sup>1</sup> did not tolerate religious interference in education. Thus there was an atmosphere of distrust and apprehension all round and religious neutrality became under the circumstances a necessary feature of the Indian Education.

Though this purely secular education conferred distinct material advantages and those who received this education always succeeded in securing respectable positions in Government service, yet this did not satisfy the people and voices of protest were raised. Rev. Duff in his evidence before a committee of the House of Commons in 1853 stated, "My own impression is that if we go on giving them (Indians) a thorough English secular education, without any mollifying and counteracting influence of sufficient potency, there will not be that sentiment of devotedness or loyalty to the British Government which for their own sakes and for the sake of their country we should desire them to possess." It was the voice of one interested in the stability of the British Government through propagation of Christianity. But there was John Clark Marshman who stated, "That the union of religious and secular instruction was absolutely indispensable to a good and complete education." He further added that "the exclusion of all reference to religious truths in Government institutions was a matter of very great regret." As early as 1854 a solution of the difficulty was suggested in Sir Charles Wood's despatch. It expressed "the hope that institutions conducted by all denominations of Christians, Hindus, Mohammedans, Parsis, Sikhs, Buddhists, Jains or any other religious persuasions, may be affiliated to the Universities. Apart from the strictly religious or moral question the existence of institutions of various classes will contribute to the intellectual development of the Indians by arousing enquiry on the highest themes of human thought and thus helping to meet what is probably the greatest danger of all higher education in India at present—the too exclusive attention to the mere passing of examination and to the personal advantages derived therefrom."

The way was thus opened for denominational institutions which began to spring up and could give religious education along with secular education. But the Government Schools and Colleges observed strict neutrality in religious matters. So in reality there was no advance in the original defective position. Arthur Howell in his book on "Education in British India" which was written in 1872, advocated that higher education should be left to local management

<sup>1</sup> Refer to Raja Ram Mohan Roy's memorial to Lord Amherst in 1823.

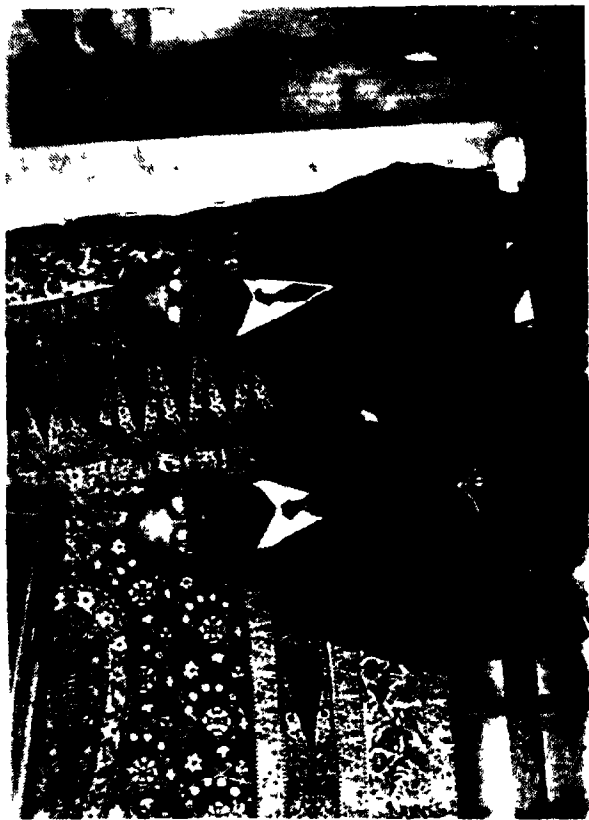
which encouraged by the state should regularly give some religious instruction. But it was not practicable for the Government to withdraw from the direct control of higher education and the popular demand that some sort of religious education should be given in Government Institutions, grew stronger. On the basis of the strength of this demand made by various witnesses before the Education Commission of 1882, the commission recommended that an attempt be made to prepare a moral text-book based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government Colleges. But so varied and divided were the opinions of the Provincial Governments that nothing definite came out of it. In 1895 Syed Mahmood in his excellent book on the "History of Mahomedan Education in India" said, "This feature (Religious neutrality) is no doubt a relic of the extreme apprehension which prevailed in 1793. But it is, I believe, absolutely without precedent or parallel elsewhere, beside being entirely opposed to the traditional ideas of education current in the East. Looking to the rapid growth of our educational system, and to the enormous influence for good or evil that a single well-educated and able man may exercise in this country; it seems a tremendous experiment for the state to undertake and in some Provinces to monopolise, the direct teaching of generations above their own creed, and above that sense of relation to another world upon which they base their moral obligations, and the possible evil is obviously growing with the system." (p. 65)

These fears were not groundless and the result is that the products of this system of education are described by Rabindranath Tagore as 'shadows and not persons.' In his letters to the Modern Review he says, "Not a soul has any experience of big striving or of real and true living. They all eat and drink, do their office work, smoke and sleep and chatter nonsensically. When they touch upon emotion they grow sentimental, when they reason they are childish one yearns for a full-blooded, sturdy and capable personality; these are all so many shadows, flitting about, out of touch with the world." He deplores that the history of the progressive nations has taught the Indian youth that all is fair in love and war and diplomacy. In this way, the Indian ideals of the inviolability of right, the sanctity of soul and respect for property have met with defeat in the minds of our young men. The fear expressed by Syed Mahmood as to how a single educated man could influence for evil the un-educated masses in this country has also been amply justified, for we see people who would not kill a deadly snake, roused to kill one another on the slightest pretext. How this lack of religious education had made the secular education ineffective and how the emotional flood of the educated youth in India has been driven into anarchist channels has been brought out with great force by Mr. Mayhew in his book on the "Education of India" published in 1926.

The denominational institutions have certainly tried to impart religious education, usually of a dogmatic nature, but it occupies a minor position in the minds of the pupils, because more emphasis is generally laid on subjects which have a utilitarian value and passing in which is a necessary passport to a certificate or a degree or a position. This education is imparted by Pandits and







Dr. Mitunami and Dr. Kaneko, the Japanese delegates.  
They were much sought after and Dr. Kaneko received encomiums  
from the organizers of the Conference for the practical help  
they had rendered to it

Moulvis whose distinctive features are an antiquated goad and a lower pay and status in the staff. These distinctions even in denominational institutions have unconsciously lowered the position of religion in the minds of the students, though they have no doubt helped in the dissemination of Western knowledge specially among the Muslims. But fears have too often been expressed that they are an obstacle in the way of national harmony and hamper unification of various communities. These fears become very serious when we reflect that Government institutions are cut off from all religious education and there are no other educational agencies in the country which aim at fostering co-operation, friendly relations, mutual goodwill and toleration among various communities.

It is true that efforts have, in recent years, been made to synthesise these opposing forces and to work for harmony in the Hindu, Muslim and Christian interests. The Shantiniketan at Bolpur, the Jamia Millia at Delhi and the Sabarmati Ashram at Ahmedabad are institutions where religious diversity presents no difficulty. These institutions maintain a religious spirit and teach toleration and self-sacrifice based on fundamental principles of all religious creeds and cultures. But these efforts indicate only the right direction and they cannot be expected to cope with the educational needs of such a vast continent as India. Now that education has become a transferred subject and more share in the responsibility of governing India is likely to fall on the people as a result of the Round Table Conference, may we not expect that measures on a large scale would be adopted by the Government to give religion its due place in our educational system? It would no longer be an alien Government whose schemes, however good-intentioned, are likely to be misinterpreted. We have to build a nation not on the basis of creed, province or language but on the broad basis of Indian culture and her spiritual visions of Universal love. The great world-religions have not met on this soil to conflict with one another but to reach a reconciliation in a spirit of united search for Truth, Goodness and Beauty. It is our duty to work for this spirit in many ways and to attain a unity amidst all the diversity that there is. Call it a new religion or what you will but we have to give it a place and an important one in our educational system. The sooner we recognise this, the better.

### XI—Moral Education in Japan

By DR. KENJI KANEKO

Moral education in Japan aims, according to its own national principles, at bringing the pupils up, both boys and girls, to be good subjects to their sovereign and good sons or daughters to their fathers and mothers. And the basis of the moral code lies in inspiring the young people with the spirit of love of humanity in general, and promote among them an international sense of morality. Accordingly loyalty and filial piety have been the ruling items of moral subjects throughout all our educational institutions, and even now we believe they must be so.

What is loyalty? It is the sense of duty for the sovereign, whose divine nature teaches us an absolute submission for him. We believe that the ultimate

law of moral doctrines is embodied in his real personality. The king is a living god to the Japanese people. He is the law-giver to our existence—he is a holy person to us. So, we admire him—yes, we always worship him with all our heart and soul. To us there is no distinction between the worship of a god and the admiration for our sovereign, because worship and admiration in Japan are of the same attribute of morality.

Japanese doctrine of the duty to sovereign, therefore, attaches its importance to pay honour and regards upon him because of his divine character as a law-giver. But here I wish to mention to you by the way—that with us the devotional sentiment comes into consciousness generally before, but never after, the sense of duty for sovereign. Generally speaking, the devotional sentiment previously takes its actual form in a god or a king, before a god or a king inspires us with the devotional spirit. Reverence makes a god or a king, but a god or a king doesn't give birth to reverence. On this principle we teach the pupils how to revere their sovereign and how obediently to observe the moral code in the interest of humankind in general.

In addition to the items of the teaching subjects in behalf of moral education above mentioned, careful steps have been taken in our schools for the sake of cultivation of the love of sovereign. The love of sovereign means the love of law—the love of moral code and all other rules in the organized society. Filial love, paternal love, conjugal love, and the love of humanity which you may call philanthropic morality or humanitarianism—and teachers' affection for their pupils and *vice-versa*,—in brief, every noble affection and good-will come from the same source as the sense of loyalty. Consequently with us, loyalty and filial piety are in the same category, and they promote several virtues among us. In conclusion you will allow me to say that our loyal sense for sovereign is co-operating in a close relation with the moral sentiment of filial piety, by which we mean the noblest affection of all virtues. Loyalty etymologically means faithfulness or devotion to the superior being. This is the reason why the sense of loyalty should be the fundamental virtue of several items in our moral education in Japan.

Now, let me tell you what we are doing in our moral education in schools.

Moral instruction in our schools and colleges is necessarily required to be given in the curriculum. But generally it is given apart from religious teaching. Except with colleges, universities, and a few religious academies, our moral education in primary and secondary schools always is given systematically, according to the various items which the Department of Education has assigned in the syllabus. And as a rule in the primary schools moral education is given from the text-books compiled by the Department of Education. But besides these teaching materials at hand, the teachers are necessarily required to cultivate the pupils in moral sense as connected with other teaching subjects, such as history, literature, geography, writing, singing, and several works in class and play-ground or in dormitory and at home. And among all, the teacher himself should be a good example in his moral conduct. Again, apart from teaching

from the text-books on moral doctrines, the instruction should be given by the way of discipline. So we are doing our best in cultivating the pupils' moral sentiments by their actual experience in daily life. 'Learning by doing' seems one of the best ways for building the pupils' character.

For social education I wish to tell you something, because since these several years our great care has been taken for improvement and encouragement in several fields of social morality. Adult education has been successful in its result. And now we are contemplating to establish several organs for the education of the young men and young women who have had very scanty school-education, and particularly for the education of the poor illiterate, though very small in number,—because in Japan the number of the children of school age shows the figures of ninety-nine percentage and more.

Our doctrines of moral teaching are concentrated in the Imperial Rescript on Education issued forty years ago. The rescript has been our moral code throughout all our educational institutions over the whole land. We keep an annual holiday in school calendar for its reading ceremony. It contains moral duties to oneself, one's family, one's friends, and the morality of solidarity for one's society, and the patriotism for the State, and humanitarianism for mankind.

Japanese teachers, according to the teaching of the Imperial Rescript on Education above mentioned, are devoting themselves to inspire their pupils with human virtues of several kinds and particularly with the spirit of patriotism which is based upon the true merit of country rather than upon hatred of other nations. We believe that we cannot love other nations without the love of our own land; without the love of other nations, we cannot love our own country. Thus, our patriotism and humanism are quite synonymous. There is no contradictory association between our nationalism and internationalism. So we have, to our great satisfaction, never been fallen victims to any doctrine of a narrow-minded anti-humanism, nor of an exclusivism at all. Our national spirit embraces any item of virtues, if it is noble and adaptable to us, of other nations; and we are so generous and so magnanimous to receive the moral doctrines of the other peoples and also to be enlightened with any other principles. We are never insensible to others' merits.

To promote the international sense of morality in our young people, we are going to teach them civics in the new system of secondary schools, but it is expected to take effect in connection with the course of morals. Since the Great War of the world we have perceived its urgent necessity in the school curriculum.

Fearing my address should waste your precious hour and give you tedious feeling, I will leave off here. But I feel it is my duty to express my gratitude for your invitation to this Educational Conference. I am very glad to be enlightened with your valuable suggestions in the educational works and above all to be cultivated in better understanding between several countries and our Japanese nations. Our friendship, our good-will, and our justice in the educational kingdoms are sure to be promoted in greater extension by this rare chance.

G. Eliot tells us that 'In an historical as well as in a physical sense, the East is the land of the morning,' and again we are told too often in the old saying—'Light from the East.' This was true, as you all know, and it must be so in the future. And for its realization we Oriental peoples must do our best in the educational field at least—for us and for our children as well.

Hoping with all my heart and soul that you would be so kind to visit our country and to accept our national welcome, I will give an end to my address.

### III—DESCRIPTIVE NOTES

#### I—Japan

The recently established Bureau of Student Control has the function of exercising suitable control and supervision over students, particularly with a view to influencing those who, under the influence of Marxism and Leninism tend towards improper conduct. In carrying on this work the Bureau on the one hand keeps in constant touch with the school and on the other endeavours to improve the measures necessary for the instruction and guidance of the students. The Bureau further tries to bring about a closer relation between the teacher and taught so that through daily contact and association, a salutary influence may be exercised on the thoughts and acts of the students. Again care is taken to impart to the students sound and sane knowledge and information on problems of thought as viewed from different angles; to make clear to them the conditions in Europe and America so that they may see social problems from broad, fair and sane viewpoints; to promote the welfare and happiness of the students in the schools, relieving them where necessary from distress and adverse circumstances. No small pains are taken, either in fostering the spirit of independence among them by encouraging those bodies of students formed for purposes of research, pure and simple or for culture, mental and moral.

In order to promote the national spirit as well as to effect the betterment of manners and mode of living, the Department of Education has taken upon itself the task of furthering cultural work by giving impetus to the activities of bodies and individual persons connected generally with national education and social enlightenment. Special efforts are being made to attain the object in view by establishing institutions and organs of various kinds, thus forming a cultural network throughout the country.

With the object of giving mental and moral culture to those young men and women who are no longer cared for in the schools, the organization of young men's and young women's associations has been encouraged, so that there is at present hardly any city, town, or village where they are not established. As these associations work, on the whole, according to the principle of self-government and along the lines which they choose in view of the circumstances peculiar to themselves, the measures they pursue are many and various, the chief among them being: lecture-meetings, lecture-institutes, research,

reading, debating, physical training, amusement, co-operative farming, study tours, inspections, etc. Through these manifold types of activity, which are all calculated to train the young men and women physically, intellectually, and morally, and to promote studies in self-government and industry, the associations aim at turning out good citizens of the future. With regard to the boy scout movement which is also an important item in the social education of the young, much progress has been made in recent years in the country.

*(Department of Education)*

## II—Siam

The Boy Scouts and Junior Red Cross trainings play an important part in supplementing the practical side of education in this country. The Boy Scout Organisation was founded by H. M. King Vajiravudh and is under the Presidency of H. M. the King. Its membership numbers some 43,000 scouts in active service. The Junior Red Cross which is of more recent creation with a membership of over 34,000 is a branch of the Parent Siamese Red Cross Society.

*(Department of Education)*

## III—Ceylon

Applications are frequently made to the Department for permission to give religious instruction in Government schools. The Educational Committees have placed their knowledge of local conditions at the disposal of the Department in deciding on the merits of each application. The Committees, with one or two exceptions, report that the attendance has been satisfactory. Regular attendance is said to be a matter of habit, and so it undoubtedly is. There is probably, therefore, no form of moral training in schools which is more important than the formation of this habit.

All assisted Christian Schools and most assisted Buddhist and Hindu schools provide a period of religious teaching or religious exercises, usually at the beginning of the day's work. In terms of the Educational Ordinance pupils who belong to other religions are not obliged to attend during this period. Facilities are provided for the teaching of religion in Government Schools, but in view of the Government's attitude of neutrality in matters religious, these are of a permissive character, i.e., the right of entry of religious teachers to Government schools is recognized. A fine field of usefulness among the Buddhist and Hindu pupils, who almost without exception fill the Government Schools opens out before the priests of these largely professed religions.

There is very little direct moral teaching apart from religious teaching.

*(Department of Education)*

## IV—Syria

As most of the schools in the Republique Libanaise and many in other parts of the Mandate are of a missionary character, the moral side of education is if anything overemphasised. Much of it is along traditional Roman Catholic lines. The private Muslim schools have some splendid Boy Scout which is a real credit. The Protestant schools are developing rather

progressive lines. In many of the more important ones compulsory chapel and bible teaching is not enforced. Sports, manual work, forms of student government, and meetings of a non-sectarian nature are being more strongly emphasised.

*(President, American University)*

#### V—Palestine

The Scout Movement which existed on a small scale prior to the war, and which under the Turkish Government had been turned to purely militarist each in one of the three administrative districts, of which the District Commissioner is Chief Scout and the present Director of Education is County Commissioner of the Baden Powell Association, which is at present confined to the Arab section of the population. There are three Local Associations, each is one of the three administrative districts, of which the District Commissioner is in each case the Local Scout Commissioner. The Hebrew Scouts Association is at present somewhat disorganised, but there are signs of its revival on a firmer basis. The Jewish Scouts number over 1,000, but are not all under one organisation. The Girl Guide Association, which includes Muslim, Christian and Jewish girls, is progressing.

*(Government and Zionist Department of Education)*

#### VI—Egypt

Moral and Elementary Ethics are taught in Primary and in Secondary schools. The official religion of the state which is Islam is also taught in all elementary, primary and secondary schools. Boys and girls belonging to other denominations can attend at the request of their parents, but in schools where the number of Christians is big enough to form a class, lessons on Christianity are given by Christian members of the Staff.

*(M. Rifaat)*

#### VII—Union of South Africa

The practice in each Province in all public schools is for the school to be opened with prayer and the reading of the Bible. The teaching of Bible History in school, subject to a Conscience Clause, may be and is generally provided but no sectarian or doctrinal teaching is allowed except in the Cape Province under certain conditions laid down by the Law. On an average about two hours per week is spent on religious instruction. For the rest the teachers are supposed to utilise opportunities as they present themselves in doing whatever character training or moral instruction they can.

In the Native Schools, which are carried on largely by Missionary enterprise, religious instruction occupies a much more prominent place.

*(Department of Education)*

#### VIII—Fiji

The enthusiasm and self-sacrifice of a number of scoutmasters and girl-guides' leaders are most praiseworthy. The influence of these movements is most noticeable in the training of boys and girls of all races in Fiji.

*(Department of Education)*







Pandit Sri Ram Bapna — The Head of the Volunteer Organisation  
and the Secretary of the Health Section

## XXIII

### HEALTH, HYGIENE AND PHYSICAL CULTURE SECTION

December 27, 1930. 1 P.M. Display of Physical Exercises by Schoolboys on the playgrounds.

December 28, 1930. 8 A.M. Address and display of Ju-Ju-tsu on the playgrounds.

11-30 A.M. Meeting in Training College Hall.

4 P.M. Practical Demonstration of Physical Exercises without Apparatus or with cheap Indian apparatus on the playgrounds.

December 29, 1930. 8 A.M. Meeting in Training College Hall.

3-30 P.M. Scout Display on the playgrounds.

5-30 P.M. United Provinces Health Publicity Department films display.

8 P.M. Surya Namaskar films display.

Chairman of Meetings: F. G. Pearce, B.A., Principal, Sardar School, Fort, Gwalior.

Chairman of Scout Display: Dr. Annie Besant, Honorary Scout Commissioner, and President, Theosophical Society, Adyar.

Secretaries: (1) Sri Ram Bajpai, Chief Organising Commissioner, Seva Samiti Boy Scouts Association, Allahabad. (2) Ram Narayan Misra, B.A., Headmaster, Central Hindu High School, Benares.

#### I—PROCEEDINGS

The first practical item arranged by the section was a display of physical exercises by the schoolboys of Benares under the supervision of Mr. H. N. Wanchoo, the Inspector of Schools, in connection with the Exhibition on the 27th afternoon.

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The second practical item was an address on Ju-Ju-tsu, the Japanese form of physical training, by Prof. S. Takagaki of Vishwabharati, followed by a display of the same on the 28th morning.

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The first session of the section was held at 11-30 A.M. on December 28, 1930. Mr. Pathak and Dr. Lahiri read their papers on "Health in Schools." This was followed by a discussion in which Principal Harvey of Ludhiana, Principal Dwivedi of Dhar, Dr. Solomon of Ahmedabad, Mrs. Nimbkar of Jodhpur, Mr. Bappu of Harda, Principal Roy of Ranchi and Mr. Inamdar of Aundh participated. The discussion was lively and fully represented all shades of opinion ranging from the eastern school emphasising Surya Namaskar and Asanas to the latest extreme western ideas regarding nudity and faith in the efficiency of sunbaths. Next Dr. Dhanbhoora and Mr. Krishna Das read their papers on "Sex Hygiene" which evoked heated discussions. After Mr. D. L. Anand Rao's paper on "Scouting" had been read the meeting adjourned for the next day.

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When the meeting was over, a practical demonstration of Physical Exercises without apparatus or with cheap Indian apparatus was given on the playgrounds under the leadership of the following:

- (1) M. V. Deonalkar, Physical Instructor, Seva Samiti, Allahabad.
- (2) Baleshwar Prasad Singh, Instructor, Seva Samiti, Allahabad.
- (3) Gomti Shankar Satyatma, Scoutmaster, S. S. Boy Scouts' Troop, Marwari Vidyalaya, Cawnpore.
- (4) Mukut Lal, Assistant Scoutmaster, S. S. Boy Scouts' Troop, Government High School, Amroha.
- (5) Mr. Shyam Krishna Mehrotra, Bharat Seva Mandal, Benares.

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The second session of the Section was held on the 29th morning. About six resolutions were passed after discussion. The following papers were taken as read:—

- (1) "Trend of Physical Education in India" by G. F. Andrews, Madras.
- (2) "Physical Education of Girls" by R. Dwivedi, Dhar.
- (3) "Physical Education and its Place in Training" by D. D. Mathur, Allahabad.
- (4) "Physical Education in Ancient Malabar" by N. K. Viraraghava Iyer, Malabar.
- (5) "The Paramount Importance of Physical Education" by Chhatra Dhari Singh, Jaunpur.
- (6) "The Fundamental Bases of Health" by A. C. C. Harvey, Ludhiana.
- (7) "National Health and Surya Namaskar" by P. A. Inamdar, Aundh.
- (8) "Temperance" by Master Sant Singh, Punjab.
- (9) "Hygiene of the Schoolboy" by G. N. Pande.
- (10) "Physical Culture and Yogic Exercises" by Baleshwar Prasad.
- (11) "Postures of School Children" by Sheshmani Tewari, Benares.
- (12) "Student Welfare Work in Calcutta" by Hari Pada Maiti, Calcutta.
- (13) "Vaccination in India" by Captain Shyam Lal, Ballia.





The Scout Display



Central Hindu School Ground - Scout Display.

much of the success of this section was due to the sweet reasonableness, tact and admirable patience of the Chairman to whom a vote of thanks was unanimously recorded.

In the afternoon a Scout Display was arranged by the members of the Seva Samiti Boy Scouts' Association, United Provinces, under the supervision of the Field Director, Mr. D. L. Anand Rao, Provincial Organizing Commissioner. Dr. Annie Besant, the Chairman of the gathering, gave the following written message to the Scouts:—

"Friends and Brother Scouts,

I was asked to write a message and to read it to you so that you might keep it afterwards, if you wish to do so. Accordingly I have written as I was asked to do, a short message, and I will read it to you.

To the Indian Scouts from their Honorary Scout Commissioner: The supreme duty of the scouts of each nation is to their native land. Indian scouts have the good karma which has brought them to be born in India, the world's sacred land. Therefore they must think nobly, they must act nobly if they would be worthy of their birthplace and if India is once more to take her place as the leading nation of the world. It is to you the youths of India that we the elders have to look to put her in her right place among the peoples. Brother scouts, let us win back our birth-right and let the Indian scout be the model of the good citizen in the faithful discharge of his duties to God and to the Motherland."

The following programme was gone through, and the Jhansi Scout Band was in attendance throughout: 1. Hoisting the Association Flag; 2. Bande Mataram; 3. Drill; 4. Signalling—Morse, Semaphore and Mamomma; 5. Bridge Building; 6. Self-defence in Lathi play; 7. Lezim Exercises; 8. First Aid in accidents; 9. Boxing; 10. Malkhamb Exercises; 11. Pyramids; 12. Closing Song, Yells, Flag down.

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The United Provinces Health Publicity Department displayed the film on Tuberculosis at the Madan Theatre at night. This was much appreciated by the audience.

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Mr. P. A. Inamdar of Aundh gave a Film display of Surya Namaskar System of Physical Exercises discovered by His Highness the Chief of Aundh. These films had also been shown in foreign countries and were greatly appreciated.

## II—POINTS FROM SPEECHES

### I—Healthy Living

By A. C. C. HARVEY, M.A.

*Principal, Government College, Ludhiana*

I wish to make some original remarks of my own on healthy living. I have not come prepared to speak on the subject. But I am firmly convinced from my studies and from my travels in Germany and elsewhere that I know the basic rules of health which, I feel, will be useful to us. They come under the two main headings. One is "Sun and Air," and the other is "Food and Drink."

We must have first a cheerful, happy and optimistic outlook and no education of any sort, intellectual, hygienic and physical, will do any good without the right attitude of man towards creation as a whole. The second thing is that we must have freedom of mind. We must have an open mind.

To come to the place of "Sun and Air," the first great thing is that of taking bath in the water and that also in the open air. The most important thing in bathing is that it should be in the air and in the sun. That is the main essential of health. We must take every advantage of these God-given means of health, viz., the Sun and the Air.

What is the origin of our clothes? Because we are ashamed of our bodies. The origin of the various clothes was to draw attention to the sexual parts of the body. The idea was not to hide but to draw attention towards them. Now we clothe ourselves in order to make ourselves grand or to make ourselves beautiful. There is a big movement in Scandinavia about the abolition of clothes. The reason of modesty is absolutely absurd. There are two benefits. One is economic benefit, the saving of health and the other is æsthetic benefit. We do not like to show our bodies because they are ugly. In Germany there are Societies called Idealistic Societies which show to the people the high character and high ideals. It is not at all strange to be without clothes and so what is not strange to the people can never be immoral. It is certainly very difficult to revive this habit again. But I can assure you that I consider it of vital necessity towards the saner, healthier and happier race in every way. Now we hear the dreadful records that 70 per cent of our boys are physically weak. What is the remedy? It is a very simple one. The use of sun and air like the savages and wild animals should be encouraged.

I have to say something about the food and drink. You may do all the things but you cannot gain perfect health unless you have proper food and proper drink. In this connection I must say that the European or Western diet is worse than the Eastern diet. The people of India have become down-trodden because they get only one meal a day. Better for them (Applause). I was a fool to have five meals a day. Now I have two meals a day (Cheers). Our food must be natural or must be raw always. Vegetables should form the chief part of the diet. And it must be cooked in a proper way. Meat is not at all necessary. Take the substitute of meat, e.g., curds, Lassi, or Dahi.

The last thing about drink is this. The most proper drink is water. Alcohols and tea are as bad as anything. We should not drink water at the time of our taking food. No animal in the whole world eats and drinks at the same time. However we should drink nothing with our meals but pure copious water. We must act according to nature and preserve a happy mind. If we try to get rid of our conventions and prejudices the dress will totally lose its provision.

## II—The Hindu Way of Health

By R. DWIVEDI, M.A.

*Principal, Anand College, Dhar*

Experts emphasise two aspects of the health of our children, viz., Bathing and the importance of the Sun and the Air. Hindus have particularly emphasised bathing; and for every Hindu to bathe early in the morning, preferably in a river, has been a very ancient custom. The importance of the Sun also exists along with bathing; because when we perform our worship it is to be performed so far as possible facing the Sun. We are asked to say our prayer in the morning and evening facing towards the Sun. Not only in the West but also in India I see a number of young European boys going to the banks of the Jamuna and rolling themselves in the sands there. This has been a very ancient and social custom here. When people go generally to the Ganges and the Jamuna they do not only bathe but they put sand on the body. Water and sand come into contact with the body and also the rays of the sun.

In our schools and colleges particularly, youngmen are very shy in exposing their body. If you take a round in one of our hostels you will find that there is a sort of shyness prevailing among our youngmen. They are averse to any kind of exposure. In order to discourage that, associations should be formed and all the boys of the hostel or the whole college or the school may be taken to the banks of the river for bath at least on Sundays if not every day. That will remove the shyness. If you go to the Central Provinces the practice of Surya Namaskar is very popular. There they encourage two things: bathing and side by side performing Surya Namaskar.

## III—Health Education

By DR. JACOB E. SOLOMON, L.M.S., *Ahmedabad*

I quite agree with Dr. Lahiri about the change of hours of the school. There are some teachers in Ahmedabad who are very keen about it and they recent Ag to have public opinion in favour of this point. I shall be glad to ments iday when India will have morning and evening sessions in schools. Y.M.C.A. I wish now to point out is that we should go into the fundamentals "Opport of children. I think we would be wrong, if we fail to point out that space. Es should be educated so that a child may be brought forth into the make the, such heritage of health that he may be able to live a healthy life. often lack afterwards to bring about conditions for promoting their health.



It requires a great amount of education to the parents of both the sexes in these matters. In order that children may be educated and brought up in a healthy state, a limit to the number of children should also be considered.

Another point to provide healthy conditions around the children is that Municipal Councillors and Local Board Officers should be given education. For many years I have been trying many things but it is very difficult for these hard-headed men to understand anything of sanitation. Unless it is done it is difficult to have any reform whatsoever. A great deal of propaganda needs to be done in this matter.

#### IV—Some Points on Health Education

By DAL CHAND MAHESHWARI, Agra

The first and the chief thing is to find a remedy and the correct diagnosis. One of the speakers said that 77 per cent of the boys keep late hours. I have made personal enquiries from the boys and from their parents and they all complain that one very potent cause of late hours is the crowded syllabus. There is a multiplicity of subjects and the books have been enlarged beyond their due limits. Now I have asked the boys who are intelligent, hard-working and who take a keen interest in their studies personally and individually about their difficulties. They say, "Sir, these books are too much for us. We cannot read so much." I personally feel and think that when I was a boy at school there were only five periods in the school time-table. Now there are seven periods and the boys have to read from 9-55 to 3-30 at a stretch. I suppose this is a very potent cause of the ill-health of boys and we should devise means to simplify our syllabus.

Another point regarding physical fitness is that there is no force behind it to make exercise or games compulsory. It is desirable under the circumstances to appeal to the Departments and the Educational Authorities to make it a condition that without physical fitness and without getting sufficient marks in Physical Training no boy should be promoted to the higher class. If this is so, all boys will have to attend to physical culture.

The third thing that is very interesting and that was emphasised by a critic is that we should move towards nudity, a very desired object. Perhaps that will not be practical in practical life and in our schools but at least there should be some movement towards the simplification of our clothes. With the advent of the European civilization in this country we have over-clothed ourselves. There ought to be a Departmental Rule for every school, that only the minimum of clothes should be prescribed (Cheers). Only one shirt and one Dhoti will do. I was once told by a European gentleman engaged in educational work that Indians are not modest enough, their children naked. That idea is obsolete now.

### III—PAPERS AND ADDRESSES

#### I—Trends in the Progress of Physical Education in India

By G. F. ANDREWS, B.A., L.T.

*Physical Director to the Government of Madras*

"In the infancy of society when the individual was valued according to his personal strength and prowess, it was only natural that the utmost care should have been bestowed on those arts which most surely led to distinction. All education then consisted chiefly in the practice of such exercises as were best calculated to develop muscular strength and make the tenure of life as secure as possible. The first gymnastic exercises of almost every nation were the same, viz., running, leaping, swimming and throwing." This is true of India also and as we trace her history from the Vedic age down to our own days we find that the instinct of self-protection has brought in a system of physical culture which is largely of the individualistic type and which has physical development and physical prowess as its goal. And so, Physical Education in India as elsewhere, has not a very hoary tradition if interpreted in terms of health, happiness, vitality, efficiency and character.

The advent of modern educational systems had no influence on the progress of Physical Education in India. As a matter of fact till the first decade of the 20th Century no attention was paid to this subject at all. In the report of the All India Educational Conference convened by the Government of India at Allahabad in 1911, under the presidency of Sir Harcourt Butler, the only reference to this subject is as follows:—

"The question whether special attention should be paid to moral instruction in training colleges led to a discussion upon the utility of organised games. Some of the members said that without prize competitions games would lose their popularity. The general sense of the Conference was that games in themselves are good and should be made to inculcate a real sporting spirit. The teachers should use their influence upon the boys; and if the spirit of competition was found in excess, tournaments should be stopped."

Even as late as 1922 the progress is not appreciable. In the quinquennial report on the progress of Education in India during 1917-22, Mr. J. A. Ritchey, C.I.E., the then Educational Commissioner with the Government of India: says, "In view of the limited amount of exercise taken by the average schoolboy, and his devotion to study, it is not a matter for surprise that his physique is low. To correct this defect increasing attention has been paid in recent years to physical education. Madras and the Punjab both note improvements in their courses, and more general interest in this subject. The Y.M.C.A. have in this matter given invaluable assistance." And again "Opportunities for school games are limited by the scarcity of play-ground space. Even where playgrounds are available, the organisation which would make the best use of them in the interests of the larger number of pupils is often lacking. Games are played and played with skill and zest by a limited

number of boys. Hockey in particular appeals to the Indian boy who is often too an excellent gymnast."

Since then, however, physical education has been receiving more and more attention. So, in the quinquennial report for 1922-27 Mr. R. Littlehales, C.I.E., M.A., Educational Commissioner with the Government of India, reports regarding physical training as follows:—

"All over India increased attention has been paid to physical culture amongst students during the period under review and the attitude of several universities which have discussed the necessity for the introduction of compulsory physical training has naturally affected the problem in secondary schools.

"In Madras there is now a part-time Advisor to Government on Physical Education, and a whole-time Assistant Director of Physical Education. The Advisor to Government has given instruction at the School of Physical Training, Madras, which admits candidates,—preferably University graduates,—from all over India, he has supervised the public playgrounds in the City of Madras, he has conducted all physical training examinations, and he has organised athletics generally. The Assistant Physical Director has toured extensively throughout the Presidency and held a large number of demonstrations.

"In Bombay the importance of physical training was recognised by the appointment in 1925 of a Director of Physical Education, and at the close of the quinquennium a Committee was appointed by Government to consider the question of physical instruction in primary and secondary schools. Between 1925 and 1927 the Director of Physical Education conducted courses of physical training and mass drill in Bombay City and in a number of mufassil centres. He has also drawn up a course of physical exercises which has been introduced into the majority of secondary schools.

"In Bengal, the problem of physical training has been discussed both by the University, by the Government and by the Legislative Council. The Committee appointed by the Senate of the University in 1924 recommended that some form of drill or games should form part of the curriculum of every school. The Legislative Council also carried a resolution in 1926 that physical culture should be compulsory for all boys between the ages of twelve and eighteen, in all schools affiliated to the University and in 1927 the Physical Education Committee of the University recommended that some sort of training for at least one year should be a necessary qualification for every matriculation candidate unless medically exempted. In actual practice drill is already compulsory in a large number of secondary schools in Bengal. During the quinquennium a temporary post of Physical Advisor to the Government in the Bengal Educational Service was created and the Physical Advisor has, since 1924, been holding special training classes for teachers coming from all types of secondary schools.

"In the United Provinces, Government emphasised the importance of physical training by awarding two foreign scholarships in the year 1927 to

students for undergoing a special course of training as physical training instructors in Great Britain.

"In Bihar and Orissa, for the first two years of the quinquennium, a part-time Director of Physical Education for the Young Men's Christian Association was in charge of physical instruction to the province, but his services were not available after the year 1925. Subsequently two inspectors of physical education who had been trained at the Physical Training School, Madras, were appointed. These inspectors have inspected all Government High Schools and Secondary Training Schools and have held special courses for drill masters coming from other schools.

"In the Central Provinces, in the year 1925, a Physical and Military Training Committee was appointed by Government to enquire into the nature and extent of the physical training and drill to be given in schools and colleges and at the close of the quinquennium, the appointment of a Superintendent of Physical Training was sanctioned. Many schools in the Province have replaced the old-fashioned drill instructors by members of the school staffs who have been specially trained at a short course of instruction at the Government Training College."

Regarding Physical Training for girls and women, he says:—

"In Madras the continuance of the post of a Woman Specialist in Physical Instruction has resulted in a considerable improvement in the methods of physical culture adopted in girls' schools. During the quinquennium nearly 700 teachers attended the courses held by the Woman Specialist. A special feature of her exercises consisted in remedial work in the city of Madras.

"In Bombay City the Young Women's Christian Association conducts physical training classes for women teachers and receives grant-in-aid from Government. The Director of Public Instruction reports that within the last three years all the male drill teachers in primary schools in the city have been replaced by women.

"In Bengal, the Physical Directress of the Y. W. C. A. has held training classes for teachers in Calcutta and has inspected a number of girls' schools in the mufassil. Regular medical inspection is reported to be conducted in the majority of schools in West Bengal.

"In Burma, physical training has been made a compulsory subject in English High Schools.

"In Bihar and Orissa medical inspection of girls' schools has been much improved by the appointment in 1926 of permanent Lady Medical Officer for the whole province."

The progress since 1927 has been rapid. Official action following popular demand has been taken in province after province. The reports of the Beasley Committee, the Champion Committee and the Prager Committee in Madras, the Munshi Committee in Bombay, the Burnett Committee in Hyderabad, the work and the future plans of the Student Welfare Committee of the Calcutta University in Bengal, the resolutions passed in the Legislative Assembly and the Legislative Councils are sufficient references to prove this point.

The universities of Madras and Bombay have made physical education compulsory in their constituent colleges and other universities are considering the subject.

Such in brief is the history of the progress of physical education in this country and it is now left to state the trends in this progress. In this great country of ours—as in many other countries—diverse schools of thought on every subject hold sway, and this is true in the educational sphere too. The fact that education is a transferred subject under the control of the respective Provincial Governments and that the administration and control of the Government of India over Education in India is very limited while the control of provincial governments exercised by and through their Ministers of Education is considerable (the control of each minister being exercised only in his own province), adds to this diversity. As Mr. Littlehales states, "An 'Indian' educational policy can scarcely be said to exist today; the Educational Department of the Government of India cannot under present arrangements keep in touch with educational movements all over India."

And this is too true of physical education in the country. Different schools have been advocating different types and methods of physical education. Prominent among these may be mentioned the following:—

1. *The Y. M. C. A. School.*—Health, Happiness, Character and Efficiency are their watchwords for the welfare of the individual, the community and the country and their keystones for national and international peace and uplift. Their aim is to train men (through courses of theory and practice at the Y.M.C.A. School of Physical Education, Madras) to promote, organize and conduct physical activities and health instruction conducive to the development of physical fitness of the masses and to the building of character in men and boys, and they believe that good health, physical vigour and true sportsmanship are all essential for world peace and world brotherhood and that these qualities can best be developed through a rational programme of Physical Education and Play.

2. *The Military School.*—These emphasise the necessity for military training in conjunction with physical training. The report of the Auxiliary and Territorial Forces Committee on the value of the University Training Corps convey their ideas to some extent. The report says—"By means of the University Training Corps, if properly organized, it is possible to educate and influence over a number of years that large body of young men who should become the leaders of thought and the teachers of the next generation. Their training in the principles and practice of military service will not be limited to themselves; for, when they go out into the world, they will, if their military training has been adequate, take with them the pride of patriotism, the sense of discipline, and the improved physique which will be their legacy from the University Training Corps."

The Military School emphasises the necessity of military training not only in Colleges, but also in Schools and would make it compulsory for all. The

Assembly resolution on the subject is—"This Assembly recommends to the Governor-General-in-Council that with a view to remove the defect in the character training of the Indian youths as emphasised by the Skeen Committee, steps should be taken as early as possible to provide compulsory physical training and games and drill for Indian boys attending schools and colleges between the ages of twelve and twenty and to provide and encourage the use of miniature rifle ranges." It is interesting to note in this connection that military science has been introduced as an optional subject in the Intermediate and College courses in the Punjab University for the benefit of the members of the University Training Corps.

3. *The National School.*—This school may be called the indigenous school whose claim is that the age-long indigenous activities are all that are needed in the country today. They say that the Yogasanas, the Suryanamas-kars, the indigenous exercises like the Dunds and Baithaks (Dundahls and Bhaskis) and the indigenous games of Du-du, Kho-kho, Atya-patya, etc., are all sufficient physical activities for the attainment of health, happiness and longevity. The uniqueness of these activities coming down from the hoary past have a national appeal. The Akhadas of Baroda, the Shivaji Vyayam Mandals all over the country, the Kalaris of Malabar, the Talimkhanas of the south are the prominent exponents of this school of thought.

4. *The Individualistic School.*—Pride in youth to be strong is made use of by this school to appeal to them to follow their activities which are purely individualistic in nature. Muscle culture is what they excel in. Huge muscles, the muscle dance, photographic displays of knotted fibres in large masses all over the body secured by some specially constructed piece of apparatus or a series of exercises provided in a neat book or in a correspondence course of instruction, all for a modest fee, is the method of propagation. And the propagators are individual faddists like Sandow, Liederman, McFadden Maxick in the west and Ramamurthi, Krishna Rao, K. V. Iyer in this country. Slightly different from these faddists are the men like Muller and Walter Camp who also can be included in this group. They differ from the former in that they do not claim muscle culture to be their aim, but aim at helping one to "keep fit" through their selected exercises.

5. *The Recreational School* who lay emphasis largely on the games and sports like the Games Association for football, hockey, cricket, the Olympic Associations, etc. They hold, as the English Board of Education do, that "Physical Training through team work is capable of making a real and substantial contribution to the education of children as members of the society. Not only does it satisfy the instinct for physical activity, and the admiration for the prowess possessed by healthy children, but of all the 'school subjects' it is the one which furnishes them with the most intelligible motive for co-operation and collective effort, and almost of itself brings them to understand that the enjoyment arising from such effort is born of submission to a measure of discipline. It is characteristic of organized team games that they afford an

outlet for the competitive spirit which will be healthy in proportion as it is not overstimulated and an opportunity both for correcting the extravagances of individual competition and for subordinating it to the social spirit."

6. *The Conservative School.*—All those who attach too much importance to intellectual education belong to this school. According to them the emphasis on physical training in schools is misplaced. "In the good old days of our youth there was no such thing as physical training and yet we have lived happily and healthily to a ripe old age. Besides, the distraction of games and sports make the youngsters of the present age neglect their studies." So saying this school is mostly indifferent to physical education and sometimes even antagonistic. Fortunately the followers of this school are not many or over-powerful.

The above schools have been in their own way influencing Physical Education in this country. The various provincial governments, influenced by the predominant schools of thought in their provinces, have elaborated schemes of physical education to suit the needs of their provinces. However, a few features stand out clearly in the history of this progress:—

1. In the first place is the willingness of the local governments to push on as far as possible schemes for the development of physical education in their provinces. The appointment by the Government of Madras of a Playground Committee for the City of Madras, the deputation of four graduates by the Hyderabad Government to the Y.M.C.A. School of Physical Education, Madras, to be trained as Physical Directors, the inspection tour conducted in Bihar and Orissa by the Advisor to Government of Madras on Physical Education in order to adumbrate a scheme of physical education for that province are instances to the point. More examples may be added to show how in Bengal, in Bombay and elsewhere Government is paying a good deal of attention to this subject.

2. Secondly must be noted the fact that educated young men are now coming forward to be trained as Physical Directors. This year out of a student body of sixty-seven at the Y. M. C. A. School of Physical Education, thirty-two are graduates. During 1929-30 there were thirty-two out of sixty-four while during 1928-29 there were thirty out of fifty-four, the majority of the rest being of the School Final Standard or above. This is of great importance, because the advent of these cultured and educated young men as Physical Directors will gradually displace the old type of uneducated, ill-paid and un-cultured drill masters and will further the progress of physical education on the right lines.

3. In the third place the National School finds a definite place in the new schemes. It may be that all that is advocated by this school cannot or will not be conceded, but at the same time the economic condition of the country is such that no scheme of physical education in India can dispense with the indigenous activities which in addition to being national, do not cost much and at the same time satisfy the needs of the country to some extent.

4. Fourthly the importance of games in physical training schedules is being realised more and more and the emphasis on the play aspect of physical education is becoming greater.

5. The co-ordination between health education and physical education is being recognized. As Mr. Littlehailes says—"The attempts which have been made to improve physical culture of students in secondary schools have been considerably assisted by the steps which have been taken during the quinquennium to make the medical inspection of schools general and effective."

6. The importance of physical education as a necessary subject of the curriculum in schools and colleges is being better understood. Only the other day at the Hyderabad State People's Educational Conference, Dr. Ram Prasad Tripathi, D.Sc. (London), of the Allahabad University said that speaking with long experience of educational life behind him, he had no hesitation in saying that the education now imparted in schools and colleges is not the kind suitable to the genius of the Indians, for it laid no emphasis on physical or moral training. The conservative school is gradually dying out.

There is no doubt that these trends in the progress of Physical Education in this country will develop on the right lines so that the various aspects of a sane programme of physical education will become clearer and clearer. What is wanted is as Mr. Littlehailes says—"A central co-ordinating agency, since in spite of the provincialisation of education, provincial governments would welcome information and considered opinion emanating from such a central co-ordinating agency." Formation of such an agency will indeed be a step in the right direction, for then it ought to be possible to develop the various trends in the progress of education and of physical education, which is after all a branch of general education, in such a way as to bring about rapid progress and thus to add to the welfare of the country.

## II—Health and Influence of Suggestion

By HARIDAS ROY

*Headmaster, Garbandha H T School, Garbandha (Rangpur, Bengal)*

Few of us realise the almost superhuman power of the imagination in its effect upon the body. Both health and physical strength depend very largely upon the soundness of our thinking. Indeed there is a latent power, a force of indestructible life, an immortal principle of health which if properly developed, would heal all our wounds and furnish a panacea for all the miseries of the world. The influence of mind over the body is simply wonderful. Professional actors play their parts with admirable skill even during their illness and become entirely forgetful of their aches and pains under the stimulus of ambition and the bracing influence of their audience. It is no fiction that will-power is the best of tonics and professional actors understand that they must keep a good stock of it always on hand. There are many things which seem to us to be impossible; but when the crisis comes, when the emergency is upon us the latent power within us comes to our rescue and answers the call and we do the impossible.



In the hilly tracts of Bengal, hundreds of children are being reared without a physician ever coming into their house. They are strong and healthy and are very seldom sick; probably because they are obliged to keep well. There is a power of disease-resistance in everyone of us which if properly developed, is decidedly more helpful to us than a large stock of valuable medicines always kept ready for our use. It is modern civilisation which has unfortunately killed our faith in the power of disease-resistance. In large towns people really make preparations for sickness. They expect it, anticipate it and consequently have it. As there is a large number of physicians in all big towns the people cannot resist the temptation of calling in a doctor at the slightest symptom of illness and this tends to make them more and more dependent on outside helps and less able to control their physical discords. It is this doctor-habit which is mainly responsible for the development of unfortunate physical conditions in the children of many families happening to live near physicians. The result is that every such child grows up with this disease-picture, doctor-picture, and medicine-picture in its mind and it influences its whole life. Really we cannot hold ill-health thoughts—disease thoughts in the mind without having them out-pictured in the body. The thought will appear somewhere in the body and its quality will determine the results—sound or unsound, healthful or unhealthful. There cannot be harmony in the body with disease-thoughts in the mind. The sick thought must go before the sick condition will depart. When the diseased thought goes the body at once rebounds and becomes normal. Medical history shows that thousands of people died the victims of their imagination. They had strong conviction that they had some fatal disease which in reality they never had. The conviction that we have been exposed to a terrible malady—to some incurable disease completely revolutionizes the entire system and reverses the processes of the various functions; the mind does not work with its usual vitality and there is a general dropping of the physical and mental strength all along the line until we become the victims of the things we fear. One celebrated physician somehow got into his head that he was developing Brights' disease in his own system; the idea was quite wrong; yet he lost his appetite, lost flesh rapidly and very soon became almost incapable of doing his own works. This physician submitted to a medical examination and it was discovered that there was not the slightest evidence of Brights' disease in the system. He recovered his former strength so quickly that even in a day those who knew him noticed the change. His appetite returned, his flesh came back and he was a new man.

A clergyman was sent to a hospital suffering badly and he was so very weak that he could not hold up his head. He thought that he had swallowed several false teeth and the plate and he felt a horrible pain in the stomach. The physician in attendance tried his best to talk him out of this idea but to no purpose. Soon after he received a telegram from his wife informing him that the teeth had been found under the bed. All at once he became entirely free from his imaginary suffering; he got up, dressed himself, paid his bill and went home without assistance. A young officer consulted a great physician,

who examined him carefully and promised to write to him the next day. The patient got a letter from the physician as promised but was dismayed beyond measure at the result of medical examination. The letter informed him that his left lung was entirely gone and his heart was seriously affected. He grew rapidly worse and in 24 hours respiration was difficult and he had an acute pain in the region of the heart. The doctor was called in and was not a little surprised at this sudden and terrible change of the patient. When the physician came to learn everything from the patient he discovered the letter was really meant for another patient and was sent to him through mistake. The young officer sat up in bed immediately and was quite well in a few hours.

Multitudes of people shorten their lives by many years because of their deep-rooted conviction that they will not live beyond a certain age—the age perhaps at which their parents died. Not very long ago an American told the members of his family that he was going to die on his next birthday. On the morning of his birthday the man felt very unwell and called in a doctor who found him all right on examination, but the patient refused to eat, grew weaker and weaker during the day and actually died before mid-night. The conviction that he was going to die had become so deep-rooted in his mind that the whole force of his mentality acted to cut off the life-force and finally to strangle completely the life processes. But if by any means the conviction of this man could have been changed or if the mental suggestion that he was going to live to a good old age had been implanted in his mind in place of the death idea he would probably have lived many years longer. It is indeed a horrible thing to go through life with such a nightmare staring one in the face. It is a very great misfortune for a man to live with the spectre of death constantly by his side and to drag through years with the settled conviction that he is not going to live long and that there are seeds of fatal diseases within him which may develop at any time and carry him off.

There are many nervous people who are always thinking and talking of their ailments. During their waking hour they simply ponder over their symptoms, watch them, study them, look for them until they have what they expect—for like produces like; it cannot produce anything else. You will never possess health and vigour if you continually harp upon your ailments and pity yourself for your ill-health. It is not possible for us to harbour convictions that there are seeds of fatal diseases within us lurking in our system and waiting for an opportunity to develop and destroy us without seriously affecting the harmony of the body and its efficiency. All discordant thoughts, all thoughts of ill-health, all passions of anger and hatred, jealousy and envy, greed and selfishness impair our digestion and assimilation and consequently materially affect our health. A reversal of thought—thinking of health instead of disease, strength instead of weakness, harmony instead of discord, truth thoughts instead of error thoughts, love thoughts instead of hatred thoughts—would cure many an invalid without any medicine. Healthy thoughts is the greatest panacea in the world.

It is found from the reports of librarians that there is an astonishing demand among readers for sensational novels and medical books. Many who imagine they have some particular disease often develop a morbid curiosity to read everything they can get hold of that bears upon the subject. When they find as they do frequently that some of the symptoms of the disease they are reading about coincides with their own, the conviction becomes all the more deep-rooted in their minds. The strength of this conviction is often their greatest hindrance to a cure.

The mind is the health sculptor and we cannot surpass the mental health-pattern. If there is a weakness or a defect in the thinking model there must be corresponding deficiencies in the health statue. So long as we doubt our ability to maintain health, so long as we picture to ourselves disease and physical weakness, so long as the model is defective—perfect health is impossible.

Many people today are ashamed to say that they are suffering from certain diseases because they know that it indicates sin somewhere—a violation of the law of harmony and health and I sincerely believe that the time will come when every man will be as much ashamed to confess that he is suffering even from such ordinary disease as fever, itches, rheumatism or dyspepsia. It is a pity that people generally persist in allowing little worries and petty vexations to grind life away at such a fearful rate that old age stares them in the face in the very prime of their life. Many a strong man is tied down like Gulliver by Lilliputians—bound hand and foot by the little worries and anxieties, he has never learned to conquer. Work kills no one but worry has killed multitude; it is not the doing of things that injures us as the dreading to do them. Worry not only makes a man look older but also actually makes him older. It is a chisel which cuts cruel furrows in the face. Anticipating a thing tends to bring it to us. Worry about a disease is a disease-producer. It is well known that many victims of great plagues have been slain simply by fear and dread.

Cheerfulness can really work miracles. It reinforces the whole man, doubles and trebles his power, gives a new meaning to his life. The man who does his best and carries a smiling face and keeps cheerful in the midst of dangers and difficulties is sure to attain the greatest success in life. Laughter is decidedly the best of Nature's tonics. It brings the disordered faculties and function into harmony. It is a panacea for heart-aches, for life's bruises. It is divine gift bestowed upon us as a life-preserver, a health-promoter, a joy-generator, and a success-maker. In order to gain health and peace of mind the natural fun-loving forces within us must be released. Laughter is a form of exercise which sets them free, rescues men from the gloomy thoughts which make their lives miserable. An American lady had fallen a victim to despondency, insomnia and kindred ills. She resolved to throw off the gloom which made her life intolerable. She made a rule that she would laugh at least three times a day whether any occasion presented itself or not. Accordingly she trained herself to laugh heartily at the least provocation and the result was that she was soon in excellent health and buoyant spirits and her home became a sunny, cheerful abode.

Dyspeptic people do not understand how it is that they can go out to banquets and eat heartily all sorts of incongruous food without feeling any inconvenience afterwards. It is simply due to the change in the mental attitude. They enjoy themselves fully. The lively conversation, the jokes which make them laugh heartily, the bright cheerful environment completely change their mental attitude and these conditions are reflected in the digestion and every other part of the system; for laughter and good cheer are enemies of dyspepsia. Anything that diverts the dyspeptic's mind from his ailments improves his digestion. The whole process is mental. "Cheerfulness brightens the eye, makes ruddy the countenance, brings elasticity to the step and promotes all the inner forces by which life is sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health is promoted and disease is banished."

The first duty a schoolmaster owes a child is to teach it to fling out its inborn gladness with the same freedom as the bobolink does when it makes the meadow joyous with its melodious notes. But the case is quite the reverse in India—particularly in Bengal. How many lives are blank, dry, as uninteresting as a desert because cheerfulness is squeezed out of the child life by poor schoolmasters in the name of discipline. Suppression of the fun-loving nature of a child means the suppression of its mental and moral faculties. Teachers who are constantly cautioning the little children not to do this or that, telling them not to laugh or make a noise until they lose their naturalness and become little old men or women do not realise the harm they are doing. If you pay a visit to any educational institution in Bengal the most striking thing that will meet your eyes is the conspicuous absence of a single smiling face among the entire school population.

It has been ascertained by experiments that malevolent and depressing emotions invariably generate in our system injurious compounds some of which are extremely poisonous and agreeable, happy emotions generate chemical compounds of nutritious value. Professor Elmer C. Gates says: "For each bad emotion there is a corresponding chemical change. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is physical change more or less permanent. A man may easily acquire the habit of cheerfulness simply by calling up pleasant memories and ideas for an hour each day. He may summon feelings of benevolence and love regularly every day. If he gradually increase the time devoted to these Psychical gymnastics and raise it to an hour and a half each day, at the end of a couple of months he will find a striking change in himself. The change will be apparent both in his actions and thoughts.

The different organs are susceptible to certain kinds of mental influence. Excessive selfishness and envy affect the liver and spleen. Fear, worry and anxiety affect the action of the heart very quickly. Thousands of people have died from heart troubles which have been induced by mental discord. Anger changes the chemical properties of the saliva to a poison dangerous to life. The poison generated by angry passions circulating in the blood affects the centres

of life throughout the whole body. The delicate cells of the brain and nerves are deteriorated by the poison-vitiated blood. It is well known that sudden and violent emotions have not only weakened the heart in a few hours but have also caused death and insanity.

"Suppose there are half a dozen men in a room," says Professor Gates; "and one feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psychophysicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably. The time will come when criminals will be detected by chemical analysis of their perspiration."

A man who knows enough of mental chemistry can easily counteract the corrosive power of the depressing thought by the opposite thought just as a chemist neutralises an acid which is eating into his flesh by applying an alkalin antidote. He knows that the optimistic thought sounds the death-knell to the pessimistic thought, that harmony quickly neutralises any form of discord and that the love thought kills the hatred thought. He need not suffer any mental anguish as he has always the mental remedy with him. It is a pity that children are not taught mental chemistry just as they are taught physical chemistry in schools or colleges. Mental chemistry teaches us the secret of right thinking and self-control which alone can bring peace and cheerfulness to our minds. It also teaches us that when the brain is on fire with passion it will not do if you add more fuel by storming and raging but you should quickly apply an antidote which can quickly put out the fire. When the neighbour's house is on fire we do not run with an oil-can to put out the flames. Yet when a child is on fire with passion we try to put out the fire by adding fuel to it. Lots of miseries and crimes might be prevented by training children to self-control by directing their thoughts into proper channels. Innumerable human ills can be antidoted by the magical chemistry of love-thought. It is a solvent for selfishness and greed, a destroyer of hatred, envy and jealousy, of revenge, criminal intent and a score of other mental enemies.

An acid is antidoted by alkali. Fire is extinguished by its opposite—carbonic acid gas or water. We cannot possibly drive hatred, jealousy, or revenge out of the mind by trying to force them out. Love is the alkali which will immediately neutralise them. An unfriendly, disagreeable or discordant thought is a symptom of a poisoned mind. You have the antidote always with you. You are not required to pay a physician; when you know the secrets of mental chemistry you can instantly stop every symptom and every approach of a mental disease.

The human body is made exclusively of cells of different varieties. Both our health and physical strength depend upon the absolute integrity of all those cells. Our illness is an indication of the fact that some of the cells are impaired. The brain cells are constantly bathed in blood from which they draw their nourishment; and when the blood is loaded with the poison of fear, worry, anger, hatred or jealousy, the protoplasm of these delicate cells becomes hard

and is, therefore, materially affected. The innumerable cells in the body are all tied together with one another in the closest contact. What injures or helps one, injures or helps all. Every cell suffers or gains, gets a life impulse or a death impulse according to the nature of the thought.

Physiologists are of opinion that the cells of some muscles are renewed every few days, others every few weeks or months; and almost all the cells in the body of a person of ordinary activity are entirely renewed in from 6 to 24 months. If the innumerable cells in the body are being constantly renewed, if the oldest of these cells are not more than two years old, why should they appear to be seventy or seventy-five? A two-year-old cell cannot look like a seventy-five-year-old cell of its own accord but it is the old-age conviction which makes these youthful cells look very old.

If you think of yourself as perpetually young, vigorous, robust and buoyant, if you feel interested in the hopes and aspirations of the young people and especially in their youthful amusements and sports, if you always keep in mind the bright, cheerful and buoyant picture of youth in all its splendour and magnificence and if you believe that you are still in the enjoyment of your youth it is sure—as sure as the day follows the night—that you will retain your youthful appearance and strength in spite of your age. Perpetual rejuvenation is possible by right thinking. You must look as old as you think and feel because it is thought and feeling that change our appearance. The London Lancet, the highest medical authority in the world, gave a splendid illustration of the power of the mind to keep the body young. A young lady being deserted by her lover had gone mad. She lost all consciousness of the passing of time. She thought her lover would return and for years stood before her window and waited for him. When she was over seventy years of age, some visitors including physicians saw her and thought she was not over twenty. Her skin was as fair and smooth as a young girl's. Her firm conviction was that she was still living in the very time her lover left her. This conviction controlled her physical condition. She was just as old as she thought she was.

Old age conditions owe their very origin to wrong thinking and vicious living which invariably deteriorate and harden the cells in our bodies. Unrestrained passions or fits of temper burn the cells rapidly. The expression of age in our bodies is nothing but the outcome of the old age ideas in our mind. When we see others about our age beginning to decline and show signs of old age we also feel inclined to think that it is now our turn to show the same marks. Ultimately we do show them because we think that they are inevitable.

The very conviction that we are losing our strength, the very habit that old age is settling upon us and our life-forces are gradually ebbing away has an awfully blighting influence upon our mental faculties. And our thoughts are out-pictured in the body; for the body is the bulletin board of the mind.

Although cheerfulness of disposition is very much a matter of inborn temperament it is also capable of being trained and cultivated like many other habits; we may make the best of life or the worst of it and it depends very much upon ourselves whether we extract joy or misery from it, accordingly as we choose

the bright side or the gloomy. So we may cultivate the habit of being happy or the reverse according to our choice. The habit of working to the bright side of things is a result of the practice of holding charitable, loving and cheerful things perpetually in the mind.

We may grumble at our condition today but we are actually reaping what we sowed yesterday. The only means of getting a different harvest tomorrow is to sow differently today. All the works we do, all the thoughts that pass through our mind are virtually the seeds which we throw into the soil—the world and which must have a harvest like itself.

### III—Health of Children in Schools .

By MURLI DHAR PATHAK, B.A., L.T.

It is universally accepted that health is very necessary for the attainment of every ambitious aim. In fact, the highest degree of individual success cannot be attained without sound health. The most lucrative professions are generally reserved for men of excellent health. In every avenue of life ill health is a great handicap. A number of men are disqualified from service merely on account of physical disabilities. The investigation of the past three years' records in an Indian High School shows that the total number of absences in a high section of 33 amounts to 4,672 periods in a year which means that one boy in a year loses 142 periods of school instruction. An investigation into the causes shows that illness was responsible for not less than 52% of such absences. 4% of such absences were due to eye complaints. But still serious is the consideration of those conditions which though do not necessitate an actual absence of a child from school yet keep him perpetually in a state of inefficiency and ill health.

#### CONDITIONS CAUSING ILL HEALTH IN INDIAN CHILDREN

An enquiry into the environments and health habits of Indian Children in a few High and Village Schools has revealed the following facts. This is intended only to make the teachers realise the importance of the conditions affecting the lives of the Indian Children.

1. Forty per cent of the children are under-nourished. Their diet seldom contains a sufficient quantity of milk, green vegetables and fruits.

2. Thirty per cent of the children sleep with their heads covered at night specially during the winter season. Most of the houses of children are improperly built. Forty-three per cent of the children sleep with their doors closed all night.

3. Seventy-seven per cent of the children read till late hours at night when preparing for the examination.

4. Seventy-four per cent of the children read with poor light at night. Twenty-nine per cent of the children read lying down. Thirty-two per cent of the children keep the book too close to their eyes even when their eye-sight is quite good.

5. There is a lack of real spirit of play among children. Only a very small percentage of boys have a love for wholesome games and play with interest. Others go only through the form without getting any real joy out of it. It is

impossible to build up good physical strength if the attitude of the children is wrong. In order to make games popular among children the people of the neighbourhood should often be invited to witness the matches.

#### HYGIENIC DOING

The above statements conclusively prove that under the teaching of the Hygiene we have imparted to children no more than the knowledge of the laws of the health, of the principles of sanitation, or of the workings of the body. The mere storing of facts and information in a child's brain is almost useless unless it leads to practical application in a child's daily life. We should not be content by merely giving instruction on hygienic principles but we should train children to form healthy habits. It is absurd to suppose that merely talking to boys about forming habits will lead to formation of right habits. The subject should be approached from a practical point of view. Every child should be asked to form healthy habits. Practice without interruption will lead to the desired results. A well-trained child in hygiene would be able to take care of his health without giving much attention to it. It should be the aim of teacher to see that the habits are well established. Unless such a result is achieved he should not relax his supervision. In short hygienic knowledge should be transformed into hygienic doing.

#### TEACHER'S MAIN TASK

Having realised that the formation of habits is the most important item in the teacher's programme his chief task is to determine the lines on which he is to proceed. Psychology teaches that no two children are exactly alike. A teacher who tries to deal with pupils as a mass is a failure. If a teacher says to a child "Your health is very bad, I hope you will improve it," there are very few chances of a child's improvement in health with the utterance of such a remark. But if a teacher analyses the habits of each child and tells "You have these defects. I suggest this practice," he will soon find that an improvement is made. What is needed is a careful survey of each child and a personal specific attack with reference to each individual child on the formation of health habits. The following type of questions will prove useful in making the survey of each child. The questions are only suggestive. More can be added according to the requirements and environments of the locality in question.

1. Did you ever fail in any class?
2. Did you ever suffer from serious sickness?
3. Can you read the writing on the Black Board with ease?
4. Do you always hear the teacher?
5. Do you read after 10 P.M. when preparing for the examination?
6. What kind of light do you use for study?
7. Do you read lying down?
8. Do you drink milk and eat green vegetables?
9. Do you play in open air daily?
10. Do you sleep with your head covered?
11. Do you sleep with your doors closed?



The questions should be put very plainly and clearly to each child. Answers should not be suggestive. The conversation should not be carried on in a formal way but in such a way as to lead the pupil to tell all about himself. Then an individual set of different habits should be planned for each child. By the end of the first month of the year the teacher should be able to form a definite programme for the health work of the year.

#### DAILY HEALTH RECORD

Experience tells us that unless a habit is firmly rooted the keeping of a Daily Health Record is very essential. This ensures the actual doing of a child with the regular instruction in hygiene. Boys should be required to copy the list of desirable habits in their Note Books with proper lines for the record of each day in the month. A little time at the beginning of each day, say three minutes, might be devoted to the filling up the records of the child's activities on the previous day. I required my own class to keep such a Daily Health Record and found the results very encouraging. 53% of the children succeeded in forming the desired habits. Weekly averages for each child might be made and the record should be put up on the Notice Board to stimulate competition. In higher classes the progress should be shown by means of Graphs. In order to create interest in children they should be required to make their own individual Charts or other Records. It is possible that some children will deceive the teacher by giving false information, yet even in these cases they will constantly be reminded of practising the desired habits.

#### TEACHER'S NOTE ON CHILD'S ACHIEVEMENT

The teacher should himself keep a brief but accurate note of the child's improvement in health. This record might be made fortnightly or monthly. In the case of senior boys this can be made by the pupils themselves with the help of the teacher. The keeping of this record should be a part of regular class work. At the end of the term a summary of the Health achievement and future requirements for each child should be noted for the guidance of the next year. The health achievement of the class as a whole may also be noted.

#### LIFE IN HYGIENIC ACTIVITIES

Children take little interest in the distant future, so the hygienic activities should be connected with the immediate future.

1. Marks should be assigned for the practice of healthy habits. Children should be marked as regularly and carefully for habits of posture and cleanliness as they are marked in English or Arithmetic. Prizes should be awarded to children who form most healthy habits.

2. Hygienic activities should be dramatised. A successful teacher when giving a lesson on the care of the eyes will gather round the table a number of boys. They will demonstrate how they would sit with reference to light and how far from the eyes they would hold a book.

3. The teacher should often inspect the hands and teeth of the children and should give his word of approval or disapproval as the case may be.

4. Boys may be required to act health plays.
5. A list of habits to be formed and to be avoided should be hung in the study room of each child.
6. Each class should be provided with rules for the preservation of eyesight.
7. Each class should also have a chart showing the normal height and weight of the children corresponding to ages.
8. Children should be required to keep their own weight charts.
9. Formal drill should be supplemented by group games which should be organised according to the ages of children.
10. Corrective gymnastic exercises should be prescribed for the particular defective limbs of the child. Two periods a week should be introduced in each class for gymnastic exercises under the supervision of physical instructor.

#### CORRELATION WITH OTHER SCHOOL SUBJECTS

Nothing indeed is more dangerous to the formation of health habits than to regard the health teaching as a separate subject of the school curriculum. While we advocate a definite place for hygienic instruction in the school curriculum we nevertheless realize that some of our most effective health teaching can be done through correlation with various school subjects.

1. Children may be required to make health posters. They can draw the pictures. It does not matter if the drawing is crude. The object of health teaching is achieved because the child is expressing his idea in his own way. Children can cut beautiful pictures from health magazines. They can write a health slogan beneath it.

2. There is an ample opportunity for correlation in English and Vernacular. The writing of health plays may be a part of regular work in English and Vernacular. In senior classes debates on health subjects should be encouraged. Health dialogues may be used in English conversation. Writing lessons may have health slogans for copies. Passages on health may be given in Dictation and Translation.

3. Arithmetic lessons may involve the cost of different foods. Geography can illustrate the importance of physical environment on health. History can point out the value of health in the success of armies in the battle field. Lessons in Nature Study, General Science and Geography can better be studied on walks and excursions. A permanent love for taking long walks in fields should be created in children by arousing their interest in out-door world. Let them love the ordinary things of the world of nature.

#### HEALTH SUPERVISION

The present system of medical inspection of children is a greater improvement than what was in vogue a few years ago, but the desired results have not been achieved. As far as possible an effort should be made to secure the services of a fully qualified doctor who has a taste for the problems of ill health in school children. He should visit the school at least once a week on appointed days and time. The supervision of the health of children should by no means be confined to the routine medical inspection of children but the pupil, the parent and the

teacher should all combine to raise the standard of health among children. A thorough medical examination of all pupils at least once a year is very essential. The case of physically defective children below the standard should be problems of special consideration for the medical advisor but in the case of majority of children the work should be preventive. Due emphasis should be laid on those habits and activities which result in greater physical efficiency and provide a profitable use of a child's leisure.

#### IMPORTANCE OF TEACHER'S WORK

The teacher is the pivot on which the success of this work is to be hinged. It should be remembered that no matter how wisely and well a school health programme is planned its success will largely depend upon the enthusiastic and conscientious efforts of an individual teacher. The difficulty cannot be surmounted without the intelligent co-operation of teachers. The earnest enthusiastic efforts of a well-trained teacher properly directed are among the most potent forces that can bring about an improvement in children's health. The medical advisor can comparatively spend little time in any class. It is the teacher who has ample opportunity for observing the careless and insanitary habits of children. He should understand that child is sent to school not only to acquire knowledge in Geography and Arithmetic, etc., but to be prepared to make the most of his life. Even under the most unfavourable circumstances a teacher can find much about the health of his children and can do something to correct the ill health of children.

#### PARENT TEACHER ASSOCIATION

There is a special need of such Associations in the field of Hygiene in India because here in most cases the health habits of the home are not reasonably in a line with those which the school is inculcating. The work of the school is sometimes undone by uneducated parents at home by forcing the child to adopt an unhygienic attitude during hours he stays at home. Geography, Arithmetic can be efficiently taught in school but hygienic habits cannot be successfully established among children without the help of parents. Besides there are some habits over which the home alone has entire supervision, e.g., hours of sleep, diet, etc. In such meetings the parent and the teacher teach each other some vital truth which ought to be known to both if the pupil is to derive the maximum good. The teacher secures the sympathy of the parents, is saved from unnecessary criticism and learns the condition of the child at home. The parents become interested in school and realise the vast opportunity that lie in their hands for shaping the child's destiny. The parents will be pleased to know that the health of their children is protected. It is impossible to attain the best results unless both the teacher and the parent work together. These meetings should be held regularly. The co-operation of local physicians should also be secured by proper approach. This association should prove helpful in solving the problems of those parents who have been unable to secure proper treatment for their children, on account of pecuniary difficulties even when these cases have been referred to them by the school authorities. In order to make such organisations worthy of

success the parent should not be led to feel that it is the teachers' association. Some of the best health records of boys may be posted on the walls for exhibition in such meetings. It should be profitable if the teachers are put in charge of a number of boys adjacent to their quarters for occasional supervision of health habits of children.

#### HEALTH-WEEK

The object of this celebration should be to focuss attention upon our most precious national assets—our boys. A few days in the year should be set apart for the special consideration of health problems. On such days the school should be expected to do some distinctive work in connection with health. This affords a special opportunity for enlightening the public on the pressing needs of the health problems of the day. There should be a display of hygienic devices and best health records of the boys. Health magazines might be arranged for inspection. New games which the children have learnt should be played on such occasions. Essays might be read. Lectures might be illustrated with lantern slides. We should not be discouraged if in our health work we do not attain all we hope for. We have great hopes that though the effects of the health work like mental training are not generally measurable yet they may extend to future generations if their immediate effect is not apparent.

#### IV—Health of the School Children

By DR. S. LAHIRI, M.B.

*School Medical Officer, Benares*

In October 1926 the new scheme of school medical inspection was put in operation in 10 important towns in U. P. as a temporary and experimental measure for 3 years. At the end of the trial period the U. P. Education Department considered it a success and has put it on a permanent basis.

Among the benefits derived from this new scheme the following broad points may be mentioned:—(1) Regular monthly weighing of all the boys and an annual comparison of their heights and chest measurements; (2) Preparation of a Medical History Sheet of all the scholars; (3) Detection and segregation of infectious cases; (4) Prevention and suppression of epidemics like Cholera, Plague, Small-pox, etc., by timely adoption of preventive measures; (5) Improvement in the standard of general health of scholars; (6) Supervision and control over the supply of drinking water and the sale of refreshments to the boys inside the school compound and in one or two places organisation of a sort of Tiffin Club where boys have been persuaded to take some refreshments during the recess; (7) Improvement in the standard of cleanliness of the boys; (8) Organisation of better arrangements for drill, games and other physical exercises; and (9) last but not the least creation of a hygienic conscience amongst the boys as well as amongst the guardians to a certain extent. It has been found that the health of boarders in hostels who receive medical advice and treatment is better than that of the day scholars.

A few lines may be quoted from the departmental report:—"There is unanimity of opinion about a number of important points. To enumerate the obstacles first. Almost all the medical officers complain of the apathy of parents in the matter of the health of their children. The voucher sheets sent by the medical officers to the parents, giving a statement of the condition and diagnosis of the pupil and advising medical treatment, have been either disregarded or returned with a perfunctory endorsement 'cured' or 'improved'. The causes of this indifference are said to be ignorance, insufficient realisation of the importance of good physique and lack of appreciation of the new system. One or two medical officers and inspectors level the same charges even against teachers and headmasters. The Inspector of Schools, Lucknow Division, writes: 'In certain institutions there has been apathy and, in one or two, antipathy to hygienic advice. One headmaster definitely states that dirtiness is a matter that can be better dealt with by the regular teaching staff, as if he resented the interference of the medical officer.' But the majority of medical officers testify to the helpful attitude of the staff and heads of the schools and attribute what measure of success they have achieved to such co-operation."

By a study of the statistics collected by me I will point out a few of the more important facts. At Benares, only 38% of the school and college population are of an average musculature and physique whereas only about 7% of them are robust; about 1½ of them are flat-chested, i.e., without any form or shape of their chest; about ¼ of them are dirty; about ¼ of them suffering from pyorrhœa of varying degrees; about ¼ have got enlarged tonsils; about 1½ of them have got glandular enlargements mostly of the neck and some of them are sure to be latent foci of tuberculosis; about ¼ of them have eye troubles of some sort or other; and the most appalling fact that only 17·4% of the boys are free from any sort of defect, the rest (82·6%) have some sort or other, either big or small. This gives us a rough and general idea of the average state of health of our student community at Benares.

Having gained a general idea of the situation, let us find out some remedy for it. First let me impress this fact that we are here dealing with a so-called healthy population and as such we have to seek the remedy not inside the bottle obtainable from the chemists' shop but outside it. Practically we are not required here to treat medically so many cases of fever and so many cases of diarrhœa, but we are here to try to raise the standard of general health and physique, to increase their power of resistance against disease and to make them hardy and strong. Personally I believe that we should try and make our sons not so many milksons, but so many soldiers. This is a nation-building duty of the utmost and sacred responsibility.

I believe, the following should be the starting points in our work:—(1) Compulsory daily physical exercise (not only games); (2) Compulsory taking of refreshments in the school during the recess; (3) Parental co-operation by making it obligatory for them to take steps about their wards' physical condition, when advised by the medical officer.

Now let me dilate upon these points one after the other: (1) **Compulsory Exercise.**—All the schools have not got adequate playgrounds or cannot provide facility for physical exercise; the physical condition of every boy is not suitable for any and every sort of exercise; so far as I know, no school in U. P. has got a Physical Instructor or Physical Director duly qualified and trained from an Institution as the Madras Y. M. C. A. Physical Culture Institute or the like. Very limited funds, very limited grounds, a most inadequately paid Drill Master, at least 60% of the boys strongly averse to physical exercises, and a time of the day when both the scholars and the masters are all tired and hungry—are the materials at our disposal and we are required to improve their physique with these. This is problem No. 1 in brief which I put before the house for a practical and practicable solution.

My suggestions in this connection are that in the first place, from every city a teacher should be selected from amongst all the schools and colleges and he should be sent to the Madras Y. M. C. A. Physical Culture Institute for training. On return he should train at least one teacher from every school of that city in Physical Culture, and thus within two or three years every school of every city will have a trained Physical Director with the minimum of expenditure and minimum dislocation of school work. He will be in a position to recommend suitable exercise for every individual boy according to his physical condition and need. Then exercises like tug-of-war, wrestling, boxing, dand, baithak, kabaddi, malkhambh, asan, etc., require minimum of time, space, ground, gear and expenses. By introducing these and suitably working out a time table, I am sure, we can give daily to each boy proper and adequate exercise according to his individual bodily need. The question of inadequacy of time, grounds and funds will not stand in the way. And thus we will also be able to arouse a genuine interest in exercise and health in the boys themselves.

Next comes (2) **Refreshments.** It is more or less a corollary to the previous item. When one is hungry and tired, neither can he have interest in exercise nor is exercise beneficial to his health at that time. If refreshment stalls are organised on more hygienic lines and we give the boys the alternative that either they buy their refreshments from the stall or bring something from home—but they must take something at a certain hour—we shall have all the boys refreshed and bright and fit for physical exercise at the end of school hour.

(3) **Parental co-operation** is also of no less importance for the achievement of our aim. We should try to meet the guardians or at least communicate our ideas to them and solicit their help. I have heard students saying that my guardian does not like me to take part in games. I have been approached by guardians themselves with the request that I should grant their wards exemption from games. This sort of thing won't do. To strengthen our hands, I believe, a certain amount of Departmental help will no doubt be necessary. A boy's admission in schools should be made conditional upon his taking part in compulsory games and exercises.

Another idea occurred to me a number of years back. I read about it in medical journals, had conversation on the point with veteran educationists like

our most respected and venerable Chintamony Mukherjee and others, and I have thought over it a good deal. The idea is rather difficult to work out, yet I shall not find a more suitable place and occasion to propound it. *Change of School Hours.* Like the olden times, the schools should be held twice, i.e., both in the morning and in the afternoon. In a country like ours, it is very necessary that one should take some rest after his midday meal, where the climate is hot and the food heavy. Instead, the boys take (or do not take daily) a perfunctory and hurried bath at about 9 in the morning or sometimes even earlier, gulps down the food in 4 or 5 minutes and practically runs to his school. His food is not properly cooked so early in his home, he cannot and does not chew them well and has to take a lot of water to expedite its passage down the gullet. As a result, the boy suffers from bad nutrition and indigestion at a very early age of his life. Naturally, at about 1 P.M. or thereabouts the boys feel hungry; those of limited means (and they form the greater percentage of our population) have a glass of water or a pice or two worth of cheap and unsuitable article of diet; whilst their richer friends have too much of stale and unwholesome bazar sweets from the school vendor. So in either case the net result is far from desirable. At half past three or 4 P.M. when the last bell goes, they have not the slightest inclination or capacity for physical exercise and return home utterly exhausted.

We have also to take lessons from Nature herself. In India we find that during the noon time, all animals lie down under the shade and either ruminate or sleep; the birds lie low on shady trees; there is stillness everywhere. Even the leaves of the trees droop down as if taking rest for the time. Is it not natural that men should also have a similar mode of life? And I do not think you will laugh at me if I say that the holding of Pathshalas and schools twice in the olden days was not altogether a thoughtless and foolish act.

The climate and the kind of food there being quite different, it is perfectly suited to England and other colder countries that they should leave their beds at 8 or 9, be busy the whole day and back home in the evening. But that is no reason why the same routine would work in India conveniently and harmlessly.

#### V—Students' Welfare Work in the Calcutta University

By H. P. MAITI, *Calcutta University*

The purpose of this note is to present a brief outline of the activities of the Calcutta University on Students' Welfare. By Students' Welfare, is meant the physical welfare of College and University students. The present scheme of Students' Welfare consists of several parts:—

- (a) Health and physical examination.
- (b) After-care work and medical help.
- (c) Physical education.
- (d) Dietary improvement.
- (e) Promotion of Games and Athletics.

## ORIGIN

The Students' Welfare Scheme was started in 1920, during the Vice-chancellorship of Sir Nil Ratan Sircar, Kt., M.A., LL.D., D.C.L. It is just in fitness of things that a scheme of improvement of physical health of students, who are the future hopes of the society, should be initiated by the greatest healer of Calcutta, if not of India. He was so much impressed with the importance and urgency of the work that he started an enquiry into the health of college students on his own personal responsibility three and a half months before the Syndicate formally considered and adopted in July 1920 a scheme prepared by himself and Dr. Girindra Sekhar Bose, B.Sc., M.B., under whose supervision the preliminary enquiry had been conducted. He also bore the expenses of tabulation and statistical analysis of the data of the health examination for about a year.

The necessity of a Students' Welfare Scheme was, however, very strongly urged by the Sadler Commission and in their recommendations in 1919 they said that if nothing were done to improve the health and physique of students other reforms in University education would be inefficacious. They also noted a considerable apathy to the care of the body both among students and their guardians. They recommended, therefore, the establishment by statute of a special Board which would deal with physical development of students in all its aspects including health examination, dietary reform, physical training and health propaganda.

## DEVELOPMENT OF THE SCHEME

The Sadler Commission laid special emphasis on physical education as being the central purpose of the whole scheme. But the University could not give immediate effect to the recommendation for want of sufficient fund. There was also the necessity of educating the public as to the deplorable state of health and physique of the students. Instead of beginning with physical education as the immediate object of the scheme, the Committee, therefore, took up at first a statistical enquiry into the state of health and physical development of students. Students were also informed of the defects they had, and were asked to consult their family physicians about their defects. In order to encourage students to take manly form of outdoor exercise a rowing club was also started immediately.

The enquiry revealed a very bad state of things. Two students out of every three were found to have some sort of defect or other. There was also a large number of cases of defective eye-sight and of defective teeth. In the opinion of the Committee the defects from which the students mostly suffered were preventible. Within a few years the work of the Students' Welfare Scheme aroused the interest of the public and the press as to the physical deterioration of college students of Bengal and it received much public sympathy. The Committee felt that something should be done to improve the poor physique and remedy the preventible defect as far as possible. Accordingly an after-care officer was appointed in 1925 to follow up cases with serious defects like heart and lung troubles, and to urge remedial measures to guardians and principals of colleges. As one student in every three was found to have defective eye-sight and as it has a very serious effect on the students' health and mind, arrangements



were made for the supply of spectacles at concession rates to poor students. Two Special Committees were formed; one to consider the question of the dietary of students residing in the hostels and messes of Calcutta, and the other to consider the question of physical education of college students. It was also felt that as many of the defects were contracted in school life an enquiry into the state of health of school students and adoption of remedial measures earlier in life were desirable. It may be noted here that the Government of Bengal has taken up this question subsequently and formulated a scheme for examining the health of students of Government Schools in Calcutta. In order to help and encourage colleges in promoting physical education among students the Committee arranged for short courses of popular lectures on elementary principles of public hygiene and physical education by experts and physicians. The College authorities were also requested to start regular class of physical culture and to make some form of drill or exercise for the first year students at least. It may also be noted incidentally that the University gave special grants to the affiliated colleges for Gymnasium equipments and preparation of Play-grounds. A demonstration on two schemes of physical training, prepared by H. G. Beall Esq., Physical Director, Y. M. C. A., Calcutta and by Capt. P. K. Gupta, M.B., I.M.S., was held in Calcutta and the Committee considered and recommended them for adoption by the Colleges. The meals ordinarily provided in hostels and messes were examined by surprise visits and the usual dietary was analysed. A model, but inexpensive dietary, suitable for college students was prepared for the Students' Welfare Committee by the Late Rai Chuni Lal Bose Bahadur, C.I.E., I.S.O., M.B., F.C.S., and circulated to hostels and messes.

#### THE PRESENT OUTLOOK

By 1927 about 13,000 students had been examined. It was thought that the results of the past work had given a fair idea about the health and physical development of college students of Calcutta and its suburbs and there was no need for emphasising the mere statistical side of the investigation any more. In 1928, therefore, the S. W. Committee urged on the University the necessity of expanding the scheme more on the side of physical education. In 1929, the Senate appointed a Special Committee to consider the future line of work of Student Welfare. On its recommendation the Senate has decided that the present scope of the Student Welfare Scheme should be changed along the following lines:—

- (i) The present enquiry into students' health should be conducted in at least two schools each year in order to find out at what stage the defects already found by the Committee in college students begin to develop.
- (ii) Arrangements should be made in future to examine the health of students of Muffasil Colleges with the assistance of local medical men.
- (iii) The health examination, whether in Calcutta or in Muffasil, should be restricted to the first year students only and should be made compulsory.
- (iv) Report on the state of health of the students of a college, together with recommendations and suggestions for corrective measures,

should be sent to the principal, medical officer, and physical instructor of the college, as well as, to the Director of Physical Instruction of the University for necessary steps.

- (v) The practice of issuing defect cards to students and the arrangement for after-care work should be continued as before
- (vi) Arrangement should be made for treatment of dental and optical defects in co-operation with existing medical institutions and private help.
- (vii) Existing ignorance and apathy of students on matters of health, hygiene, and dietary should be attacked by courses of lectures, leaflets, posters and other forms of propaganda.
- (viii) A whole-time Director of Physical Education should be appointed and be placed in charge of a Central Gymnasium to be erected near the College area. It would be a model institution of Physical Culture where arrangements should also be made for (a) special courses of physical training for defective students and (b) instruction and practical training of physical instructors. The Director of Physical Education would also be required to organise and supervise physical education both in the Colleges and in the University and will be in charge of the University Playground
- (ix) The organisation and the supervision of the inter-collegiate Games and Athletics should be entrusted to a separate Athletic Committee

It may be mentioned here that the present activities of the Students' Welfare Committee have already been modified mostly along the lines decided upon by the Senate. The Physical Education Department has not however been brought into existence for want of sufficient funds. But it is expected that it would be possible to bring the new scheme into operation as a whole in the near future. The total costs of the present scheme is about Rs 21,000, that of the new scheme has been estimated at about Rs 30,000 with an initial capital expenditure of Rs. 41,000.

It will be seen that the Student Welfare Scheme of the Calcutta University has developed by stages, and within the last eleven years it has not been possible for us to make a direct attack on the most important problem of physical education. This has been mainly due to want of necessary funds but the development of the scheme by stages has not been without certain advantages. A thorough health examination of college students which the Students' Welfare Committee aimed at in the first period of its work, was necessary to rouse public interest and to educate public opinion about the miserable condition of students' health and physique. The experience which the Committee has gathered in the first period of its work has been and would be of great help in developing the future of the scheme. The relations between the University and the affiliated colleges situated at great distances from it are so peculiar that it was necessary for a Central University Organization like the Student Welfare Scheme to adapt itself gradually to the convenience of the different colleges.

#### PRESENT METHOD OF WORK

The aims and general principles of Student Welfare are enunciated by the

University. The actual working of the scheme is entrusted to the Special Student Welfare Committee which is usually composed of the Vice-Chancellor himself, principals of colleges, members of the Senate, who are either medical men or actively interested in physical education and outside experts on the subject. The Committee always tries to receive the co-operation and advice of public institutions and individuals interested in students' health and physical training.

The main regular work of the Committee at present is as follows:—

The work starts from the health examinations of the students. The examination is conducted on the peripatetic system. The medical staff (seven in number) visit the colleges by turns. The time of examination is previously arranged according to the convenience of the college. The college authorities have to present students in batches of ten or twelve per class-period. The examination is usually held for about four hours daily.

The student presenting himself for examination has to fill up "A" form giving necessary informations about his family and himself. The general health of his parents and his brothers and sisters is to be indicated. He has also to state whether he has any physical trouble and to give information about Exercise and Games he participates in, as well as, about his usual meals. The general economic position of the student's family is also to be indicated. In the case of school students an alternative "A" form is used. This form has to be filled by the class-teacher. Information as regards the boy's attendance, inattentiveness, social behaviour, general intellectual ability, time of last vaccination, hours of sleep, plays, home-study and meals are to be given.

After the "A" form is filled up by the student, he is sent for the health examination the records of which are entered in "B" form. It is conducted in six different parts, work at all the parts going on simultaneously. The first two parts constitute examination on general health, the items being general appearance, posture, gait, skin, hairs, teeth, gum, tongue, tonsils, adenoids, throat, heart, pulse, respiration, lung (right and left), glands, abdomen, spleen, liver, hernia, genitalia, reflexes, and any other special defects. The third part is about eyes and vision. Both distant and near visions are recorded. The amount of refraction present and the power of the glasses, if used, are also noted. Faulty fittings of the spectacle are pointed out. The fourth part of the examination has to do with ears and audition test. Recording of height, weight, girth of biceps, chest, inspiration and expiration, vital capacity (by Spirometer) and strength of grip (by Dynamometer), constitute the physical examination part or the fifth part. The physical development of the student is determined from the ponderal-index obtained from relation of height to weight, as well as from the difference in the girths of the biceps muscle in contraction and expansion. The sixth part is a special Heart test. The student is required to go through a standard exercise, namely rapidly rising up and coming down an ordinary chair 20 times without stop. The heart before the exercise, just after the exercise, one minute after the exercise, and three minutes after the exercise is carefully examined and the opinion is recorded whether he is fit for active exercise or not.

There is a definite set of instructions as to how a particular test is to be

conducted and a measurement or an opinion is to be recorded. A copy of this instruction is supplied to each examiner. The supervising officer has to see not only that the examination as a whole is smoothly and silently conducted, but also that it is done very thoroughly and systematically. He has sometimes to check measurements and opinions himself. There is provision for special examination of urine and of blood, as well as, for special tests such as Mental tests. These tests, however, are not regularly done and used more for diagnostic purposes in special cases.

After the student is examined in all the parts, the supervising officer receives his forms and gives him advice as to what he should do as regards his health, diet or exercise. He is also given a leaflet on dietary specially prepared for circulation among students by late Rai Bahadur Dr. Chuni Lal Bose, C.I.E., I.S.O., M.B., F.C.S.

The forms in which the results of examination are entered are then sent to the Central Office for tabulation and record. Before the tabulation is taken up defect cards are prepared by the After-care Officer. In these cards the student or his guardian is requested to take necessary steps about the defects pointed out in it. The After-care Officer also makes a note of the most serious defectives in his special register to follow them up in future. He subsequently sees the student either at the office or at his college or at his home, urges remedial measures and keeps himself informed of the steps taken. He has to submit report of his work to the Secretary from time to time. Cases of undecided diagnosis are referred to specialists for examination. If any expenditure is to be incurred for this, it is usually met from the fund of the Committee. Arrangement is also made by the Secretary for free treatment of needy students.

When the health examination in a college is over, a statistical statement showing the general state of health and physical development of its students, both at present and in the past, and enumerating the defective cases, together with recommendations and suggestions for their treatment and physical training, is prepared by the office under the direction of the Secretary and submitted to the college concerned.

#### SOME IMPORTANT FINDINGS OF THE HEALTH EXAMINATION

Some of the interesting and important findings of the health examination during the last eleven years are noted below:—

(1) Bengali students seem to attain their maximum developments at 21, i.e., about 2 years earlier than European students.

(2) For the last four years in succession the figures on physical traits have been constant and it seems that further increase in number of students examined is not likely to affect the norms that we have reached after examining about 22,000 students. It is found that malnutrition claims 40% of the students, skin disease 25%, enlarged tonsils and adenoids 18%, heart disease 4%, enlarged spleen 2%, caries 8%, pyorrhœa 4%, visual defect 33%. The students having some sort of defect or other constitute a very high percentage, i.e., about 70%. The norms of physical development are as follows:—

Height	66.4 inches.
Weight	102.2 pounds.
Chest expansion	1.7 inches.
Strength of grip—	
Right hand	39 kilometer.
Left hand	36 do.

(3) From our results we have been able to prepare a correlation table by referring to which one can easily find out the proper weight for a normal youth of a certain age and of a certain height. This table is expected to be of special help in determining whether a youth is overdeveloped or underdeveloped.

(4) Though the number of school students examined so far is not very large we are surprised to find that the percentage of total defectives in school students is as high as in college students, i.e., 68%. The visual defect however is only 17%. This indicates that it is to a great extent due to the strain of the scholastic life. Caries claim very high percentage, i.e., 12%. It appears also that at about the age of eight the child feels a certain amount of physical strain and from eight onwards there is a steady increase in the incidence of diseases. These results strengthen our contention that there is an urgent necessity for the examination and improvement of health of school children.

(5) It has been shown by statistical analysis that regular exercise has beneficial effect on development and health; those who take regular exercise seem to be definitely superior to non-exercisers in physical development as judged by ponderal index, chest expansion, grip strength as well as greater endurance to diseases.

(6) We have also been able to indicate from our statistical analysis that the economic position of the family affects health to a certain extent. Students from the well-conditioned families are better developed on the whole. It seems however that defective vision, bad throat, caries and obesity tend to be more common among the well-to-do.

It may not be out of place to mention here that a vast amount of sociological and anthropological data have been collected by the Committee during the past years. But for want of time and men these have not yet been worked up. It is certain that interesting conclusions as regards sociological and anthropological relations of the different communities in Bengal would be reached when we are able to analyse them.

#### PRACTICAL EFFECTS OF THE SCHEME

(a) The scheme has been in existence for the last eleven years. Within this short time it has produced a good deal of public interest in the cause of physical welfare of school and college students. If it has not done anything else, it has at least brought this cause to the fore-front of interest of the public, the college authorities, and the student himself. We remember that in the first few years of our scheme the purpose of health examination was very much misunderstood. Students and their guardians suspected that it was a sort of disqualifying test. Many students complained that it was cruel on our part to have taken them away from their class-rooms and wasted their valuable time for the health examination. Of course such complaints have become rare

now. I may also have the presumption to add here that the activities of the Student Welfare Committee have had an important bearing on the decision of the Government of Bengal to start health examination of children of Government schools.

(b) The most tangible effect of the scheme is on the individual student examined. There are many cases on record in which serious defects as those of refraction, heart and partial deafness were not known to the students themselves. In some cases marked improvement in general health followed correction of defects. In other cases the student came to know of their special weakness and was thus able to take precautions against it. It is an interesting fact that opticians' sons did not know that their eyes had refractive indices of—3 D. P. and that physician's sons did not know that they had serious heart defects.

(c) In last year's report it was mentioned that, judging by the results of the health examination of the last nine years, there is statistical indication of a slight improvement in some of the physical traits such as posture, chest measurement, and height, as well as, in the percentage of students with fully corrected vision, normal teeth, skin and heart. It is difficult to say how far this improvement is due to the educative effect of the activities of the Students' Welfare Committee. It is, however, encouraging to believe that there is some connection between it and the widespread enthusiasm in physical exercise and games which has been to a great extent due to this educative effect.

Perhaps it is not yet time to estimate the real effect of the scheme. Up to the present our work has been more or less preparatory. The most useful part of our work lies of course in physical education of each individual student, we hope to take up in the near future. I may mention here, however, that in judging our past work one should remember that the problem of Student Welfare in the Calcutta University is beset with special difficulties. Some of the reasons for these difficulties are:—

(1) The constituent colleges, while forming part of the University, are more or less independent institutions.

(2) The colleges are not concentrated in a particular area or its neighbourhood, but are situated at great distances from the University and from each other.

(3) Neither the University nor the Colleges are wholly residential in character. The majority of students live in conditions where effective control and supervision by the University is impossible.

(4) There is considerable dearth of open land in the University Area or near about the Colleges for being used as play-grounds.

(5) University resources that can be spent on the development of the Student Welfare Scheme are very limited.

(6) There is an unfavourable tradition among college students in Bengal that a good boy should mind nothing else than his books. It is however satisfactory to note that this tradition is slowly passing away.

## VI—Postures of School Children

By SHESH MANI TIWARI, B.A., B.T.

*Sub-Deputy Inspector of Schools, Gorakhpur*

Man owes much of what he has been able to achieve to the peculiarities of his physical structure, mainly the upright posture and the touchability of the thumb. This increases the importance of the correction of postures simultaneously with the general physical development of the child. The first responsibility is no doubt the mother's who herself needs a training in the proper bringing up of children. The way in which children are taken in arms has to be improved and the babies have to be taken better care of. A friend tells me that the practice of carrying children on the shoulder, so common among the Arabian mothers, has not only tended to make the Arabs good horse-riders but has also done something to make them tall and upright. Child Welfare and Maternity Associations and the Baby Shows are a move in the right direction but this can give only an impetus and is quite inadequate for a solution of the whole problem. When we read of Abhimanyu having learnt martial artifices and of Shuka having got the highest form of spiritual bliss in the mother's womb, we are convinced of the importance of studying the subject in all its details afresh.

The ancient schools of Indian philosophy have tried to devise practical means of attaining the highest psychical and spiritual ideals and the attention that they gave to postures is only too apparent in the Yogic Asans and the Pranayams which have been so highly spoken of in all our spiritual injunctions. How much does concentration depend on the right posture for the successful reasoning of a question is known to every logical thinker. Musicians play their instruments better with the proper postures than without them. All artists and artisans need some instruction about postures. Even the poet, who is more led away by what is within him than without, has a systematic external expression of all his poetic moods. The physical tone of any man gives clue to his profession and the very look and gestures speak aloud of the proficiency and smartness that has been achieved in any particular science or art. Just as facial expression reveals much of what constitutes a man's character, his physical tone and movements are loved in speaking for a harmony between the physical as well as the psychical and the spiritual. All this reminds us of the gravity of the teaching art and the immeasurable possibilities of developing a tone of physical, psychical, and spiritual harmony at the impressionable period passed by our children under the guidance of teachers in school.

The infants who attend our schools in the rural area or the urban at the age of 5 or 6 include a large proportion of children sent to school to learn to sit. At least this is one of the motives with some of the parents in sending the child to school early and in not a small number of cases the delay in supplying the necessary materials and in giving the required attention to the infants both on the part of the parents as well as the teachers is also due to this misleading aim. The infant must crawl and move and play. The school should

not teach directly or indirectly to sit idle but it should teach to do and to live. The infant must have occupation all the time that he is at school. The stagnations and the wastages that have become a serious problem in primary schools would be reduced to a minimum if individual attention were possible in the infant class and the postures would also automatically follow the natural course rather than be allowed to be marred by the artificial and fatiguing internment that the child is placed to feel at school. The smartness that has given a free scope for the child outside the school to develop more natural postures is generally conspicuous by its absence in the schools. The postures of the infants are not only marred by the fatigue of idleness but the early introduction of *takbties* is also bad enough. The *takbties* are generally not relative to the physical structure and strength of the child and these are found too large and heavy for the infants to handle. Lateral and abdominal curvatures are the result. In fact the really harmless and sensitively helpful *takbti* still awaits invention.

In some schools an experiment is being tried with raised platforms with an elevation of about 6" for writing on sand. This is a return to the indigenous Pāti system in a modified form. This six inches platform, though an improvement in certain respects, tends to spinal curvature and drooping heads. A raised platform which could at once serve the purpose of a desk as well as of sand practice may be introduced in this class with advantage. In that case the weight of the *takbties* would not matter much and postural defects will be minimised besides giving the children an improved hand in handling as well.

Since no desks can be supplied in primary schools for financial reasons, the posture of writing in vogue for class work is to sit erect with ease by the right side on the left heel and to write on the copybook placed on some inflexible but light register or cardboard resting on the right thigh. This is a good posture of writing in the absence of a desk but it tends in certain cases to enlarge the angle formed on the left foot by the left leg, if not properly taken care of. The best way would be to sit by the left heel and not over the left heel as some are prone to do. The angle that the right thigh may form with the trunk should be about 45 degrees. This means a narrowing of the angle between the right leg and the right foot, if the position endures to a fatiguing length, and so at least in classes I and II where the children are generally below 8 or 9 years, the writing periods may partly be spent in the sitting posture and partly writing on the black-board or the prepared walls may be introduced. The walls of a classroom even up to the middle standard

- \* need be painted black so as to be of use to the class for all writing work including arithmetic and composition. Since no period of work will be less than half an hour even in the primary schools and 40 or 45 minutes are fatiguing enough even for the middle school and the high school classes, good postures cannot be maintained without a detrimental effect on the pupils' health unless the sitting posture is interchanged with standing work after 7 or 8 minutes in the Infant class, 10 minutes in classes I and II, 15 minutes in classes III and IV and about 20 minutes in the middle standard. A full



period of 40 minutes at the most or more properly only 35 minutes may be allowed for sitting work only in the highest classes of the secondary English schools but in that case also the time-table must be reorganised with a view to attain correct postures and alternate sitting periods with periods when sitting and standing work may proceed simultaneously as suggested for the classes lower down.

The school is not a prison house. It ought to conform to the occupations outside. When we remember that the child, the boy, the adolescent and even the adult outside our schools have hardly to sit one-third the time that the student at school has to do at the same age and between the same hours of the day, we are convinced of the reason why the uneducated villagers in our country are usually healthier, stronger and more enduring. In the hands of a discriminate teacher who must be a magician of all childish moods, the question of concentration once raised against standing work must fall to the ground. A class whose pupils are divided in batches to do sitting work on exercise-books, *takhtis* or slates for some time and standing by the prepared walls for the remaining time in any particular period will do more work with less fatigue and consequently with the minimum of postural defects. The teacher and the boys alike will have to be smart but the amount of after-corrections being much reduced, the teachers' time will be saved and labour minimised. With this general change in class management and the smart atmosphere of a living time-table, the postures of school children will need few, if any, direct corrections at the time of lessons in the class-room.

As regards furniture, even the American schools have not been able to devise a perfectly harmless system of seats and desks in spite of their efforts at originality, regular measurements and searching adjustments. Here, in this country, artificial devices are not expected to go far enough to bring about any practical solution of the problem in the near future. The suggestions about an active time-table made above with regard to the lower classes would perhaps be enough but from the upper primary classes onwards, daily and regular breathing exercises would be of great help in developing the right posture in the classroom. The Pranayam system which was compulsory in the ancient Indian schools every morning, noon and evening had this corrective and developing effect.

But the teacher should not expect full results from any single hygienic device. The inadequate nourishment which is allowed to the average student in the vernacular as well as the high schools is also one of the causes of defective postures. The question of adequate nourishment, especially in case of those students who are for one reason or other, ill-fed or under-fed at home, needs serious consideration of all teachers engaged in educational work. This apparently difficult problem is easy of solution under a well-wishing teacher endowed with the capacity for practical imagination. This does not imply that the school is the only place where deceptive postures are to be looked about. The teacher must secure parental co-operation as well in this direction, otherwise the prostrate writing posture so widely prevalent in the average Indian

student at his home or in the poorer sort of hostels will continue to retard his physical and postural developments besides being positively injurious to the heart and the lungs. In the same way the loud reading which the children are seen to do by themselves with a regular to and fro movement of the head are positively injurious in every way. This has to be discontinued and a habit of silent reading and understanding developed with proper reading postures which might be less fatiguing and more conducive to good results.

The lateral, spinal, and spino-lateral, curvatures, drooping heads, cross legs, lowered thighs, and so many other postural defects must be eliminated by all possible means that the teacher can devise in view of the general as well as the special circumstances of his school. To achieve this end nothing that comes in the student's way of harmless postures is too small to receive the teacher's attention. The system of sitting on the floor without desks or raised platforms is bad enough. The size of *bustas* and the mode in which the pupils carry them from and to the schools also need a change. There are, in fact, a large number of neglected matters in our schools with the result that the schools have been turning out, from year to year people, with a postural tone decidedly inferior to that of people who never had any schooling at all. Matters ought to have been in the reverse order. Regular measurements and systematic charts thereof can be maintained by every teacher and these will themselves convince him of the need for natural and elastic as well as smart and steady postures. Deductions can be drawn therefrom and ways and means devised with the help of these measurements and by mutual discussion among teachers, parents and inspectors.

## VII—The Physical Training of Girls in India

By PRINCIPAL R. DWIVEDI, M.A., *Anand College, Dhar*

The problem of the physical training of girls seems never to have received the serious attention of our countrymen at any period of our history. For whereas there is ample evidence of the mental and intellectual equipment of girls in ancient India there appears to be no idea of this side of their education, although we find in the Ramayan, the example of a queen like Kaikeyi accompanying her husband King Dasarath of Ayodhya on a campaign of war to help Indra and also actually taking hold of the wheel of his chariot when it went out of order and keeping it going without her husband's knowledge till the battle was over. Similarly the conception of Durga or Shakti was present side by side with that of Saraswati or Lakshmi, but it is surprising that the Hindu should have overlooked such an important aspect of women's training. Probably there was no need for an avowed effort being made in this direction, in those chivalrous times, when woman was to be at all costs protected by man. But in the twentieth century when members of the fair but the weaker sex are trying to win a rank of equality with men in almost all spheres of life it will be ridiculous to lose sight of this significant side of their training for life. How can the Indian girl confine her training within the four walls of

the class-room when she finds her European and American sisters taking a full-fledged and active part in all athletic tournaments and distinguishing themselves not only in sports but also in serious games like rowing, archery, etc.

I have had occasion, during my inspection visits to some of the Girls' Schools in the Dhar State, to see girls performing drill accompanied by music, which not only gave them enough exercise but a better sense of harmony. Although the drill was carried on under the school roof and most of the girls had not overcome their shyness, it could give a clear idea of what is possible in the domain of girls' physical training, only if the rigidity of the purdah is a little relaxed. I am sure much more could be accomplished within the commodious compounds of specially built girls' schools or colleges like the Women's College of the Benares Hindu University. There is a general complaint that in spite of adequate nourishment the average educated girl in our country is far less healthy than her uneducated sister of a corresponding standard of living. If we go a step further we find that considering the circumstances of her family the lower middle class Indian girl is still much more healthy. The reason of all this is found in the opportunity for physical exertion available to the less fortunate girls in their daily routine of home work. An exercise at the handmill or the *chakki* for an hour or two early in the morning does much more good to her health than an hour's game on the badminton ground can to her educated sister. Considered from this point of view there is hardly any difference between these two classes of girls inasmuch as both of them come to be unbalanced physically and mentally. For, while the scrubbing of utensils, the grinding of corn, the cooking and the washing scarcely leaves any time to the poor girl to attend to books, the rich school girl, on the other hand, is too busy with her exercises in drawing, algebra and history or geography to give much thought to physical exercises.

But in spite of this I understand that in Bengal almost every girl of the average middle class is a good swimmer while in Rajputana and Central India even old women are seen riding. This is due to the environments in which they live, the abundance of rivers in Bengal and that of horses combined with the ruggedness of the country in Rajputana and Central India. But the ordinary Hindu girl will prefer to trudge along rather than to be seen riding. Similarly dancing as an art is to a certain extent practised among women in Gujarat while in all other parts it has fallen into disuse, although in the U. P. among some communities, ladies of the house have some sort of dance for amusement on occasions of marriage. Dancing in itself is a fine exercise which trains the different parts of the body and it is a pity indeed that due probably to its having fallen into the hands of bad women as a profession, even its artistic and cultural values as an art and an exercise have been ignored and it has come to be considered as something below dignity and unworthy of a gentleman or a gentle-woman. The idea might be revolting for some time to come but I think dancing could safely be introduced in girls' schools first as an exercise and later as a part of the curricula. The difficulty, of course, will be the lack of suitable lady teachers as it is at present in case of girls' drill, but

to begin with a start might be made in the schools where girls are learning drill, and dancing and drilling could go hand in hand.

I have known girls of well-to-do families having occasional practice in riding and there seems to be no reason why this could not be done by girls in colleges. Of course, it is rather a costly exercise but many parents could afford it provided *purdah* did not stand in their way. For, the girls who have the pluck to play at tennis should have no shyness for riding. They should be inspired by the heroic example of Maharani Laxmibai of Jhansi who jumped on horse-back from the top of the hilly fort in the midst of hot action.

The old Sanskrit and English words *dubita*, and *spinster*, which stand for unmarried girls, denote that the favourite pursuit of the girls in ancient times in the east was milking the cows and in the west spinning. The ancients possessed hosts of milch cows and milking early in the morning and evening must have been an exercise by itself. Although with the introduction of modern scientific devices milking is losing its importance as a pleasant exercise, yet it is even now generally relegated to the womenfolk in the country, while there is no reason why at present spinning should not be made part of the daily routine of girls at schools and colleges. It has its own place in the mental and physical culture of young men and women.

Swimming and rowing could easily be practised if girls' schools and colleges were situated on river-bank. The only difficulties in the way apparently are *purdah* and the want of teachers who could themselves be good swimmers and could guide the training of girls in these. The introduction of girl guides is a very encouraging feature and these aspects of a girl's training will only supplement the usefulness of girl guides and girl scouts who are, without them, only half helpful in times of *melas*, and other necessities. We are told that women are in the west working as policemen and they are said to be more useful and successful than even men. This should certainly prove an eye-opener to Indians who do not believe in the manlier activities of women.

But even if all these are considered too much for the present stage of our social advancement, I think the sight of lean and sickly girls could be easily avoided if parents tried to co-operate with teachers and insisted on their daughters taking some form of exercise or other at home. If nothing else, the old *dand* and *baithak* or even regular walks would do much to remove the ill-health of girls who are at present mere book-worms. Otherwise the neglect of physical training of the future mothers of the country is bound to tell upon the health of the coming generation of our countrymen and with all its growing Universities and the number of women graduates India will be weak and behindhand in the race of national progress.

#### VIII—Physical Education and its Place in Training

By D. D. MATHUR, D.P.E., Lucknow University

In ancient times, we seem to have had two distinct schools of physical education in India. One was the Ascetic—which used certain physical poses—called the Asans or the Yogic Exercises, as a means of spiritual advancement and physical fitness, and secondly the Martial school of physical education

which had for its aim, 'the Ideal Warrior'. Every child then need have a thorough training, in all the manly exercises—swordsmanship, riding, running, jumping, wrestling, bow and arrow, spear-throwing, hunting, etc., etc. Physical training was the necessary part of the magnificent all round education, which the masses then received. From the mass idea of physical culture, we drift to the sectional idea of mass physical education, when it became the monopoly of the Kshatriya, who was regarded as the custodian of national honour and in charge of the defence of the country.

Subsequently, as more and more peace reigned and life became easier, the Ascetic ideal, that the flesh is an impediment in the passage of the soul, and that the body and the soul are independent, and mutually antagonistic entities, became the leading philosophy of the day. Salvation of life was thought to be attainable by those, who mortified the body, and considered "Flesh a beast which men must chain and tame with bitter pains, till sense of pain is killed, and tortured nerves vex the tormenter no more." We see, even to this day, men, 'with lifted arms' drained of all blood, and withered, some walking on spiked sandals, and some lying on beds of sharp nails. All this philosophy resulted in a type of human beings—'Saints, self-maimed, eyeless, tongueless, sexless, crippled, and deaf;' all the body was thus being stripped from mind, for the glory of suffering which was the only way of getting Bliss. At this time, the Martial school had paled into insignificance and the ideals of chivalry, strength, courage, and knighthood had vanished, only stray individuals or some groups of 'soldiers of fortune' had attained physical efficiency, and they also, from the religious point of view, were not favourably looked upon.

There comes then, a natural reaction, against the ascetic idea, in the form of Buddhism, which preached that not by mutilation, and mortification of the body, we can attain Nirvan, but by action, doing which, we shall be uplifted. This preaching effected a distinct change in the outlook of life, which, though did not give any great impetus, nor organised any new ways of cultivating physique, yet tolerated and stressed the well-being of the body.

By this time the idea of real physical education was narrowed down, and the only conception that remained with the people was, that physical education, could at best produce physical prodigies, and champions, and was not essential for everyday life. Like many other good things, it fell into the hands of professionals who lived by it, or it was partly reserved for the training of the standing army. The commoner began to look at exercises, as a show of feats or fit for those, who lived a life of vagabondism, or a bully. Physical education was regarded, as averse to refinement, and the idea of delicacy, devoid of physical vigour, began to be recognised as the ideal of intelligentsia, and the upper class decent society. The life of peace and plenty, and love of luxury, drove physical culture into the background, which began to be regarded, as totally un-essential for the education and bringing up of the youth. We vainly search, in the curriculum of the medieval school, any physical education of the young. Even the military idea of the time, remained nothing beyond a Guerrilla warfare.

Still, what remained of the ancient incentive, and the indigenous methods of physical culture, was, with the introduction of the new system of education by the British, relegated to the stray centres, and private wrestling arena. The indigenous system, under the new regime, was substituted by games and sports, and the Military type of exercises. The present ideal of the place of exercises in the school curriculum, and the stage of realisation which we have reached today, is out and out, the result of the western influence, on our educational system, effectively introduced by the educationists who have seen the valuable place which the physical exercises, occupy, in the training of the western youth. The national awakening towards physical fitness, in the recent times, in form of Akharas, and such institutions, as the Kavaladham of Lonavala and the Baroda Institute, have done immensely valuable work in reclaiming the ancient system of physical culture; but yet, the results are far from satisfactory.

Fortunately, when we sit here today—we meet in an atmosphere full of interest and concern to find out a solution to the problem of neglect of the general physique of the children at school, and the adults outside it. Believe me, while we assume to have reached a very definite step forward in matters educational, and can boast of a comparatively high place among the nations of the world, we are, as regards physique, mathematically a century behind. We have not yet had the conception what physical education ought to be, and whether it should really be compulsory. We have not yet come to any decision if there should be any system of exercises, adaptable to age, climate, sex, constitution, and the occupation of the people. Have we not got the lowest length of life, 'where youth grows pale, spectre thin, and dies!' Are we not victims to some of the most wide-spread diseases? Is not the vitality of the nation ebbing out? Do we not daily see thousands of University graduates—spectacled, crooked, lifeless broken reeds, marching 'as though in their own funeral'—mentally overstuffed, physically wreck—and we call this one-sided, bookish instruction, Education! By describing the great figures in history, one can rouse in the children, the desire to show a firm will, great courage, and strong power of action, but the *ability* to be courageous, strong-willed, and powerful, in action is not gained thus. Sociology can give the children, the sense of loyalty and public spirit, and teach them to realise the importance of setting personal wishes aside for the common weal, and so on, but it gives no practical training in these virtues. Theory must here, as in all other places, be accompanied by practice, and the school must therefore try to combine two aims: to give the children ideals, and to train them to realise those ideals. A nation physically weak, cannot have a morale and cannot get political, social, religious or economical emancipation. Let me, with due acknowledgement of the sympathies of the educational authorities, assert, that they have not ministered suitably to their primary duty, of caring for the well-being of the physique of the children, who go to make the future citizens of a Nation. In England, in 1903, there was appointed a Royal Commission of Physical Training to thoroughly examine the whole question of physical

education, and immediately after, in 1904, an Inter-Departmental Committee on Physical Deterioration, was appointed. It is due to such national measures that the problem of a country's physique is solved, and it was on the recommendations of these two authenticated bodies that the English Board of Education made physical education compulsory in England as early as in 1904.

Denmark, a small country, made physical education compulsory in all its schools in 1814, Germany as far back as 1842, Czechoslovakia started on the famous 'Sokol movement' in the year 1871 and says the report of the year 1920 'that at this year's festival 14,800 gymnasts will perform exercises at one and the same time.' Does it all not look like a dream? Have we, throughout the length and breadth of this sub-continent, India, a single institution, for the Training of Teachers of physical education, which we may all recognise, maintained and controlled by the Imperial or Provincial Government?

We have at present in our schools, the games and sports, the drill, and also some weight-lifting and acrobatics, on bars and ladders, as means at our disposal, and the question is, are they not sufficient for physical development? If results are the tests of means—then of course, they have proved failures, not here alone, but in the place of their origin, and birth, England, where sport is essential to life, nay—life itself. Mr. Shaw, the British Minister of War, stated in the House of Commons very recently, 'The problem was not to get men to offer themselves, but to get men, who were physically fit. The appalling fact was that the men who offered themselves for the Army, with the reduced standard of height, and chest measurements, 61 per cent failed to meet the moderate standard of physical efficiency, which was required. If we had a physically deteriorated race, no army in the world could save us from going down.' Yes, in Mr. Shaw's words, the condition is 'positively horrible' in England, but conditions are still more appalling in India. While in Denmark where the means of physical fitness are not mere games and sports, 'Every Dane today is a soldier', because 'he shoots in summer and does Gymnastics in winter; where every one stands for self-defence, and the defence of his country.'

It must be clearly understood that games, while they have very great value as educational means requiring co-operation, self-reliance, self-expression, etc., do not have any 'corrective value'. We can justify the introduction of any kind of exercises into schools, only on the ground, that because of the sedentary, artificial, restricted school life, children sitting closed within the school-walls for hours together, 'with discipline', motionless, attentive, in the unscientific school furniture, assume postures, which can safely be prevented and corrected by exercises. Games, I mean the major ones, instead of righting any mal-position, or bodily defects, so common in the form of scoliosis, Lordosis or Kyphosis in the school children, tend to rather make them and encourage life to be one-sided; look at Hockey—frightfully expensive, but at the same time, the side-ways bent position all through the game; look at the Tennis player, his right arm and his right leg well developed, but the whole of the

left part 'as though belonging to a second person.' Then they lead to that championship and star results. Leaving apart the strain and unhealthy spirit of competition, besides as means of propaganda, is the Nation any way benefited by a solitary individual winning a race by one-tenth of a second's record! May I ask you, do you want a nation of cricketers, footballers, and Acrobats or healthy, well-proportioned, all roundedly developed human-beings, with 'Stamina' and 'go' in them, fit for taking part in those practical aspects of life, in which mental powers act in co-operation with physical powers, in the common routine work of everyday life, so as to make practical action, effective and successful, in the co-operative and competitive work of life.

Therefore, any means, which aim at developing anything outside the body, just as the aim of the sportsman while playing, 'is to put the leather into two poles' 'winning this or that set' or, 'get the giant swing on the bar', are not conducive to the building up of the 'body-mind'. I hope it will interest you that in France, it has been prohibited by State Law that no one below the age of sixteen will enter into any public competition.

From games and sports I come to one of the most intricate problems in the domain of physical education, which seems to be at present the bone of contention among educationists in India, namely the Yogic exercises. I wish to convince the readers, that I have all reverence and respect for all that is ours and ancient, but nevertheless, I am not prepared to sacrifice the real aim of physical education unless it is proved beyond doubt that the system is adaptable and conducive to the educational and physical needs of the children. I highly appreciate the immense medical value of Yogic Asans, and their practice as a means of spiritual advancement. As a matter of fact the Yogic exercises were always prescribed for so training the body, as would easily lead to spiritual development, and would sustain and control the spiritual forces when roused. So it is rather to fit a round nail in a square hole, to apply them for educational purposes. The main objective which should guide the question of physical education in schools is 'Psycho-physical' in which direction there has practically been no research made by the upholders of the Yogic exercises. The physical education in schools and colleges is to be Bi-polar. It aims at two things:—(1) The maintenance and growth of an all-round, harmoniously developed body and (2) The training of Psycho-motor education, resultant in the expression of personality, and character of the individual. And all these exercises should be based, on an understanding of human anatomy, physiology, psychology and pedagogy. The main criterion of recommending any exercises to the children is the psychology of the mind of the child. In the knighthood period of child's development you cannot chain the urge of leadership, team spirit and co-operation, and if you do, you are working against nature. The child and the youth want movement, and you cannot interest them in standing topsi-turvy on head, 'for at least *two minutes*.' The Yogic exercises, therefore, are not adaptable to all ages; they may be beneficial to those who cannot strain, or move, and will, in seclusion of their solitary cell, keep their 'blood going'. Here is Mr. J. G. Gune of Lonavala, Bombay, the authority on this research.



He says, 'The problem of physical education in schools and colleges is in several respects different, from the one, that can be solved by means of the Yogic system of physical culture. Because in the physical education in the schoolboys, we have not only to provide for muscle building, sports and games, but also for a co-ordination of mental and physical education, etc. Hence there should be no attempt to confine physical education in schools to a practice of yogic exercises only.' Also Mr. Gune adds 'In the present age, as the atmosphere is surcharged with Militarism, violence looks (as compared with the peaceful times of the Rishis) obligatory and the *Yogic system cannot become a national system of physical culture*' (Yogmimansa, page 126, Vol. II).

The rest of the so-called systems which are mere set of physical feats—sword play, lathi play, exercises on horizontol or parellel bars are not system at all, as they do not have graded exercises suited to different stages of human development, and are not based on any physiological or psychological basis but meant for self-defence or war and hence they should be dismissed from any conception of a place, in the educational curriculum.

Turning to the reasons which are responsible for the present sad plight of physical deterioration in child education, we find:—

(1) Very little understanding among teachers as to the effect of exercises upon the mind.

(2) Lack of any recognised sound and scientific system of physical education.

(3) Absence of any college of physical education to train efficient teachers on scientific lines.

(4) Absence of Parental co-operation, in improving the physique of the child in the way of regulated diet, home conditions and unhealthy effect of surroundings.

(5) Traditional low status of the Drill-master, who had been mostly illiterate and ignorant Havaladar, and had left the impression of ineffectiveness of exercises as either physical or mental means of development.

(6) Lack of Gymnasias, open spaces, or other facilities for performing exercises.

(7) Lack of any organised and effective scheme directed by the Educational authorities to ensure systematised physical training.

(8) Child's abhorrence towards physical activities, due to:—(a) unsuitable periods of physical training put at random without any regard as to the convenience of the children; (b) physical efficiency being no criterion for annual promotion; (c) exercises having been used as a means of punishment at school, e.g., 'the dove pose'; (d) the unenthusiastic, unsympathetic, un-cultured and shabby-looking low-paid drill-master; (e) want of incentive and social appreciation for physical fitness in general.

Before I close I shall tell you some of the fundamentals of the so well-known and the only scientific system, existing, of Swedish Educational Gymnastics recognised and practised throughout the west. They have done marvellous work in finding out all possible, 'starting', derived and fundamental positions into which body

can be placed with the physiological and psychological effect of each on the body. The adaptability of the exercises is unique. They believe that the physical education of a child should begin as soon as it is born and continue till the body is laid in the grave. I have seen people of 60 doing these exercises. Till now it is thought doubtful in India if women can do exercises. In my time at the college in Denmark there were 12 men and sixty girls, all would-be teachers of physical education and you can judge from this how much attention in the west is directed towards women's physical education and that this Swedish system is adaptable for them as well.

Then, there is the complete classification of exercises, grouped according to their effect on different parts of the body. But the most valuable thing for which Father Ling gets credit from the world is the idea of composing a lesson of exercises (what exercises to be taken, and in what order to get the desired effect) called the 'Table', which is the key-note to the success of the Swedish system of physical education. I will just give a normal lesson which is always based on what is termed as the 'Heart curve', i.e., the exercises to effect the circulation gradually so that it reaches a certain required pressure and then slowly, by means of simpler exercises brought down to just a little higher rate of beat at which the exercises began. Of what value is that exercise which leaves one exhausted, and half dead, instead of invigorating him? The whole lesson is divided into three parts and has the following exercises in each:—

#### A—INTRODUCTORY EXERCISES

1. Simple leg exercise; 2. Neck exercise; 3. Arm exercise; 4. Trunk exercises; 5. Leg exercise.

#### B—PRINCIPAL OR MAIN EXERCISES

1. Span Bending; 2. First Heaving Exercise; 3. Balance exercise; 4. Lateral exercise; 5. Abdominal exercise; 6. Dorsal exercise; 7. Marching and running; 8. Second Heaving exercise; 9. Jumping and vaulting; 10. Agility exercises.

#### C—FINAL EXERCISES

1. Leg exercise; 2. One or two trunk exercises; 3. Breathing exercises; 4. Falling out.

This lesson can be shortened or lengthened by adding or deducting certain exercises as time and conditions permit. The exercises are of such a type and such a variety that they can be done *enmasse*—thousands together—and are done mostly without any apparatus. The system does not aim at muscle building, but at making the body supple, the brain co-ordinated and the circulation, the respiration, the elimination and all the bodily functions the better for the exercise.

### IX—National Health and Surya Namaskars

By P. A. INAMDAR, M.A., Minister of Education, Aundh

The necessity of a healthy nation needs no argument. The low vitality of our nation and the lowest average life that is 23 years are very dangerous beacons. This state of things must be altered and for this an inexpensive and easy system of physical exercise must be introduced which could be taken by all, i.e., children, youths, and adults of both sexes in any stage and walk of life. The Namaskar system is the exercise to suit all our need, and hence it should be the National System.

Besides according to our ideals one must try to accomplish the four Purusharthas or at least one of them. Let us see briefly what is a Purushartha. Man is a thinking being, so he can achieve something (a great thing) in life, a thing which others should feel and imitating which is useful to the community or better still to the country. That is a Purushartha.

Now the real meaning of the 4 Purusharthas is (1) Dharma is duty, (2) Artha is wealth acquired for proper utility, (3) Kama is desire or better **ज्ञानलालसा**, i.e., craving for knowledge, and (4) Moksha is public service with absolutely no selfish motive in it.

For all this one requires a healthy body even for Dharma, i.e., duty which is two-fold, the individual and national. And for Dharma, we do require a healthy body for **शरीरमाद्यं खलु धर्मसाधनम्**. All the other activities depend upon health which is the first necessity, so that the body will be fit or efficient. But for the body to be fit, we must be healthy and this health we get from the sun for **आरोग्यं भास्करादिच्छत्**.

Now comes the point why Namaskars should be followed. The Sun is fond of Namaskars, **नमस्कारप्रियोभानुः**. Besides the Sun is **प्राणः प्रजानामुदय-त्येष सूर्यः (प्रश्न. १. ८) । सूर्य आत्मा जगत्स्तस्युपश्च (यजुर्वेद संहिता)** and similar show that the Sun is the life of all the universe. They mean that if one wants longevity and health, one must worship the Sun or make use of the Sun's rays. Even Western Pandits preach these very principles. We can see this from the following:—

- (1) The Sun is either directly or indirectly the source of all life.
- (2) The human body needs sun-light in building health and strength just as much as plant-life.
- (3) The Sun is the Deity of light and warmth, on whose influence all organic life insensibly and directly depends. Indeed the whole of our bodily and mental life depends in the last resort like all other organic life on the light and heat of the Sun. (Dr. De Hackel.)
- (4) Sun-kissed food is of more value than that which is not so kissed. (Dr. Leonard Williams.)

(5) Milk of cows kept and fed in sheds and that of cows kept and fed in sun-light is very different. The latter contains vitamin D which is so essential to growth and health. (Scientific American, April, 1927.)

(6) To have good health you must get sufficient and pure light for pure morning and evening sun-light builds richer blood, tones up entire system, clears the skin, builds resistance to disease, and gives you the glowing energy and appearance of radiant youth. (Physical Culture, May, 1928.)

(7) Gazing at the Sun strengthens the eyes.

So in all ways the Sun is the source of all health, and as he is so fond of Namaskars we must all take the Namaskar exercise. This exercise coupled with a simple and necessary diet gives one long life endowed with health, efficiency, and buoyancy of spirit and body, so vitally necessary for work, especially in advanced age. This is very well summarised in कर्षन्नेह कर्माणि जिजीविषेत् शतम समाः, i.e., a man should wish to live for hundred years, to do his duty to his community and country. But if you ask how to manage this, the commentator says, पश्यहितमितभक्षणेन न्यायामिन च, i.e., by eating what is पश्य that is nourishing, हित that is agreeable to the system and मित that is little in quantity, and by taking constant exercise.

Some of my friends will ask why we insist on the Namaskars. Because it is much more superior to other exercises in the following ways:—

(1) It is useful to all that is to children, youths, and elders (men and women of advanced age), to men and women, i.e., one universal exercise for all.

(2) Enough can be taken in a short time.

(3) It gives exercise to all the limbs of the body and to the head, heart, and stomach, the three chief organs or systems of the human body. Of these, the stomach is the chief as it gets out of order very quickly, and we are told by Doctors that about 99 per cent of diseases are due to the complaints of the stomach. This organ is very thoroughly exercised and is kept in order in such a way that there is very little chance of its getting out of order and bringing a disease. The heart, which comes next, is also well exercised and strengthened, so the diseases of the heart are also checked or eliminated to a great extent. Besides the energy of the body is very well kept up and at any stage of life one is full of vigour and energy and does one's work very efficiently, which is so necessary as an experienced man can do much useful work if he is healthy, energetic, and lives for a long time. No other exercise can give so much exercise to these organs in such a short time.

(4) It is inexpensive, no apparatus is necessary except a clean tiled floor and a small piece of cloth.

(5) It can be taken either singly or *en masse*, so it is advantageous in that way also.

(6) It is a basic exercise, i.e., it prepares the base. One can take any other exercise or get proficiency in any game, but it will not be so useful in all ways as this exercise. On the other hand, one will be able to do the other exercise or play the game much more effectively and efficiently if one takes in addition this basic exercise regularly.



inventions in practice, what good it is to the country to have such brilliant gems when they vanish away before being of any use to the country? Just think, what wonders will happen if these live long enough and serve the country to their utmost capacity and capability. Imagine, how rich the country will be in literature, scientific inventions, industry, and so on, when our young people will be strong enough to live a long life. We shall have brilliant array of Savants in all these lines and shall see that people from all the parts of the world come again to this ancient country to learn from her sons the secrets of life, Philosophy, and Science, but for longevity and health. Therefore it is our duty as a nation to try our utmost to lengthen our average life and be a healthy nation. This exercise is the best remedy and must be taken by all of us as a sacred duty—we must make our women and children take it and thus derive the utmost benefit for the nation.

(12) It does not require any special, costly and nourishing diet, except for youth who take a vigorous exercise, and do require some additional nourishment. It digests properly what one eats ordinarily and keeps one quite fit. (More about food to be told if time allows.)

(13) One feels more energetic and there is no fatigue and its bad consequences, as over-eating, idleness, or laxity, or over-strain.

(14) The body no more entertains the so-called fashionable diseases, such as constipation, dyspepsia, diabetes, gout, rheumatism, etc.

(15) Organic derangements are set right, and one never feels dejected and degenerated.

Hence this exercise is the best, it is most suitable to our country, climate, and civilization, and it should be our national exercise. You will all join the Chief of Aundh in promoting this exercise and make it nation-wide. One thing about which I have to give a warning is eating—proper eating. As I have already said, one must eat a nourishing diet, it must be agreeable to one's system, and even then it must be taken less than enough, i.e., one-fourth less than enough. It will be very good to think about diet, what is good and what is bad, what necessary qualities there should be in a good diet. How one should eat it, i.e., raw or cooked, and so on, but it will take a long time, and so I put before you only the three essentials.

### X—Sex-Hygiene for the Young

By DR. FRAMJI DHANJISHA DHANBHOORA

The main question was, is, and perhaps will for ever be "should we tell the kiddies"? Is the truth better left untold? Children will surely ask us questions, and how should we answer them? Should we tell them the comic lie, or should we take them by the hand, lead them gently on, and tell them the actual facts of life? The comic lie is of course the easier course, but is it the safer one? Is it not better for our kiddies to tell them the truth or at least to answer their simple questions?

A thing which is a blessing in one respect may be a curse in another. Pegs of knoweldge are essential, but they are neither to be nailed in the centre

of the road to disturb the traffic, nor to be uprooted altogether. Knowledge is absolutely necessary, but the freedom of its spread and use implies a corresponding responsibility. The guardians who undertake the task shall think for themselves and work out such plans and methods as may use their powers to the best advantage, and be well suited to the particular needs and conditions of each individual, or similar groups of individuals.

According to "Herbart" the true and whole work of education may be summed up in the concept "Morality".

Plato in his "Republic" emphasises the fact "That the most important part of every task is the beginning of it, especially when we are dealing with anything young and tender. For then it can be most easily moulded, and whatever impression anyone cares to stamp upon it, sinks in." Even Aristotle agrees (Nicomachean Ethics): "Nature gives the capacity for acquiring virtues, and nature is developed partly by training, i.e., by *correct information and knowledge*." The "Principal Magistrates" of our darling children's lives should be, of course, Innocence and Information, and not Ignorance or Fear. Our thoughts are unfortunately moulded for years together according to the "Hush, hush" policy, and they are corroborated by age-long "customs". Let us take heed against misconceptions.

If anyone were to ask me, "What would you like your own child to be?" I would at once unhesitatingly say, "My child must send an open challenge to evil, and give a knock-out blow to ignorance, or darkness, and fight out the battle of life fully fore-warned, an fore-armed. In the race of life he should not be a handicapped horse." There was a time when even the word "Sex" was not considered decent to be spoken in the society, now subjects of similar nature are openly discussed in newspapers and magazines. At the outset it is desirable to form some general idea of the words "Sex" and "Hygiene" and of the problems with which "Sex Hygiene" is concerned. We are taking great care in training our steeds and our pet animals. We do not leave them alone. And before breaking a horse we show him all the pitfalls on the new road he has to tread. Why should our darling pet children be left untrained? To bring conviction home I shall humbly draw the attention of all concerned to the resolution passed by the Bishops of the Lambeth Conference. For five weeks the Bishops of the Lambeth Conference discussed the problems that beset humanity. Their solemn and sacred deliberations have wrought great good, and an important part of their detailed study of one of the main subjects under review has led to conclusions which cannot be too widely known: Death of "Hush, hush". It is a fact that these conclusions support to the full the policy of light and knowledge. The Archbishops, and Bishops of the Holy Catholic Church, in consultation with the Church of England, have expressed the view that there is no virtue, but merely danger, in the hush, hush policy which for so many years has been almost inseparable from the attempted discussion of life's most delicate and difficult problems. They keep young the most who are informed the most. Let us keep a cheerful outlook on New Life, and make it our aim to spread happiness around. Let us take kindly

interest in the new methods and ideas. Let us not be disturbed by the worries of life, and let us have no vain regrets for opportunities gone by.

Wrong ideas about Sex Hygiene were spread as something low, something to be ashamed of, something to be "crushed out", and hated as base. The Sex Hygiene is supposed to be based only according to the use to which it is subjected and its divine meaning is lost sight of by misinterpretations. Let our young men live with full knowledge of life, and enjoy wholesome healthy vigorous state of health. Let our young boys strengthen and harden every fibre of their physique and fight their way up to a condition of cent per cent boyhood—a condition of which all may well be proud. "A sound mind in a sound body" should be the motto of all our darling boys. Let our children love life as it is, with its ups and its downs, its tragedies and its comedies, its bitters and its sweets, its ease and its discomforts, so that when trouble comes they will be fit to bear it. "Ignorance is bliss" looks very sweet on paper only, but the grim practicalities of life, our open-eyed keen observation, and every-day experience of teachers and guardians present not an optimistic picture at all.

Four or five reasons are brought forward for silence on this subject:—  
1. Lack of moral courage. 2. Inability to handle the question. 3. An easy-going creed that shirks the responsibility by making others believe that innocence and purity belong to this ignorance. 4. Body should be developed at the cost of mind. 5. Lastly because it is a fad only. Our platform thunderers have tons of physical courage to face fearful odds, but they have not an ounce of moral courage to face our own sweet little angels. A good many guardians have courage but they are incapable of handling the subject. There are thousands who are convinced that "Ignorance is not bliss" (barring exceptions), but they are waiting for others to pioneer. I am not in favour of any kind of fad, or fancy but I will certainly allow the harmless hobby of physical culture. The fear of cultivating physical strength at the cost of mental energy is absolutely groundless. A beautiful example of brawn and brain is the heavy-weight champion Gene Tunney. The fact that we can develop equally physically and mentally has been proven conclusively by the ancient history of Persia, India, and Greece. What a civilization, what a race they produced. Even in our advanced present-day civilization we cannot equal their sculpture, their body development. Their masterly mental achievements are amply shown by Rishis of yore, and Greek philosophers. Let us without any feelings of pride, or prejudice develop our mental strength equally with our physical strength. If we take courage to talk straight we should surely sight the aim of seeing our children in health and happiness. Let us make ourselves complete in mind, body and soul.

I should like to make one think clear at this juncture. All our efforts are brakes only. Human machinery of feelings and impulses will not stop moving (and it should not stop). But the (car) must not dash headlong against huge boulders lying on the road. Let our cars be fitted with powerful brakes, and let us teach our darling little drivers to make judicious use of



brakes, to take gentle curves to avoid unnecessary accidents, and to reach safely the destination of perfect health and happiness. Our darling cherubs should go to school with songs and joy, purity, love, truth and beauty in their heart.

Even at the risk of provoking criticism, truth should be told whether it is palatable or otherwise. (1) Parents, and guardians have not found it worthwhile to view eye to eye with teachers and doctors on subjects of most vital importance. (2) There are standard works no doubt on the subject by recognised authorities, but in my humble opinion too much reading of the same story has made us visionaries and idealists only. (3) Solid missionary type of concrete, and constructive work should be undertaken. I make bold to prophesy, "It will not be a matter of surprise to find majority of us staunch supporters of Mental, and Moral Hygiene Movements, to popularise modern and scientific views of behaviour specially in regard to youth guidance clinics." The 'purdah' of false modesty is slowly but surely losing hold, and opportunities have been arriving for a great and new healthy advance. There are more thorns than roses in the "Gulistan", (the garden) of our life. It is futile to hope to weed out those thorns which are lying scattered by millions on the road. The easier and safer course is to supply the carefully compressed soled shoes to our children, so that they can safely tread the path with impunity.

#### WHO SHOULD HANDLE THE QUESTION?

The surest and most loving trustees are the parents and afterwards guardians in cases of orphans. But parents and guardians have neglected to treat this subject of vital importance in a straightforward manner, and have been unwilling to allow the schools to do so. Many teachers feel that it is the duty of parents to shoulder the responsibility. Text-books have carefully avoided any mention of the matter. Doctors and physicians render no help until too late, when disease and disgrace have brought the young gentlemen to them. The clergy carefully keep themselves neutral, sermonising on soul and spirit without the body. They paint lovely pictures without the frames. All the parties join in the blessing only—"We feel he will keep thee undefiled, and His love protect many a beautiful child."

The most responsible party is of course parents. I cannot but pity those parents who do not allow their Newfoundland dogs to be roughly handled by their servants, but who fearlessly entrust their own sweet children to the entire mercy of the menials. Poor, young, immatured minds! They easily drink in the coloured stories of the servants. The servants simply suggest, and the spark leaps into a flame, stables are being then closed when lovely steeds are stolen. Parents' eye are not opened till they see their own children on the brink of ruin. "Watch, ere watching is wholly vain, and let parents be aware of gases that explode at a single touch of a match." Parents think their duty ends if school fees are regularly paid, and the responsibility now rests with the teacher. Thousands of children are martyrs to filial duty. Due to the unconscious tendency of parents to place their own convenience and contentment before their children's welfare good many youths are every year missing the tide and prime of life. There are parents with an idea that little children

need nothing more than to be fed regularly. There is no chance for the finer feelings to be developed. How many parents care to feed the inner hunger of the soul? Physical hunger is not the only one a child feels. It pays the parents a lot in the long run if they spare and sacrifice some hours for their children. The aim of education is to develop the body that it may be strong and healthy to serve the mind, to enlighten the mind with knowledge that it may seek the highest truth, to develop the will that it may be firm to give the endurance necessary to build up character, in short to make our children ladies and gentlemen first and scholars afterwards. Every child is a precious stone in the great building of a nation's greatness, and parents, guardians, and teachers are the real architects of those beautiful buildings.

Next to parents, teachers play a very important part, and after home, school is the proper place where the rising generation prepares itself for the battle of life.

The subject is brought to consciousness generally when the children are in schools. Teachers should have hawk like keen eyes, because information is picked up from elder mates who are not careful to know what harm they are doing thereby to their younger brethren. It is the conviction of many a teacher that information from teachers and guardians imparted in the proper way saves our children. Why should such a noise be made if teachers experienced in the line handle the question and talk straight to their own students? It is a perfectly natural and normal thing in life. It is nothing less than sacred. We seldom find any better, any more convincing way to picture the relation of God to man than by parental love. An ideal teacher wins the heart of his pupils, and he explains cautiously the laws of nature. He explains to his boys (after taking them into confidence) "He that overcomes his evil, overcomes his greatest enemy. God's living touch is upon all our limbs," and let us be pure in thought, word, and deed. There are some difficulties in the way of our teachers, but they should be overcome by our constant efforts. I humbly request the teachers, and remind them that children entrusted to their care is a "trust" and trustees should speak out openly and gently. I sometimes hold it wholly a sin not to speak the truth when I feel I should. Silence is golden, silence is our sword sometimes, but not always. If we see a blind old gentleman going towards a well, should we not break the silence and say "Please sir, there is a danger ahead, you will not mind our leading you straight on the safe road again."

Our children are taken to the doctors only when "there is something rotten in the state of Denmark". Very often the noble-hearted doctor diagnoses the case at once, but the modesty makes the Alps of atoms only, and sometimes the guardians themselves make it difficult for the doctors to handle the question. In spite of the obstructions thrown in their way I very humbly request the doctors to take courage in both their hands, and execute their duty to the fullest extent and to take the sincerest blessings of our boys. Let us take our young patients into confidence, and the safe deposit department will at once be open unto you. Master key of love will at once open all the closed doors and windows of the young innocent hearts. We would bless the doctors unaware, and we would cease complaining of sunken eyes and faded cheeks.

Everything is possible if we take courage, but "if" stands like the huge Himalaya in our way. I draw the attention of my young innocent despaired brethren to be aware of "Num Hakims", or Quacks. Once again we appeal to the good nature of the doctor's heart to save at any cost every lost lamb that comes cravently under the medical care. It is worth much, and costs little in comparison. Let us save even one soul, and we will not live in vain.

After the doctor comes the dean. The Messengers of God, the priest, preach purity from the pulpit. "Beware of temptations that sweep us off our feet, and if we remain not firm, all our tears, prayers, and promises will be in vain. Our good resolutions should begin with 'good morning' and should last till 'good-night'. The spiritual life will sit on the lid, and will hold down the lower nature if we but make an effort with all our will." Such sermons will be delivered, and when service, selfless sincere service is added to the sermon some souls will certainly be saved.

Last but not the least the duty rests with sincere friends, relatives, or elders to shoulder the responsibility. Finally we should not forget the books. "our never-failing friends are they" who are rendering beautiful service without making the least noise, and without expecting any reward or praise. Good books are indeed governors of our mind, body, and soul.

#### HOW TO HANDLE THE QUESTION?

While handling the question, while taking the young in our confidence and care, we should not pose as professors, or as masters. We may be firm, sometimes sweetly stern, but we must be mild as missionaries. Let us be friends first, philosophers and guides afterwards. Leave our boys and girls where they are, but under no condition should the question be handled by anybody and everybody who has no grasp of the subject, or who does not know how to handle it with tact, knowledge, love and confidence.

Reproaches should not be given, and the young children should never be frightened as to destroy their pluck, and morale. No false or fabulous stories should ever be told about consequences of going wrong. Please do not draw any kind of pen pictures in appalling colours. In considering a case, heredity, and temperament should not be ignored. Do not say a word to the children which will awaken the pangs of conscience in the thoughtful moments. Do not term sex as secret but term it as sacred. "Sex is the central fact of life" (C. W. Malchow, M.D.) but we should not create fanciful ideas about it. If we fail to take into careful consideration any of these precautions, all our efforts with the kindest intentions will fail.

Well meaning but injudicious friends or guardians will do more harm than good. If we are shaky, if we have no confidence in ourselves, if we are not able to handle the question, let us leave the children alone, or leave the matter to wiser guidance. It is exceedingly difficult to tell how far the admonition shall go, but if the pills of advice are necessary at all, then let them be sugar-coated to be easily swallowed for producing the desired effect. We are not infallible. We may have been tempted like children. But we must be fountains of compassion, mercy and love. In our eagerness, our ambition, or our

intentions should not exceed our ability to cope with the case. Let us take a concrete example, and work it out in details practically. First let us take our child into confidence, make it entirely at home, lead it gently on into sweet conversation. Our mission should always be of Hope, Faith, and Love. Let it instinctively realise the beauty, and joy of natural laws of life. Wherever possible we should have a nice little airy room or a hall where pictures of health and happiness are hung. Let us there take some broad notes of child's weight, of general health, eyes, teeth, etc. These side things are necessary to give relief, and to create confidence in our children. Let our work be only "First Aid" if we are no good physicians. Our duty should be of giving moral instruction only. If we find any abnormality, or physical deformity, we should take the child to an able doctor. If the boy or girl is old enough to understand, or is able to reason out to some extent, we should in plain, simple language and gentle tone explain to him or her the elementary laws of vegetable or plant life. "How lovely is the rose-bud, my darling boy? In the open air, and sun shine it blossoms into a fragrant 'La France'. God's greatest and the best gift is the creation of a new rose-bud, of a new life. How beautiful the garden looks with fresh, green trees, and lovely flowers?" Such sweet conversation instinctively creates in the child mind the comparison between nature life, and human life, and the child mind dreams and realises the health and happiness for itself, and maintains in future even the cleanliness of life. A cosy cottage to shelter us from sun, and shower only, and a garden in open air is the ideal place for instruction. Nature study will help us a lot in explaining things to our children. While taking a walk we should gradually impress on the young mind to be clean in mind, and healthy in body, and to spread happiness by our smiles. It is not at all necessary to frighten the young mind by direct blunt words, let the mind realise by instinct the fact that creation is the flower and perfection of one's being.

We are then confronted with age question, and the different stages of infant age, puberty, adolescence and maturity.

*The early stage:*—Parents and in particular the mother should guide the child at this stage. Two doctors are very useful from birth to six or seven years, and they are Dr. Diet, and Dr. Quiet. Silence is the best sword to sweep with one stroke the enemy. Children should be taught to form good habits, and to pay heed to cleanliness and care of all parts of the body. Parents are requested to keep a watch that their children do not pick up from the servants vulgar nicknames of the parts of the body. The child should sleep alone, and should not be dressed too warmly nor too lightly. If the children ask questions they should be replied frankly, and the child should feel the sacredness of the body.

*Age of Puberty:*—At this stage teachers and parents should shoulder the responsibility jointly. The boys and girls should be kept well nourished, and lessons in open-air interesting exercises should be given. Vacant time should be full of good books, healthy vigorous games, decent companions, and interesting hobbies. Ideals of health and strength should be formed. Rudimentary

principles of plant and vegetable life, nature study should be explained to create healthy instinct about human life principles. Curiosity should be satisfied by explanation and not by evasive answers. Encouragement should be given for laying the foundation of making the body beautiful.

*Advanced age:*—Parents, teachers, and relations or friends should impart reliable information without arousing embarrassment or over-emphasis. Boys and girls should be prepared for the physical changes, to guard against temptations to dwell on morbid pictures, sensational books, and indecent companions. The elementary facts about organisms and value of health, and meaning of changes in the body may be explained. Direct teaching may be handled with care after considering the individual case. Short simple talks by doctors may be found valuable. This is the most important stage of life, and it all depends on the way the yearnings of the youth are directed to drive the boys and girls into sound attitudes. When the boys reach the age of 15, physicians, ministers of the church, athletic directors, and decent literature add to the medium. This is the proper stage to fill the life with lofty ideals, just ambitions, to absorb the thoughts, strength and purposes. A sense of chivalry and chastity should be stimulated in boys. The meaning of home life may be explained, and the young should be warned of being aware of "moral pickpockets". Love and understanding of things pure, chaste, will lead the young to the right path. These high ideals and motives should not be prematurely stressed in the treatment of the first infant stage.

The main point to be kept in mind always at every step and at every stage is that the instruction should be graded to the mental capabilities, to the emotional development, and to the physical needs of the children, of boys and girls. Sometimes, and in certain cases we should study the art of over-looking also. Total elimination is a very wild dream of the reformers, but much of the misery can be minimised. A very safe brake is "sublimation," i.e., diverting sex energy to socially high aims. Let us study the inclination of the boy or the girl, and let us direct his, or her (energies, impulses, force, yearning or even craving which are termed by professor Freud as "Libido") Libido to proper channels. Dr. W. A. White urges the necessity of conducting the overflowing energy of the young to some constructive activities. In simple language sublimation means drawing our attention from personal pleasures to some high ideals, pursuits, and noble purpose in life.

In boarding schools particularly this spirit of sublimation should be cultivated. The principal and teachers have to play the parents, as the children are naturally feeling home-sick; and as a pastime, rather for killing time boys easily join the conspiracy of their elder mates, and create artificial stimulation instead of sublimation.

Cleanliness is next to godliness. Cold bath every day electrifies the body, and all the parts of the body should be kept clean. Teeth should be kept clean, and in particular the careful avoidance of irritation and constipation will relieve us of many unnecessary worries. Good books and good companions will certainly save the young from corruption.



Prof. S. Takagaki and his wife. They organised a Ju-jitsu display on behalf of Fagore's University.



Plain, simple, wholesome food (vegetables, fruit, milk, and butter specially) without hot spices should be given and meat, eggs, spices, tobacco, tea, coffee and alcohol should be omitted.

The bed and pillows should be hard, and the young should jump out of the bed on the first awakening. Sleeping on the back is not desirable. "Satan finds some mischief still for idle hands to do." Let the young mind be always busy. Plenty of work and play in open air and vigorous exercises will keep the young body immune from harm.

### XI—Judo and its Importance

By PROF. S. TAKAGAKI

*Vivabharati, Shantiniketan*

It is with great pleasure that I avail of this opportunity to lay before you some of the salient features of Judo.

I think you are all familiar with the Japanese word, Jui-Jutsu which literally means the art of practice of gentleness and is the art of practice of the maximum efficient use of mind and body for the purpose of attack and defence.

In our Feudal times it was practised by our Samurai together with other kinds of martial exercises, such as Fencing, Archery, the use of spears, etc. It was an art of fighting generally without weapons, although sometimes different kinds of weapons were used.

The kinds of attack were principally throwing, hitting, kicking, choking, holding the opponent down, and bending or twisting the opponent's arms or legs in such a way as to cause pain or fracture. Also, we have multitudinous ways of defending ourselves against such attacks.

Many schools flourished in those days, and when one spoke about Juijutsu, he always referred to some particular form, there being no Juijutsu covering the whole field. Also no systematic attempt was ever made to make it the physical, mental and moral culture. Therefore its name was changed and the realisation of this systematic attempt gave it an important place in the School curriculum. They gave it the new name "Judo" which means the art or practice of the maximum efficient use of the mind and body.

I think it is advisable now to explain to you what the maximum efficient use of the mind and body really means. If carefully considered, we come to see that we are making unnecessary expenditure of energy in ordinary bodily contests and also in life. I will tell you some examples how a small exertion of energy is often sufficient to perform some of the most marvellous feats in physical contests.

A strong man cannot easily be thrown down when he is standing firm on his legs; but if the attempt of throwing is made at such a moment when he is shifting his balance from one foot to the other and consequently in a weak position, a slight force is enough to roll him down. Similarly when a strong man pushes you, you can save yourself by tactfully yielding to the force of his push. For this will not only put your opponent in a weak and awkward position but will also give you an advantageous position from where you can make



a successful attack on the opponent. By so doing, you have also economised your energy.

Thus examples can be multiplied, but the limited time at my disposal forbids me from doing so. Suffice it to say that there is no form of attack or defence to which this principle of the maximum efficient use of the mind and body does not apply and on this principle it is that the whole fabric of the art and science of Judo is constructed.

Judo is taught under two heads—Katta and Randori. Katta is a form of drill for the formal practice of attack and defence. In this all the movements are pre-arranged. But in Randori, unrestricted exercise in training an actual contest according to certain rules is allowed. The practice of both, lays stress on the observance of the rules of etiquette.

Randori may be practised in various ways. To Policemen or to those whose object in learning Judo is more for the contesting side of it, great importance is attached to the training in attack and defence where particular attention is directed to the training of the most efficient ways of throwing, bending or twisting. When it is taught at schools greater stress is laid on the cultural side, because as is understood in America and Europe training in character and good habits are better accomplished conjointly with games and physical training than by the verbal instructions in the class rooms.

In Judo every movement has some meaning and in Randori the different movements are selected voluntarily by the practitioner to meet the needs of the circumstances. Further the varieties of movements and other different combinations make it suitable for all classes, young or old, male or female, strong or weak and its practice is not restricted to any particular climate. Again its value as a moral training lies not in its being a dry, dogmatic instruction, but in the fact that it inculcates moral training unconsciously in the mind of the student. To be brief, a real student, as a result of his training in Judo, becomes the rare possessor of the fine qualities of virtue, sincerity, faithfulness and a keen sense of duty and responsibility to himself and to his nation.

Again Judo respects impartiality in the decision of contests and teaches kindness to others in daily exercises. Such training is, I think, invaluable in making a man kind and impartial in his dealings with society and as a whole the spirit of Judo is to attain one's end by gentle and reasonable ways. It accords with the spirit of civilisation as a contrast to that of attaining the end by force and even with injustice.

The Teachership of Judo cannot fail to have a great influence upon the mind of the student. The training affords innumerable opportunities for influencing the mind of the student by the personal character of the Instructor. Hence the Instructor must be a man not only skilled in the art, but must also possess an unimpeachable character.

The value of Judo in intellectual training cannot be over-estimated. The power of attention, observation, quick judgment and mental composure, etc., which are so important in the process of self-elevation and in social dealings

are gradually but surely implanted in the mind of the student if the instructions are properly conducted.

Thus Judo in its narrow sense, can be defined as the study of the maximum efficient use of the mind and body for purposes of attack and defence and in its wider significance, Judo is also the study of the application of this principle to the affairs of the individual and social life of mankind as well as a means of culture, Physical and Moral. Intellectual and æsthetic at the same time, it teaches one to attain one's object in the most natural and reasonable way.

I have tried to explain in a short time a subject in which I have spent many years from my childhood and I fear that I have not been able to convey to you half of what I have wished to express. However, I am hopeful that you have understood that Judo, outside of its use as a means of attack and defence, has a value as a culture and helps a man in his success in life, in teaching him which is the best course he should take under any given circumstance.

#### IV—DESCRIPTIVE NOTES

##### I—Japan

In recent years physical education which comprises "Judo", fencing, archery, and wrestling—arts proper to Japan, as well as various other type of sports, has been making remarkable progress. With a view to promote its rational development there was established in 1924 a national Institute for Research in Physical Training, where research work is now in active progress.

With regard to school hygiene, mention may be made of the following: School physicians; kindergarten physicians; physicians for young men's training institutes; school nurses; prevention of infectious diseases in schools; open-air schools; vacation colonies; school meals; and school clinics. Through these measures, most of which have grown more and more effective of late, efforts are being made to improve and strengthen the physical constitution of pupils and students.

For the administrative organs responsible for the work referred to above, Hokkaido and the prefectures each have school hygienic experts and directors of physical training whose office it is to direct and supervise matters relating to physical training and school hygiene, while the Department of Education has the Section of Physical Training, supervisors of school hygiene and experts of the Institute for Research in Physical Training, by whom various matters concerning the subject are treated.

In addition, there are provided in the Department of Education a school hygiene investigation committee and a physical training investigation council, which investigate and make researches in important questions submitted to them by the Minister of Education.

As a result of medical inspection it is concluded that generally speaking, there was a decrease of A and B, and an increase of C in general development in both sexes. As to nutrition there was a decrease of A, and an increase of

B and C in both sexes. Regarding the development of the spinal column, the normal spinal column has increased in both male and female students and pupils. As to eyesight and condition of refraction there was an increase, in both sexes, of those who were perfect in both eyes.

As regards the cases of illness in students and pupils of schools under the direct control of the Department of Education, there was a little increase of defective hearing, pulmonary tuberculosis and other forms of tuberculosis, diseases of the glands, pleurisy, heart disease and functional defects, adenoids and enlarged tonsils, hernia, neurasthenia, and mental derangement, and a decline of other kinds of illness in respect of males. Among females there shows a slight increase of trachoma, defective hearing, ear diseases, decayed teeth, pleurisy, heart disease and functional defects, "kakke", adenoids and enlarged tonsils, and other diseases, but all other kinds of illness decreased.

*(Department of Education)*

## II—Hongkong

A very large proportion of the defect among Chinese children is vision defect which is treated more or less successfully, though most children, not being by any means entrants to school life when first medically inspected, are not seen early enough in their school career. Cases of spinal curvature, deformity, mouth-breathing, etc., are reported to Physical Instructor or Physical training teachers and by this means improvement is effected. Visiting in homes by the School Nurses is also beginning to show results. Chicken-pox affects all the British schools and cases of diphtheria, mumps, typhoid, and measles are found sporadically.

*(Department of Education)*

## III—Ceylon

A staff of five medical officers visit various schools in various divisions regarding their sanitary needs and the defects or ailments of pupils. These school medical officers are assisted by nurses who are entrusted with the "follow up" work. While there has been a great deal of valuable achievement in the improvement of the health conditions of some schools, it is evident that a more comprehensive scheme of medical inspection with a larger medical staff is necessary to deal fully with this important aspect of education. The foundations of public health should be laid by the schools which are the most suitable centres for disseminating modern ideas of sanitation and creating clean habits of living. Compared to other countries Ceylon is still behindhand in this respect and is dependent on the casual visits of less than half a dozen medical officers. The school medical officers report a decrease in the number of cases of Anchylostomiasis, a result due undoubtedly to the operations of the Anchylostomiasis campaign in this country for many years. The large number of cases of malnutrition are connected with the subject of the midday meal. Cleanly run school tuck-shops, warnings regarding the unwholesome and contaminated articles or goods frequently exposed for sale at school gates, and a supply of water for washing and drinking are forms of co-operation which school authorities could easily extend to the work of the school medical officers. The latrines

in many schools are in neglected and insanitary condition. Some schools have no latrines at all. It cannot be sufficiently emphasized that surface pollution defeats the great work on which the *Anchylostomiasis* campaign is engaged. In this as in any other cases of sanitary endeavour in the interests of the masses one has to fight against ignorance. Itch is still common in some schools but there are parents who object to the treatment for itch, because they believe that if itch is cured more serious ailments will follow. Hygiene is taught as a school subject in many schools but its successful application to the actual conditions of life depends on the degree of general education and sanitary sense possessed by the teachers. Many schools and particularly the vernacular schools neglect the teaching of hygiene by the habits they customarily follow. A lesson on disinfectants may be given not far from an evil-smelling drain, and the value of fresh air may be extolled by a teacher who habitually keeps all his windows shut. In order to prevent the needless closing of schools on the appearance of a case of infectious illness a circular is issued by the Department specifying the action to be taken in such case. This circular gives a tabulated list of the common infectious diseases, the periods for which patients and *contacts* should be excluded from school, and the cases in which the authority of the medical officer of health is necessary for readmission.

The want of suitable playgrounds has been a set-back to the progress of physical training in many schools. But there are organized after-school games in many boys' schools, volley ball ranking as the most popular in view of the low initial cost and the small space it needs. These are usually restricted to boys who live in the school neighbourhood. A pleasing feature of school games is their reaction on the young men of the village who have taken to games, like volley ball, dedge ball, thatchy and kimdue with energy and interest.

Besides affording recreation, these games played by the adult villagers have increased the feeling of social goodwill and may, it is hoped, help to reduce crime.

Boxing has made considerable progress in the increasing number of English and vernacular schools which teach this manly art. The Cadet Battalion with its excellent military training and the boy scout and girl guide movements are of the greatest value in the promotion of physical development. Net ball and tennis are favourite after-school recreations in many of the English girls' schools. A particularly hopeful development in these schools is country dancing, both English and Ceylonese. In girls' vernacular schools the physical activities are usually confined to drill, time table games, and in some schools to gardening.

(Department of Education)

#### IV—Syria

The Health Commissariat employ a staff of able French doctors, who exercise supervision over the local health services of the states, which compose the Mandate. Some survey work on malaria and other diseases has been done, but so much time has gone to the care of the army, that only a small beginning has been made.

A number of laws governing doctors, dentists, midwives, and pharmacists have been passed by the various states. Thus far it has been hard to enforce these laws with persons long in the profession, but care is being taken to raise the standards of new professional practitioners in the future.

The Mecca pilgrimage and epidemics have taken much time and been ably handled, but thus far there has been little time for physical culture, prevention of malaria, and popularising of hygiene. Good water-supplies are being assured for many towns heretofore in need, foodstuffs are being controlled, several small tuberculinics are being established in a number of places and plans are under way for the sending of military doctors among the desert tribes.

There are three faculties of medicine, three schools of dentistry, two pharmacy schools, two schools for midwives, a school for nursing, and a veterinary service. The veterinary service is so far attached to the army.

*(President, American University)*

#### V—Palestine

The Department of Health carries out the sanitary and medical inspection of all Government schools. Trachoma treatment is regularly carried out by officers of the Health Department and members of the teaching staff. Non-Government schools are inspected by either a Government Medical Officer of Health or by arrangements with private practitioners.

A Superintendent of Physical Training is responsible for the physical side of education in Government schools. Government Schools Sports for boys in town schools are held annually in centres which vary each year. An annual athletic meeting is also held for all schools, Government and non-Government, in the Jerusalem Division. Apart from football, which is played in nearly all boys' schools in the country, organised games of a simple but healthful nature have also been introduced, while netball is played in many of the girls' schools. Both Arabs and Jews show enthusiasm for and proficiency in sports of all kinds.

Medical examinations are conducted in all schools of the Palestine Zionist Executive through the Hygiene Department of the Hadassah Medical Organisation and the Zionist Health Department. Clinics for the treatment of trachoma have been established in central schools and have played an important part in the reduction of trachoma in Palestine. School luncheons are supplied in elementary schools and kindergartens by the Penny Luncheon Fund of the Junior Hadassah Organisation. Lunches are supplied to 1665 school children. Calisthenics are included as part of the regular school program and are conducted on modern as well as conventional lines. The wealth of Palestine in scenic beauty and historical interest has led to the development of hikes as a regular part of school life. Sports are also developing but they are not as popular as in Western countries. Outside of the schools sports are being stimulated among the youth by the Maccabee Organisation. There are several Scout Organisations and a number of agricultural clubs. This work leaves much to be desired from the point of view of proper organisation and program.

Three playgrounds organised on American lines have been opened and are supported by the Bertha Gugenheim Playground Fund.

*(Govt. and Zionist Department of Education)*

## VI—Egypt

In Egypt Government High Secondary and Primary schools are regularly visited by qualified doctors who are paid by the State but allowed to keep private practice. There is a senior medical officer in the Ministry of Education whose work is to superintend and direct the numerous staff working under him. In the provinces medical officers, nominated by the Ministry or by the Provincial Councils visit all elementary schools periodically. Girls' schools are visited by a senior lady doctor assisted by qualified sisters. The Health Department also manifests great interest in schools especially in regard to endemic diseases. Touring medical camps thoroughly equipped often visit schools with a view to curing cases of Bilharziasis, ankylostomiasis and ophthalmia, the three prevalent diseases among young Egyptians especially in the provinces. In all cases, the sanction of the parent for the treatment is essential.

To ensure good and healthy feeding, all government schools (boys' and girls' primary and secondary) generally give midday meals to all pupils, day scholars and boarders. Boarding facilities are also being offered in a good number of schools, particularly in secondary schools. In some of these as many as 200, sometimes out of 800 or even less, are admitted as boarders. But owing to the fact that the number of pupils in all these schools is now more than double what it was ten or fifteen years ago, the managements of the various schools are finding it difficult to run their establishment as food and bed emporiums as well as places for the dissemination of knowledge and science. Much valuable time and room are now being wasted in our schools on preparations that had better be left to parents or to outside caretakers. Apart from the rooms which will be otherwise utilised, the suppression of the school midday meal will necessarily carry with it a proportionate reduction of the school fees, a fact which will be much appreciated by the public in these days of financial need.

In the Ministry of Education there is a special bureau for physical training under a controller assisted by inspectors and instructors. There are instructors in all primary and secondary schools, where physical training stands as a separate subject in the curriculum, but the standard of the present instructors, usually chosen from the ranks of the army, is not high, and efforts to improve their quality are being made. The physical training bureau organises inter-school football, tennis, Gymnastics, competitions, annual sports, meetings, swimming and Boy-scout exhibitions. Annual subsidies are also paid to national sporting clubs both in cities and in the provinces. His Majesty the King is taking great interest in the spread of sports and sporting clubs all over the country, but the movement is not ripe yet and is confined to students, junior officials and talented or wealthy individuals. Apart from football, boxing, swimming and weight lifting, the nation as a whole knows of very little else in sports.

*(M. Rifaat)*

### VII—Union of South Africa

There is a system of medical inspection of schools in all the four Provinces, in connection with which full-time nurses are employed who do a certain amount of preventive and follow-up work. Physical Culture and Hygiene is a subject in the Primary School though its teaching is of a very formal nature and does not amount to much.

*(Department of Education)*

### VIII—Cape of Good Hope

All secondary and high schools are visited periodically by medical inspectors.

It is customary to state that medical inspection without treatment is a farce. This criticism is only made by those who have no experience of the work. Treatment, of course, is necessary in large numbers of cases, but there are many more who need and get personal advice on matters of cleanliness, need of fresh air, suitable diet, rest and proper amount of exercise. Discussions take place with the child, the parent or the teacher in relation to these points and in regard to the school work. There are many minor defects for which medical treatment in the ordinary meaning of the term is not necessary—defects which produce subnormal health. Bottles of medicine or minor operations or the provision of glasses, however, are not the only forms of medical treatment needed for school children, and the other forms of treatment which consist of advice on various points and which have been outlined above form part of the everyday routine of the medical inspector. The casual thinker ignores this aspect of the work entirely. It must be pointed out that the chief aim of medical inspection, as a branch of public health work, is the prevention of diseases. Curative treatment for the various defects met with in school children, however necessary, is only preventive in a small degree. The education of the teacher, parent and child in the essentials of healthy living is definitely work in the prevention of ill-health and is work of national importance.

*(Department of Education)*

### IX—Fiji

Medical officers render good service in inspecting the pupils in a considerable number of schools. They also furnish valuable reports concerning dietary and sanitary matters in connection with schools.

*(Department of Education)*

## XXIV

### LIBRARY SERVICE SECTION

December 27, 1930. 1 P.M. (Telang Library)

December 28, 1930. 12 noon (Telang Library)

December 29, 1930. 1-30 P.M. (Kashi Naresh Hall)

December 30, 1930. 11 A.M. (Telang Library)

*Chairman:* NEWTON MOHUN DUTT, F.L.A., *Curator of State Libraries, Baroda*

*Secretary:* S. R. RANGANATHAN, M.A., L.T., F.L.A., *Librarian, Madras University Library and Secretary, Madras Library Association*

#### I—PROCEEDINGS

##### FIRST SESSION

About half an hour of the first session was spent in fixing up the programme. In view of the limited time available and the large number of papers received, it was agreed that the papers printed in advance might be taken as read and that as many of the other papers as possible should be read. It was also decided to devote one full session to a consideration of the Model Library Act drafted by the Secretary and another full session to the reading of the messages, the Presidential Address, the resolutions and other formal business.

Mr. S. R. Ranganathan, the Secretary, read the paper on "Inter-Library Loans in Great Britain" by Lt. Col. Luxmoore Newcombe, F.L.A., Principal Executive Officer and Librarian of the National Central Library, England. The Chairman expressed the thanks of the Conference to the author of the paper, for the trouble he had taken to write out such a full and detailed account of what obtained in Great Britain in the matter of Inter-library loans. He also referred to the manner in which the Central Library of Baroda was functioning. It was suggested by some of the members that the University Libraries in India should adopt some scheme of Inter-library loan and it was agreed to frame a suitable resolution on the subject for consideration at the second session.

Then, Mr. Sushil Kumar Ghosh, B.L. (Calcutta), Secretary, All Bengal Library Association, read his paper on "School Library." He was followed by Mr. D. Subramaniam, M.A. (Benares), Assistant Librarian of the Benares Hindu University, who presented his paper on "Some Important Aspects of University Libraries." The last paper that was read in this session, was that on "Classification of Indian Sciences" by Mr. Pushkarnath Raina (Darbhanga).



## SECOND SESSION

The first part of the second session was devoted entirely to a discussion of the Model Library Act. Mr. S. R. Ranganathan (Madras), who drafted it, first explained the scope of the Act. He pointed out that the Act was of a compulsory nature. It was too late in the day to think of purely permissive library legislation. One of the features of post-war library development was the tendency in many countries to introduce compulsory Library laws. Czechoslovakia stood out prominently in this respect. Its Library Act of 1919 gave ten years' time for all communes to establish public libraries and this programme had been completely fulfilled. The organisation of Public Finance in India had made it obligatory for the State to give half-grant to local agencies in all their educational and other civic activities. The Model Act had provided for similar state-grant in the library sphere also. After a short general discussion, the Conference took up the consideration of the Model Act, section by section. Amendments were moved and debated and finally approved or rejected. The amended Draft was then put to vote and carried. The Chairman thanked Mr. Ranganathan for the great care with which he had drafted the Model Act and for the clear manner in which he explained the various sections. He hoped this would lead to enactment of Library Laws by each of the Governments. It must be mentioned in this connection that Kumar Munindra Deb Rai Mahasai of Bansberia Raj, Member of the Bengal Legislative Council, who intended to introduce a Public Library Bill in the Bengal Legislative Council at an early date, was present at the discussion and took an active part in the proper shaping of the Model Act.

The Secretary then read messages sent by distinguished men interested in the movement, among them being Mr. Melvil Dewey. Before reading this message the Secretary was asked by the Chairman to give a short account of the life of Mr. Melvil Dewey. In doing so, he said that the message was from the veteran librarian, Melvil Dewey, the father of the modern library movement, who was spending the evening of his life in Lake Placid in Florida's Scenic Highlands. Born in 1851, he founded the American Library Association in 1876 and established the first school of Library Science at the Columbia College in 1883. At the beginning of the present century he inaugurated the first travelling library system in the State of New York. His 'Decimal System of Classification,' first proposed in 1876, has now reached the 12th edition and is used in 14,000 libraries. Probably more than any other single individual, he was responsible for the sound development of library science in America. On the completion of the reading of the messages, the conference unanimously passed the following resolution:—

"That the Library Service Section of the First All Asia Educational Conference resolves that its grateful thanks be communicated to the veteran librarian Melvil Dewey, for the inspiring message which he was kind enough to send."

The Chairman then delivered his Presidential Address which was greatly appreciated. This was followed by resolutions, a number of which were adopted.

## THIRD SESSION

Mr. S. C. Guha of Patna read his paper on "Library Technique" which was followed by a discussion on the standardisation of the names of Indian authors. Then Mr. Parekh (Poona) read a paper on "The Library Movement in England and India." This was followed by a paper on "The Training of the School Librarians" by the Secretary of the Educational Section of the American Library Association and a long and exhaustive paper on "The Libraries of China" by Miss L. Thomason, Librarian, Shanghai College Library. After this there was an informal discussion about the reorganisation of the All India Library Association. Mr. S. R. Ranganathan (Madras) suggested that it would be an advantage if the Annual Conference organised by that Association could be held at the same place and time as the All India Educational Conference, instead of associating it with the Indian National Congress. Messrs. Ratanchand Manchand (Lahore), Newton Mohun Dutt (Baroda), M. O. Thomas (Annamalai Nagar) and G. S. Misra (Benares) took part in a discussion as to what changes might be brought about in the executive of the All India Association. Finally, it was decided that Mr. Ratanchand Manchand (Lahore) should be requested to correspond with the present executive and formulate definite proposals for consideration at a later time.

## FOURTH SESSION

The fourth session was devoted mainly to a discussion of the technical aspects of library administration. At the request of the Chairman, Mr. S. R. Ranganathan (Madras) gave an account of the Colon Scheme of Classification, which he was building up. He said he took into consideration the special merits of the printed schemes already available and devised a scheme, which absorbed many of them. He did not launch upon the venture with a light heart. He had found, in actual experience, that his Colon Scheme had many potentialities, which he did not realise at the beginning.

A short account of the Main Class Divisions and the several auxiliary schedules, such as the Linguistic Schedule, the Geographical Schedule, the Chronological Schedule and the Common Sub-divisions Schedule, with the aid of which the mnemonic nature of the Colon Scheme was greatly enhanced, was given. The notation of the scheme was mixed. It consisted of numerals, capital letters, small letters, the symbol colon and a single dot. Mr. Ranganathan pointed out that his scheme made conscious provision for more than one characteristic being made the basis of classification. Whenever there was a change of characteristic and the last digit of the first characteristic and the first digit of the second characteristic were of the same species, they were separated by a colon. If they were of different species, the colon was understood and not written. For purposes of ordinal arrangement, the colon was given a value less than zero. It was the important role played by the symbol ":" in the notation of the scheme that gave it its name. He explained in detail, the Literature Schedule and the History Schedule and applied them to a few typical books.

In reply to an enquiry, he said that he intended to publish the Colon Scheme in the form of a book in a couple of years. He had also given typed copies

of them to the Annamalai University Library, the Patna University Library and to a few College Libraries in Madras, which were adopting the scheme. Mr. Dutt suggested that the scheme may be published in instalments in the "Modern Librarian" of Lahore. "The Three Card System" of dealing with periodicals was also explained and it was shown how it facilitated a vigilant watch over the in-coming of the periodicals, which had all kinds of periodicity. Thus a good deal of time was saved in actual work and the periodicals-clerk was relieved of much of the load on his memory.

There was a short discussion of charging methods and of the safeguards that should be provided in an open-access system.

In conclusion, the Secretary proposed a vote of thanks to the Chairman, and the delegates testified to the able, expeditious and courteous manner in which he had conducted the proceedings of the Section.

## II—A NOTE ON PAPERS RECEIVED

Fifty-six papers were received for the Library Service Section of the Conference. Thirty-nine of these which came to hand sufficiently early were printed in advance as a special number\* of the *South Indian Teacher* through the courtesy of the Editorial Committee of that journal. It is hoped to print the remaining 17 papers as another special number of the same journal in July 1931.

A geographical analysis of the 56 papers discloses that 8 countries have contributed one or more papers. In fact

America contributed	9 papers
China	4 "
Germany	2 "
Great Britain	3 "
India	34 "
Japan	2 "
Persia	1 "
Philippines	1 "

Analysing the 34 papers contributed by India according to Provinces we get the following result:

Bengal	11 papers
Bihar	1 "
Bombay	1 "
Gwalior	1 "
Madras	12 "
Pudukkottah	1 "
Punjab	1 "
Mysore	2 "
United Provinces	4 "

\*Copies of this number can be had for Rs.1-1-0 per copy including postage from the Secretary of the section.

From the point of view of subject-matter, it may be stated that 9 of the papers dealt with Libraries and Library Science in general, while 9 others dealt with School Libraries and Children's Libraries in particular. Three papers gave an account of the Library Profession in 3 different countries. While 22 of the papers gave an account of the Library Movement or of the Library Association in different countries or provinces, 13 papers took the shape of reports from Individual Libraries.

The following is a list of the papers arranged roughly in accordance with their subject matter:

1. *The Social Function of Public Library* by Walter Hofmann, Director, Peoples Library, Leipzig.
2. *Libraries as Channels of National Progress* by H L Chatterjee, Secretary Central Library, Gwalior.
3. *A Model Library Act for India* by S. R. Ranganathan, M A , I T , F L.A. Librarian, Madras University Library, Madras.
4. *Suggestions for Standardisation of Library Technique* by Satish C. Guha, Late Librarian, Raj Darbhanga.
5. *Classification of Indian Sciences* by Pushkarnath Raina, Secretary, Shri Bharatiya Shiksha Sammelana, Darbhanga.
6. *A Library without Cost* by C. Ranganatha Ayyangar, M.A , L T., Head Master, L. M. High School, Gooty
7. *On Libraries* by K. S. Ragavan, B A , Pudukkottah.
8. *Some Important Aspects of University Libraries* by D Subramaniam, M.A., Asst. Librarian, Hindu University, Benares.
9. *Libraries in relation to Education* by Manoranjan Roy, M.A , B L , Librarian, Dacca University, Dacca
10. *The Library—The Heart of the School* by Joy Elmer Morgan, Editor, The Journal of the National Education Association, Washington, D.C.
11. *The Physiology and Anatomy of the Heart of the School* by S. R. Ranganathan, Librarian, Madras University Library, Madras.
12. *Children's Service in Public Libraries* by Mary Gould Davis, Chairman, Section for Library Work with Children, American Library Association.
13. *The Elementary School Library* by Joy Elmer Morgan, Editor, The Journal of the National Education Association, Washington, D.C.
14. *The School Libraries in the United States* by Lucile F. Fargo, Associate Director, Library School, George Peabody College, Nashville, Tenn., U. S. A.
15. *Children's Libraries in Great Britain* by W. C. Berwick Sayers, F.L.A., Chief Librarian, Croydon Public Libraries.
16. *School Library* by Sushil Kumar Ghosh, B L., Secretary, All Bengal Library Association.

17. *The Spread of the Library Movement in India and the Present-day Teacher's Part in It* by V. Srinivasan, B.A., L.T., Assistant, Sri Sankara Vidya Sala, Kodumudi.
18. *Library Service and Elementary School Teachers* by S. Jagannathan, Kindergarten Assistant, Teachers' College, Saidapet.
19. *The Education of School Librarians in America* by Sarah C. N. Bogle, Secretary, Board of Education for Librarianship, American Library Association.
20. *Organisation of the Library Profession in Great Britain* by Lionel R. McColvin, F.L.A. (Hons Dipl.), Chief Librarian, Ipswich Public Libraries.
21. *Library Training in China* by Thomas C. S. Hu, B.A., M.A., Librarian, National Wuhan University, Wuchang.
22. *The Evolution of the Chinese Book* by T. K. Koo.
23. *Development of Modern Libraries in China* by T. C. Tai, B.A., B.L.S., Ph.D., Director of Higher Education, Kiangsu Educational District; Dean of National Central University, Nanking; Director of the National Central University Library, Nanking.
24. *History of Libraries in China* by L. Thomason, Shanghai College, China.
25. *Libraries and Library Work in Japan* by K. Matsumoto, Director, Imperial Library of Japan, Tokyo.
26. *A Survey of the Librarianship in Japan* by Jikai Imazawa, Librarian of the Hibia Library and Chief Librarian of the Tokyo City Libraries.
27. *Libraries in India* by L. N. Gubil Sundaresan, Journalist, Trichinopoly.
28. *Some Aspects of Development of Library Activities in India* by T. C. Dutta, Joint Secretary, All Bengal Library Association.
29. *Public Library Movement in England and India* by Raghunath S. Parkhi, Assistant Librarian, Bai Jerbai Wadia Library, Fergusson College, Poona.
30. *The Library Movement in the Punjab* by the Punjab Library Association.
31. *The Rural Library Movement in Rajshahi* by B. Choudhuri, Secretary, Binapani Sahitya Mandir, Rajshahi.
32. *Library Movement in Bengal* by Kumar Munindra Deb Rai Mahasai, M.L.C., of the Bansberia Raj, Vice-President, All-India and All-Bengal Library Associations.
33. *The Baroda Library System* by Newton Mohun Dutt, F.L.A., Curator of State Libraries, Baroda and Reader to H. H. The Maharaja Gaekwad; Hon. Foreign Correspondent, Royal Society of Literature; Vice-President, All-India Library Association.
34. *Andhra Contribution to the Library Cult* by S. V. Narasimha Sastri, B.A., B.L., President, Executive Committee, Andhra Desa Library Association.

35. *The Work of the Madras Library Association* by S. R. Ranganathan, M.A., L.T., F.L.A., Secretary, Madras Library Association.
36. *Libraries in Mysore* by Y. V. Chandrasekhariah, B.A., LL.B., Librarian, Public Library, Bangalore.
37. *Libraries of Persia* by Herrick B. Young, M.A., Librarian, American College of Teheran, Persia.
38. *Public Libraries in Iowa* by Julia A. Robinson, Secretary, Iowa Library Commission.
39. *Iowa Library Commission* by Julia A. Robinson, Secretary, Iowa Library Commission.
40. *Library Publicity Methods adopted in Iowa and the Need and Utility of a Publicity Department in Libraries* by Mildred Othmer Peterson, Director of Publicity of Des Moines Public Library; Middle Western Representative on the Publicity Committee of the American Library Association.
41. *County Libraries as California Sees Them* by Milton J. Ferguson, Librarian, California State Library.
42. *Inter Library Loans in Great Britain* by Luxmoore Newcombe, F.L.A., Principal Executive Officer and Librarian, National Central Library, London.
43. *Walter Hofmann's Contribution to Librarianship.*
44. *Some Facts about Libraries in the Philippines, particularly the National Library* by Eulogio B. Rodriguez, Assistant Director, National Library of the Philippines.
45. *Two Oriental Libraries in India* by V. Srinivasan, B.A., L.T., Assistant, Sri Sankara Vidya Sala, Kodumudi.
46. *The Imperial Library* by K. M. Asadullah, Librarian, the Imperial Library.
47. *A Short History of the Rajshahi Public Library* by Sudhir Chandra Ray, M.A., B.L., Honorary Librarian, Rajshahi Public Library.
48. *A Brief Report of the Mathur Chaturvedi Pustakalaya* by M. L. Chaturvedi, General Secretary, Mathur Chaturvedi Pustakalaya, Mainpuri.
49. *Allahabad Public Library* by A. C. Banerji, Honorary Secretary, Allahabad Public Library.
50. *A Paper on Dr. Nair Free Reading Room and Library, Madura* by K. Ramaswamy, Secretary, Dr. Nair Free Reading Room and Library, Madura.
51. *A Report on the Calcutta University Library* by Basanta Vihary Chandra, M.A., Librarian, Calcutta University.
52. *Dacca University Library* by Manoranjan Roy, M.A., B.L., Librarian, Dacca University.
53. *Report on the Development of the Hindu University Library* by D. Subramaniam, M.A., Assistant Librarian, Hindu University Library, Benares.

54. *Progress of the Madras University Library* by S. R. Ranganathan, M.A., L.T., F.L.A., Librarian, University Library, Madras.
55. *A Short Note on the Mysore University Library* by K. Narashimha Murthi, M.A., B.L., Librarian, Mysore University Library.
56. *The Annamalai University Library* by M. O. Thomas, M.A., Ph.D., Librarian, Annamalai University Library.

### III—A NOTE ON EXCURSIONS

The members of the Section visited the Hindu University Buildings in the afternoon of Saturday, December 27. The delegates were taken round by Mr. D. Subramaniam, the Assistant Librarian of the University. The new library building, which was under construction, were first visited and much time was spent in discussing its plans. After visiting the different sectional collections, the party returned to the Conference building late in the evening.

On the invitation of the Secretary of the local Carmichael Public Library, the President and the Secretary of the Section visited that library along with some of the delegates at about 11 A.M. on Monday, December 29. The party was received by Mr. Madhav Prasad the Secretary, and the members of the Managing Committee. Some of the old and rare manuscripts, in the custody of the library, were examined by the delegates with great interest. The Secretary of the library took advantage of this visit of library experts to discuss with them the plans for the extension of the library building, which was about to be taken on hand.

Kumar Munindra Deb Rai Mahasai, M.I.C. (Calcutta) and Chairman of the Municipal Council of Bansberia, invited the delegates of the Library Service Section to a civic reception, his municipality intended to give them at Bansberia on Wednesday, December 31. Some of the delegates responded to the invitation. The All-Bengal Library Association had arranged for a conducted motor-tour through the Hooghly District. The party joined this tour and visited about half a dozen public libraries on their way from Howrah to Bansberia.

At about 5 P.M. the delegates were received in the Public Library by the Municipal Commissioners and the citizens of Bansberia. Kumar Munindra Deb Rai Mahasai welcomed the delegates and Mr. S. R. Ranganathan and Mr. Nandi made suitable replies on behalf of the delegates. After light refreshments and music, Mr. S. R. Ranganathan delivered a lantern lecture on "The Evolution of Library Outlook."

### IV—PAPERS AND ADDRESSES

#### I—Presidential Speech

By NEWTON MOHUN DUTT, F.L.A., *Baroda*

Well begun is half done, and I am happy to think that the success of our sectional meeting is already assured because of the careful spade-work of our

energetic and enthusiastic Secretary during the past few months. By his unwearied labours, he has collected papers of the highest interest and value from eminent library experts in all parts of the world. The cordial messages of goodwill from foreign librarians which he has just read to you is a further proof of the interest in our work which he has aroused in libraries abroad. The letter from that library veteran—the doyen of our profession—Dr. Melvil Dewey—must have been heard by you with great pride and satisfaction.

Another service which Mr. Ranganathan has rendered us is the printing in advance of 39 of the papers sent in. All of you have copies of the brochure before you and must have been struck both with the eminence of the contributors and the intrinsic interest of their contributions. America sent in 6 papers, China 3, Germany and Great Britain two each, while single contributions have come in from Japan, the Philippines and Persia. The rest of the contributions are from Indian sources. A number of papers arrived too late for inclusion in our printed proceedings; these will be duly read to you and will moreover eventually appear in print.

The publication in advance of the bulk of our sectional articles is a great convenience to us. I will with your permission take them as read, seeing that copies of them are in your hands. This will give us more time to listen to the unprinted papers and to discuss other questions of interest to us as librarians.

I should be failing in my duty if I omitted to offer on your behalf our cordial thanks to the editor of the "South Indian Teacher," Madras, for his courtesy in devoting a special number of his excellent magazine to our sectional articles. Moreover this journal and a newly founded magazine, the "Modern Librarian", of Lahore, published under the auspices of the Punjab Library Association and edited by a distinguished American educationist, both offer us the hospitality of their columns for the unprinted addresses now about to be read. Such of you therefore as desire to have permanent records of these are recommended to study the columns of the "South Indian Teacher" and the "Modern Librarian" for the next few months.

Mr. Mackenzie, the Director of Public Instruction for this Province, in his wise and witty speech, reminded us yesterday by precept and example that brevity is the soul of wit, and suggested that lengthy speeches however moving and eloquent, were rather out of place in our committee meetings, which should try and confine themselves to discussions of practical methods of improving the educational condition of India. Mindful of this timely admonition, I shall spare you a long discourse. Indeed, to discourse to a select committee of working librarians on the value of good books and the importance of the popular library movement, is a work of supererogation—it is to preach to the converted. Let me therefore content myself with reminding you that you are pioneers, working in an almost virgin soil, a field where the harvest truly is plenteous but the labourers are but few. It is your task and mission to bring home to the people of India the cultural value and the full significance of the library movement. Yours is a task of no small magnitude and difficulty in a country steeped in poverty and ignorance—a sub-continent of some 319 million folk, of which



not more than about 22·6 millions can read and write. You will, I am sure, bring to your task the spirit of pioneers, being neither elated by success nor dispirited by failure. You will regard yourselves as missionaries of a new religion, the library religion. Permit me to recall to your minds two creeds drawn up by two great apostles of this religion. I will first quote the words of the Scottish lad who, forced by the sting of poverty and the spur of ambition, emigrated in early life to the New World, who there managed by pluck and luck to achieve fame and fortune, and who left the millions which he had amassed in America for the uplift of his fellow-men, and particularly for the furtherance of the library cause in the land of his birth and the land of his adoption. Here is the library creed of Andrew Carnegie—

"The most important duty of the State is the universal education of the masses. No money which can be usefully spent for this indispensable end, should be denied. Public sentiment should on the contrary approve the doctrine that the more that can be judiciously spent, the better for the country. There is no insurance of nations so cheap as the enlightenment of the people.

"I choose free libraries as the best agencies for improving the masses of the people, because they give nothing for nothing. They reach the aspiring, and open to those the chief treasures of the world—those stored up in books. A taste for reading drives out lower tastes."

The Indian apostle of this library religion, as you all know, is the son of the Nask farmer who by good fortune, or rather let us say by the hand of God, was at the early age of 13 years raised to the gadi of a great Indian Raj, and who devoted his whole life to the improvement of the people committed to his charge, becoming the pioneer, not only of free and compulsory education, but also of the free public library in India. Listen to the library creed of H. H. Sayajirao Maharaja Gaekwad of Baroda—

"The people must rise superior to their circumstances and realise that more knowledge is their greatest need. They must be brought to love books: they must be taught to make books a part and parcel of their lives. The libraries would not then appear a mere luxury but a necessity of existence."

The most important subject for our discussion is a model Library Bill which Mr. Ranganathan has drawn up and which has been printed in our collected papers. It is intended to be brought in turn before each of the Provincial legislatures and it deserves your closest attention. We are fortunate in having in our midst Kumar Munindra Deb Rai Mahasai, M.L.C., Vice-President of the All-India Library Association, a gentleman who for many years past has been a good friend of the library movement in Bengal and who has promised to bring the bill before the Bengal Legislative Council, of which he is a member. In this committee of ours his experience and knowledge as a library worker, lawyer and legislator will be of great service.

## II—Extracts from the Model Public Library Act (Amended by the Conference)

By S R RANGANATHAN, M A , L T

### PART I

#### CENTRAL AUTHORITY AND LOCAL AUTHORITY

1 (1) The Ministry of Education shall be the Central Library Authority  
Central Authority for the Province of Madras

(2) A Bureau of Library Service shall be attached to the Ministry of Education and it shall be charged with the Superintendence of matters relating to Public Libraries

2 The Chief executive officer of the Bureau of Library Service shall be  
Director of Libraries the Director of Public Libraries and he shall work under the general direction of the Minister of Education

3 (1) There shall be an Advisory Committee for advising the Bureau  
Advisory Committee of Library Service on any matters referred to it by the Ministry of Education

(2) The Minister of Education shall be the Chairman and the Director of Public Libraries shall be the Secretary of the Advisory Committee

(3) There shall be 7 other members, two of whom shall be nominated by the Governor-in-council, two shall be elected by the Madras Library Association and three shall be elected by the Legislative Council

Local Library Authority 4 For the purposes of Public Libraries—

(a) the council of the Corporation of Madras as respects the city of Madras,

(b) the Municipal Council of every Municipal town as respects its Municipal area and

(c) the District Board of every District other than Madras as respects its District (excluding the area of any such Municipality),  
shall be the Local Library Authority

5 (1) Every Local Library Authority shall have a Library Committee  
Library Committees or Library Committees, consisting partly of experts not necessarily members of the Authority, constituted in accordance with this Act

(2) (a) All matters relating to the exercise by the Local Library Authority of the powers under this Act, or of any powers connected with libraries expressly conferred by or under any other Act, scheme, or order in the local Library Authority, except the power of raising a rate or borrowing money, shall stand referred to the Library Committee, and the Local Library Authority, before exercising any such powers shall, unless in their opinion the matter is urgent, receive and consider the report of the Library Committee with respect to the matter in question

(b) The Local Library Authority may also delegate to the Library Committee, with or without any restrictions or conditions as they think fit, any such powers aforesaid, except the power of raising a rate or borrowing money.

(3) The Library Committee of a Local Library Authority shall be constituted in accordance with a scheme, made by the Local Library Authority, and approved by the Ministry of Education, which shall formulate a schedule of model provisions with respect to the making of such schemes.

(4) Any such scheme shall, when approved, have effect as if enacted in this Act, and any such scheme may be revoked or altered by a scheme made in like manner, and having the same effect as an original scheme.

(5) A Library Committee may, subject to any directions of the Local Authority, appoint such and so many sub-committees consisting either wholly or partly of members of the Committee, as the Committee thinks fit.

6. The Municipal Council of a Municipality having any powers or duties under this Act may, at any time, by agreement with the District Board of the District, and with the approval of the Ministry of Education, relinquish in favour of the District Board any of their powers and duties under this Act, and in that case the powers and duties of the authority so relinquished shall cease, and the area of the authority shall, as respects those powers, be part of the area of the District Board.

7. (1) For the purpose of performing any duty or exercising any power under this Act, a Local Library Authority may enter into such arrangements as they think proper for co-operation or combination with any other Local Library Authority or Authorities and any such arrangement may provide for the appointment of a Joint Committee, for the delegation to that committee of any powers or duties of the Local Library Authorities (other than the power of raising a loan or borrowing money), for the proportion of contributions to be paid by each Local Library Authority, and for any other matters which appear necessary for carrying out the arrangement.

(2) The Ministry of Education may, on the application of two or more Local Library Authorities, by scheme provide for the establishment and (if thought fit) the incorporation of a federation for such purposes of any such arrangements as aforesaid as may be specified in the scheme as being purposes relating to matters of common interest concerning libraries which it is necessary and convenient to consider in relation to areas larger than those of individual Local Library Authorities and the powers conferred on Local Library Authorities by this section shall include power to arrange for the performance of any library functions by such federation as if it were a joint committee.

Provided that no Local Library Authority shall, without their consent be included in such a scheme establishing a federation and no Local Library Authority shall be obliged to continue in a federation except in accordance with the provisions of a scheme to which they have consented.

(3) A scheme constituting a federation may on the application of one or more of the Local Library Authorities concerned be modified or repealed by a further scheme, and, where a scheme provides for the discontinuance of a federa-

tion, provision may be made for dealing with any property or liabilities of the federation.

8. The minutes of the proceedings of the Local Library Authority, and, *Inspection of Minutes* where a Local Library Authority delegate to their Library Committee any powers, and the acts and proceedings of the Library Committee as respects the exercise of those powers are not required to be submitted to the Local Library Authority for approval, the minutes of the proceedings of the Library Committee relating to the exercise of those powers, shall be open to the inspection of any ratepayer at any reasonable time during the ordinary hours of business.

## PART II

### SCHEME AS TO POWERS AND DUTIES

9. With a view to the establishment of a national system of Public Libraries available for all persons capable of profiting thereby, it shall be the duty of every Local Library Authority, *Schemes for comprehensive organisation of Public Libraries* so far as their powers extend, to contribute thereto by providing for the progressive development and comprehensive organisation of Library Service in respect of their area, and with that object any such Local Library Authority from time to time may, and shall, when required by the Ministry of Education, submit to the Ministry schemes showing the mode in which their duties and powers under this Act are to be performed and exercised, whether separately or in co-operation with other Local Library Authorities.

10. (1) The District Board of a District, before submitting a scheme *Preparation and submission of schemes* under this Part of the Act, shall consult the other Local Library Authorities within their District (if any) with reference to the mode in which and the extent to which any such Local Library Authority will co-operate with the District Board in carrying out their scheme, and when submitting their scheme shall make a report to the Ministry of Education as to the co-operation which is to be anticipated from any such Local Library Authority and any such Local Library Authority may, if they so desire, submit to the Ministry of Education, as well as to the District Board of the District, for consideration in connection with the scheme of the District, any proposals or representations relating to the provision or organisation of Library service in the area of that Local Library Authority.

(2) Before submitting schemes under this Part of this Act a Local Library Authority shall consider any representations made to them by any persons or bodies of persons interested, and shall adopt such measures to ascertain their views as they consider desirable, and the Local Library Authority shall take such steps to give publicity to their proposals as they consider suitable or as the Ministry of Education may require.

11. (1) The Ministry of Education may approve any scheme (which term shall include an *interim*, provisional or amending scheme) *Approval of Schemes by the Ministry of Education* submitted to them under this part of this Act by a Local Library Authority and thereupon it shall be the duty of the Local Library Authority to give effect to the Scheme.

(2) If the Ministry of Education are of opinion that a scheme does not make adequate provision in respect of all or any of the purposes to which the scheme relates, and the Ministry are unable to agree with the Local Library Authority as to what amendments should be made in the scheme, they shall offer to hold a conference with the representatives of the Local Library Authority and, if requested by the Local Library Authority, shall hold a public enquiry in the matter.

(3) If thereafter the Ministry of Education disapprove a scheme, they shall notify the Local Library Authority, and, if within one month after such notification an agreement is not reached, they shall lay before the Legislative Council the report of the public enquiry (if any) together with a report stating their reasons for such disapproval and any action which they intend to take in consequence thereof by way of withholding or reducing any grants payable to the Authority.

(4) If any Local Library Authority fails to submit a scheme to the Ministry of Education either within one year after they are asked to do so by the Ministry of Education or before 1945, whichever date is earlier, the Ministry of Education shall lay before the Legislative Council a report stating any action which they intend to take in consequence thereof by way of withholding or reducing any grants payable to the Authority.

### PART III

#### PUBLIC LIBRARIES

12. (1) The Local Library Authority whose scheme has been approved shall, in accordance with and subject to the provisions of this Act, maintain and keep efficient all Public Libraries within their Area which are necessary and have control of all expenditure required for that purpose and shall provide such additional Public Libraries as are, in the opinion of the Authority themselves, necessary in order to provide for their area a sufficient number of Public Libraries.

(2) The Local Library Authority shall have power to appoint the necessary staff subject to the Regulations framed by the Ministry of Education and placed before the Legislative Council.

(3) The Local Library Authority, for the purpose of providing sufficient Public Libraries for their area, may provide, by building or otherwise, library buildings properly fitted up and improve, enlarge and fit up any library buildings provided by them and supply books, magazines, newspapers, maps, specimens of art and science, lantern-slides, cinema-reels and apparatus and other relevant materials and conveniences and shall have power to do or provide everything necessary for the efficiency of the Public Libraries provided by them.

(4) The Local Library Authority may discontinue any Public Library provided by them or change the site of any such Public Library, if they satisfy the Ministry of Education that the Public Library to be discontinued is unnecessary or that the change of site is expedient.

13. (1) A Local Library Authority may take such steps as they think fit for the liquidation of illiteracy among the adults of their area and for that purpose.

(a) may associate with themselves any committee on which the Local Library Authority are represented who will undertake to provide the means of such liquidation of illiteracy; and

(b) may aid that committee by furnishing such land, buildings, furniture, and apparatus as may be necessary,

but, save as hereinafter provided, the Local Library Authority shall not incur any expense in respect of the staff required.

(2) Where the Local Library Authority resolve that any of the persons within their area seeking the benefit of their Library Service are unable by reason of illiteracy to take full advantage of the Library Service and have ascertained that funds other than public funds are not available or are insufficient in amount to defray the cost of the liquidation of their illiteracy, they may spend out of the rates such sum as may be approved by the Ministry of Education for that purpose.

14. No charge shall be made for admission to a Public Library provided under this Act for any library area or, in the case of a lending library, for the use thereof by the inhabitants of the area; but the library committee, if they think fit, may grant the use of a lending library to persons not being inhabitants of the area, either gratuitously or for payment.

## PART IV

### FINANCE

15. A Local Library Authority shall be able and shall be deemed always to have been able to be constituted trustees for any library endowment for purposes connected with library service, whether the endowment was established before or after the commencement of this Act, and shall have power to accept any real or personal property given to them as a library endowment or upon trust for any purposes connected with library service.

16. (1) Nothing in this Act shall affect any endowment or the discretion of any trustees in respect thereof. Provided that, where under the trusts or other provisions affecting any endowment the income thereof must be applied in whole or in part for those purposes of a public library for which provision is to be made by the Local Library Authority the whole of the income or part thereof, as the case may be, shall be paid to that Local Library Authority, and, in case part only of such income must be so applied and there is no provision under the said trusts or provisions for determining the amount which represents that part, that amount shall be determined, in case of difference between the parties concerned, by the Ministry of Education.

(2) Any money arising from an endowment, and paid to a Local Library Authority for those purposes of a public library for which provision is to be

made by the Local Library Authority shall be credited by the Local Library Authority in aid of the rate levied for the purposes of Library Service.

17. (1) The expenses to be incurred by a Local Library Authority in the Library Fund execution of this Act shall be met from the Library Fund, maintained by the authority.

(2) To this fund shall be credited:—

(a) The amount raised as library-rate, which a Local Library Authority may raise at such rate or rates as may be determined by it from time to time;

(b) The amount (if any) which the authority may transfer to it from its general funds;

(c) The amount realised from endowments (if any);

(d) Any other amount that the authority may receive for general library purposes;

(e) An amount, not less than the sum of the amounts appropriated from the above sources, for actual expenditure for the purposes defined by this Act, which the Local Government shall annually contribute subject to such conditions and limitations as may be prescribed in the regulations framed by the Ministry of Education and placed before the Legislative Council from time to time; and

(f) Any special grant that the Local Government may give for specific purposes such as acquisition of land, construction of library building, or other specific purposes, subject to such conditions and limitations as may be prescribed in the regulations framed by the Ministry of Education and placed before the Legislative Council from time to time.

18. (1) A Local Library Authority may borrow money for the purpose of this Act on the security of any fund or rate applicable for those purposes with the sanction of the Ministry of Education.

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## PART VII

### INSPECTION, RETURNS, REPORTS, ETC.

27. The Ministry of Education may by their officers, or by other organisation, inspect any Public Library for the purpose of ascertaining the character of the Library Service.

28. A Local Library Authority shall make such report and returns, and give such information to the Ministry of Education, as the Ministry may require.

29. In order that full information may be available as to the provision for library service and the use made of such provision, it shall be the duty of the Library Committee when required by the Ministry of Education to furnish to the Ministry such particulars with respect to the libraries as may be prescribed by regulations made by the Ministry and placed before the Legislative Council.

30. (1) The Ministry of Education may hold a public enquiry for the purpose of the exercise of any of their powers or the performance of any of their duties under this Act.

(2) The Ministry shall furnish a copy of the report of any enquiry so held to any Local Library Authority concerned with the subject matter of the enquiry, before any action is taken on it.

31. The Ministry of Education shall annually lay before the Legislative Council a report of their proceedings under this Act during the preceding year.

## PART VIII

### BYE-LAWS

32. (1) A Local Library Authority may make bye-laws for all or any of the following purposes relating to any Public Library which by virtue of this Act is under their control:

(a) for regulating the use of the same and of the contents thereof, and for protecting the same and the fittings, furniture, and contents thereof from injury, destruction or misuse;

(b) for requiring from any person using the same any guarantee or security against the losses of or injury to any book or other article;

(c) for enabling the officers and servants of the library to exclude or remove therefrom persons committing any offence against the bye-laws or otherwise.

(2) A copy of the bye-laws made under this section shall be submitted, as soon as possible, to the Ministry of Education for information. If the Ministry finds any reason for so doing, they may suggest a reconsideration of or amendments to such bye-laws.

(3) All offences and penalties under any such bye-law may be prosecuted and recovered in a Court of Law having jurisdiction over the Library Area.

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## III—The Evolution of the Chinese Book

By T. K. Koo

The form of the Chinese book, as we see it today, is of comparatively late development. It has undergone a series of changes not only in form, but also in material; each change represents the advance of culture. It is proposed here to trace in outline the evolution of the Chinese book through its various stages.

The printed book in China has a history of more than one thousand years. It was, in turn, preceded by some three thousand years of development. When we give the book such a long history, we are of course, using the word in its wider sense of written record, be it on bones, bronzes, stone, wood, bamboo, silk, paper or any other material.

The earliest books that we find still being preserved in China are archæologic, namely, inscribed bronze vessels and the oracle bones and shells. Many of these



date to the second millennium before the Christian era. They consist mainly of historical records, from which scholars have been able to reconstruct the ancient history of China, confirming in general the traditional story. As the Chinese characters of that time are very different from those we see today, they can be deciphered only by specialists.

We are not to suppose that no other material was used for writing purpose at the dawn of Chinese history. It is highly probable that bamboo and wood were being used. At any rate, in the first millennium before the Christian era, the use of bamboo and wood became quite common. We have numerous references to the use of these two materials for books and official documents. The finds of Sir Aurel Stein, M. Paul Pelliot and Dr. Sven Hedin in the province of Kansu and Chinese Turkestan have supplied the museums of Europe with plenty of specimens, though they all date from the Christian era. These writing materials come mostly in narrow pieces, but wood was also available in larger blocks. Of the two, literary references show that bamboo was the more widely used, although very few specimens of it have been preserved today.

Modern books are classified according to their sizes as folios, quartos, octavos, etc. We find ancients had a similar system. Before the Han Dynasty (206 B.C.—220 A.D.), the bamboo strips as employed for books were generally of three sizes. Two feet four inches, one foot two inches, eight inches—all in old Chinese measure. The size of a book was determined by the nature of its contents. Books held in great reverence were the largest in size. Thus, the major classics like the Book of Change, the Book of Odes, etc., were written on strips two feet four inches long; the Book of Filial Piety, one foot two inches, and the Analects of Confucius, eight inches. Books dealing with the useful arts, etc., were all in the small size. When the notorious Ch'in Shih Huang Ti (246—204 B.C.) ordered the burning of books, the small books escaped destruction. With the Han Dynasty, a slightly different scale of book sizes came into vogue, and we know that the sizes of bamboo and wood stationery for official use were also fixed.

The bamboo and wooden strips were quite narrow, and each generally bore one line of writing, although two lines are not unknown, and the back was sometimes utilized. The number of characters on each piece varies from eight to forty, depending upon size. It is not known how the writing was done in the very early period. It is reasonable to suppose that as the early Chinese were carving on shells and bronze they would use the same method. This laborious method was, however, replaced quite early by the bamboo pen, as our early literary references always mention the pen and the knife together, showing that the book knife was used for scraping off errors in writing and not for carving.

To make one book, many bamboo strips were required, in spite of the extremely concise language employed by the ancients. The strips had holes at the ends and could be strung together with leather or silk cords. One bundle was known as a *Tse* a word still being used today to denote a volume. With official documents, the strips were further placed in cloth bags and sealed.

Although bamboo and wood displaced bones and shells yet they were still heavy and inconvenient. In the third century before Christ or thereabouts, a new material came into use, which revolutionized the make-up of books. This was silk.

The use of silk as a writing material required a different kind of pen. This need was met in the invention of the hair brush. Tradition gives the honor of the invention to Gen. Meng T'ien, but whoever the inventor might be, we may accept as fact that the hair brush was perfected in the third century B.C. From this time on, we find bamboo, wood and silk mentioned together as writing materials.

The use of silk not only required a different kind of pen, but it revolutionized the form of the book. Since it came in long pieces, it was possible to have a long passage on one piece of silk. As silk is soft and light, it was conveniently made into a roll. The unit of such a book is known in Chinese as *Chun*, or roll, as distinguished from the bundle or *Tse*.

For writing purposes silk is much superior to bamboo and wood, yet its higher cost prevented its universal adoption. In the Literature Section of the Annals of the Former Han Dynasty the first comprehensive, classified Chinese bibliography, we find books sometimes collated as *Tse* and sometimes as *Chun*, showing that the older materials existed side by side with silk.

With the invention of paper, the Chinese book went a step further. In 105 A.D., during the Later Han Dynasty, the eunuch Ts'ai Lung informed Emperor Ho Ti that he had perfected a process for making paper with bark, hemp, old rags and fish nets. The Chinese word for paper had been in use before Ts'ai Lung's time to denote a silk writing material, and so the new paper was called "Marquis Ts'ai's paper".

The invention of paper did not produce any change in the form of the book, but it sealed the doom of the older materials. Although the quality of early paper was not very good, still, its cheapness made it popular for everyday use. It is quite true that wood was employed for official use for several centuries more, but paper became supreme as the material for the book. Paper met a great need, and its widespread use made books commoner.

The book continued to be in the form of the roll. This kind of rolled book had a wooden or glazed rod around which the paper or silk was wound. From certain descriptions in Chinese literature, we know that the rod often served for distinguishing and decorative purposes. They were colored, and sometimes made of precious materials like ivory, coral and gold. Each roll had a protective cover known in Chinese as *Piao*. Rolls belonging to one book would be further wrapped together with silk or cloth, or a special material woven out of very fine bamboo.

When silk was employed, and the roll came into existence, the length of each roll was often determined by the writing material. When people did not want to waste valuable space, "fillers" were employed for short blank spaces. It is only by bearing this in mind that we can explain the order of the text of some of the ancient Chinese books.

The roll was certainly a great improvement over bamboo and wood strips, but it is easy to see that it could be further improved. When reading from a roll, one has to unroll from one end to the other, which becomes a nuisance when only a passage is wanted. This difficulty is solved by providing the book in the folded form.

As silk was soft and the early paper thick, they did not lend themselves to folding. Sometime in the Tang Dynasty (618—907 A.D.), the book in the folded form came. A volume is still in one long strip of paper, but instead of being rolled around a rod, the paper is folded into pages of a definite size. The front and the back are protected by stiff covers. This kind of book is much easier to handle, and we owe it to the Buddhists, whose Sutras may be had in this form even at the present day.

From the folded book, our present Chinese book developed. Except for the binding, it differs little from our modern book. Yet we have to note that separate leaves had to come into existence before our modern book could be a reality. We know these separate leaves did develop shortly after the appearance of the folded book, but little is known about the binding.

All the above changes in the externals of the book took place before the invention of printing in China. The invention of printing settled the form of the book. When we think of the controversy over Gutenberg and Coster, we should not be surprised that the early history of printing in China is also clouded. To trace the development of printing in China is beyond the scope of this paper, but a very rough outline may be indicated. Printing in China may be traced back to the use of seals and the practice of making copies on paper of the classics carved in stone. Seals were in use in China before the Christian era, but the "stone classics" came much later, in the second century, toward the end of the Han Dynasty. To make impressions by seals or rubbings from stone tablets suggests a kind of printing, but the impetus to real printing was furnished by religious zeal in the troublous period preceding the Tang Dynasty. During this age of strife, both the Taoist and Buddhist priests were furnishing the people with charms and images of saints and gods, which were made from blocks and stencils. In the Tang Dynasty real printing developed, but the orthodox scholars did not avail themselves of the new art. It was only in the early part of the tenth century, when the art had been more or less perfected, that we find that the classics and their commentaries began to be printed under the direction of Feng Tao, who is usually honored as the inventor.

The Sung Dynasty (960—1280) is well known as the age of learning. It fell heir to the art of block printing, which made books common and more popular. It was also during this time that the art reached its zenith. The books then printed are prized for their beauty as well as accuracy of text. The Sung Dynasty has not only given us block printing that is unsurpassed but it has also given us the movable type. Typography, however, was not much availed of until the present age, and old books printed from early types are now considered great rarities.

Books printed during the Sung Dynasty have come down to us, many in

their original bindings. In contrast to our present day books, the Sung books have leaves folded at the back, with the printed text facing each other. At the fold, there is a column for a running title and pagination. The folded pages are placed one upon the other and are pasted together at the inner fold. A volume, after being pasted together in signatures of two leaves, is then supplied with a cover, generally a semi-stiff paste-board covered with colored silk. This cover is in one place and is pasted to the book. Thus, in outside appearance it is more like a foreign book than our modern book, but there is no real binding.

This kind of binding is known to the Chinese as "butterfly" binding, because the free leaves of the book suggest the wings of a butterfly. Another kind of binding closely resembling European binding was in use, but no book bound in this fashion has survived. In this binding we have signatures of several leaves (printed on one side only) sewed together with thread and then cased. It is probable that the printers did not favor this kind of binding, as undoubtedly the cutting of two consecutive pages on one block of wood was simpler for them.

The Sung books were at first intended to be placed on the shelf standing on the edge with the back up. In this respect, it is unique. The kind of shelving is rather hard on the edge, and we find the outer margin gradually made wider. This wide margin later served a useful purpose when books were rebound.

As we all know, in the standard Chinese book, we have several sections or *chuan*, each with separate pagination and varying greatly in length. To locate one section is not always an easy matter. To overcome this difficulty, the Sung books were furnished with a kind of index. On the margin of the first leaf of each division, a small piece of silk was pasted indicating the beginning of a section. This practice continued into the Ming Dynasty, but was soon given up.

The "butterfly" book is much superior to the old rolled or folded book, but it is quite evident that to have the fold at the inner margin is not convenient to the reader. He is alternately presented with two pages of text and two blank faces, and more likely he turns on the blanks more frequently. To remove this inconvenience, a change was introduced by reversing the folding and then supplying the book with a strong cover. This is known as the "wrapped back" binding. Books to the middle of the Ming Dynasty (1368—1644 A.D.) were bound in this way.

During the Ming Dynasty, our present day binding came into existence. It is generally believed that the change took place in the latter part of the dynasty, most probably during the period Wan Li (1573—1619 A.D.). The binding was much simplified. Instead of silkboards that have to be pasted to the book the cover is made of two separate pieces of paper, and is stitched to the book in one operation. Thus, the binding is all exposed, and so is the back. Books from the earlier ages were rebound wholesale toward the end of

the Ming Dynasty, which explains why we have books from the Sung and Yuan dynasties bound in the conventional binding.

In the Sung Dynasty, flat shelving was ultimately adopted for the books. To keep volumes of a book together, a kind of "box" was evolved. It is known in Chinese as the *ban*. It is of two kinds: Cloth-boards, or wood. In the former, we have cloth-covered boards of the same height as the book, which are wrapped around from one to ten or more volumes; in the latter, two pieces of wooden boards are employed, which are tied together as covers. In both cases, they may be said to serve as binding covers. The head and foot of the book are exposed, and the name of the book and the volume number are often written on the foot. Thus, we have the foot of the book serve somewhat like the back of the European book.

The conventional Chinese binding had undisputed sway until the nineteenth century, when European influences invaded China. At first, it was mainly the books published by the missionaries that showed any change. But in the present century, great changes have taken place, particularly since the Revolution of 1911. Machine methods have won the day. Except reprints and some books in the sinological class, Chinese books are now printed and bound like European books, in many cases in both cloth and paper editions.

Lovers of the Chinese book must have found the new publications a great disappointment. Yet what has taken place is not only the result of the use of the machine, but also the result of the necessity of making the book meet modern conditions. While it is admitted that the old style book is not suited to much handling, being primarily designed for the leisurely reading of a quiet scholar, yet the Chinese book has an attractiveness and beauty of its own that no one can deny. It is to be hoped that the book arts so well cultivated in ancient times will still be preserved, in spite of the industrial revolution that is going on in modern China.

#### IV—Development of Modern Libraries in China

By T. C. TAI, B.A., B.L.S., Ph.D.

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Since the Revolution of 1911, China has undergone a movement of changes in intellectual problems, as well as in politics. The people have not only tried to shake off the yoke of despotism, but have also determined to free themselves from the oppression of intellectual bondage. The intellectual class, seeing the failures of numerous reforms, has come to the conclusion that the Chinese process of thought should be revolutionized. In order to attain the object, the Government as well as educational leaders have taken up the task of examining the educational methods used and of pushing the spread of people's education.

The new methods in schools lay stress on the pupil's initiative rather than rigid following of texts. Hitherto, students regarded their teachers as a sort of living dictionary and walking encyclopædia. They blindly committed to

memory what they read in a text-book and what they heard in a class of recitation. Now-a-days, the colleges and universities have all adopted the elective system and emphasize the topical study of a subject by syllabus and collateral reading. These methods not only encourage the students to do more reading, but have also affected the development and management of Chinese libraries.

China, even today, is full of places for storing books. Although old scholars continue to be interested in the Sung, Yuan or Ming editions, and old-fashioned libraries wish to collect only valuable incunabula, yet the tendency is daily growing stronger in favour of converting the book vault, jealously guarded by thick doors and heavy locks, into a living and attractive library.

This change has been brought about by the democratic ideal of education for the people. Hitherto, education was open only to a few who intended to enter the rigid imperial examinations. But recently, the Chinese people have realized the importance of mass education and have tried to diffuse new knowledge by introducing the use of a Chinese phonetic alphabet, and by publishing books, periodicals and newspapers in the colloquial language. The old libraries intended for storing books are now face to face with rapidly changing conditions. They are obliged to discard their traditional policy and to throw their doors wide open to the masses. During the last fifteen years, the modern library movement has taken great strides.

On April 11, 1915, the Ministry of Education, realizing the importance of libraries, issued an order embodying eleven regulations which emphasized the promotion, organization and administration of libraries throughout the different provinces of the country. In order to add weight to the proclamation, the government turned the library of the late Imperial Board of Education into a public library, now known as the National Peking Library. Some of the districts in the provinces did carry out the order, but there were still many others, owing to the lack of funds and civil disturbances, which did not do anything towards the erection of libraries. However, the attitude of the government is worth remembering in the development of modern libraries in China.

After the installation of the National Government in Nanking, the Ta Hsueh Yuan (University Council) on December 20, 1927, promulgated fifteen regulations for the promotion of modern libraries, which indicate the keen interest shown by educational authorities in the improvement of the library service.

At present, the Chinese libraries, excluding private institutions kept by individuals, may be roughly divided into four main classes, viz., public libraries, college libraries, society libraries, and special libraries.

In the old days, many provincial capitals kept large collections of books printed from wooden blocks made by provincial printing establishments. They were stored in some public hall for the use of scholars. Since 1913, these places have been turned into public libraries. Some of them are maintained by endowments, but most of them are supported with the educational funds of the provinces and are thus under the control of the Commissioners of Education.

The administration of these provincial libraries is mostly not very modern. Not only do they adhere to the closed-shelf system but also they allow no

circulation for home use. Some of them even require a small fee for admission. Generally, they have not kept up with recent publications, and there is much red-tape before admitting readers to the stackrooms.

In Peking, there are two large public libraries which serve as good examples illustrating the recent changes and development of modern libraries in China. The National Peking Library is now situated in Chu Jen T'ang, one of the palace buildings in the beautiful Middle Sea. Having a wonderful collection of valuable manuscripts and rare books, it may be compared favourably with the *Bibliothèque Nationale* or the Vatican Library. It has put up signs along the main streets and has advertised in papers asking the public to go to its reading rooms. It shows how a public library of the old type is changing its traditional policy. The old practice of discouraging the people to use the library has been discarded. The new view of stimulating the love of books and the diffusion of knowledge among the masses is taken up by the present administrators.

Another great institution in Peking is the Metropolitan Library with its site west of Peihai Park. This library has been recently founded and has been supported by the China Foundation for the Promotion of Education and Culture. It is a modern public library. To supplement the existing collection of Chinese books in the National Peking Library and to collect standard books in foreign languages are its main aims. The building, now under construction, is an up-to-date and fireproof structure and the administration is organized along the line of the modern occidental public libraries.

During the last decade the mediæval idea of a library for the learned few has been broken down, and the intellectual kingdom has opened its gates for the plebians, who are daily getting bolder and wiser. The public library, they feel, should neither collect admission fee nor assess any charge for the use of books. This public feeling has been duly recognized, hence the system of free public libraries has been introduced. Now many public libraries in the provinces and large cities have gradually discarded the policy of charging fees for admission or the use of books.

Generally, a free public library in China allows the readers to use its collections without any charge, but does not permit them to draw books out for home use. In connection with these libraries, there are play-grounds and children's reading rooms. In addition to old Chinese books, many newly published books on various subjects have been bought. The libraries are open on Sundays just as on week days. There are about 88 organized public libraries and 291 free public libraries.<sup>1</sup> Within the latter class, travelling libraries are included.

Side by side with public libraries, many college libraries have sprung into existence. Practically all the college libraries have two parallel collections, one in Chinese and the other in foreign languages. The books in foreign languages are generally classified according to Dewey's Decimal Classification, and Chinese books, according to four main divisions, viz., (1) Classics; (2) History; (3) Philosophy; (4) Belles-lettres. It is nearly unavoidable to have two systems of

<sup>1</sup> Library Association of China. A Statistical Table of the Chinese Libraries (In its Bulletin, 1 7-19, Sept.-Oct., 1925.)

classifications used side by side in the same library. On the one hand, the nature of old Chinese books is quite different from that of the western; and on the other hand, the ancient classification system of four main classes with subdivisions is by no means adequate for western books. So the difficult task of working out a system of classification suitable for old Chinese books as well as for foreign books is at present confronting Chinese librarians. Many a Chinese librarian has attempted to expand and modify the Decimal Classification to enable it to meet the special situation in China.

About fifteen college libraries now have their own library buildings, and several are making efforts to get enough funds for the erection of modern buildings. Among them the National Central University Library, Nanking, Tsing Hua University Library, Peking and the Nankai University Library, Tientsin, are the only ones equipped with metal stacks.

The third type of libraries existing in China, generally known as society libraries, is only in its early period of development. There are but a few scattered in Peking and in other cities along the coast. The annual expenditures and initial expenses of these libraries are secured either from donations or from the funds of the respective societies. They are, as a rule, used by the members of the society, and their collections of books fall generally into the special fields in which the societies are especially interested. The best known society libraries are the library of the North China Branch of Royal Asiatic Society (foreign) at Shanghai, the library of the Science Society at Nanking, General Tsai-Soong-Poo Memorial Library, and the library of the Chinese Social and Political Science Association at Peking.

The last-named library belongs to the Chinese Social and Political Science Association. It was started largely by a group of "Returned Students" but its final success depended upon the friendly interest taken by the United States of America, the late Imperial Manchu Household and the Carnegie Endowment for International Peace. Dr. Paul S. Reinsch, then the American Minister to China acting on behalf of his government, agreed to set aside a sum of taels 100,000 from the remitted fund of the Boxer Indemnity as an endowment fund for the library. The Imperial Household kindly donated a centrally located site for a library building. The Carnegie Endowment made a contribution of several thousand volumes in history, social and political sciences, which formed the nucleus of the steadily growing library.

The library of the Science Society at Nanking is now rapidly coming to the front. Its speciality is in the field of natural science. The catalogues and equipment are all up-to-date. It has a fine building and renders efficient library service to its members and the students of science in Nanking. The movement of founding society libraries is now slowly extending to the interior of the country.

In order to promote the knowledge of special subjects, special libraries have been founded. Cities like Peking, Shanghai, and Canton are in the lead. There are several well-known special libraries in Peking, namely, the Library of the National Geological Survey, the Library of the Ministry of Communications,



the Library of the Ministry of Education, the Library of the Ministry of Foreign Affairs, the Library of the Supreme Court and the Library of the Bureau of Law Codification. The collections of some of these libraries have been removed to the respective offices at Nanking, the new capital of the National Government. The collections thus built up are naturally along the lines of their respective spheres. Only the members of these ministries have the privilege of using the libraries. Generally no books are loaned for home use.

In Shanghai, there are two very interesting special libraries, one under the Chinese General Chamber of Commerce, and the other established and maintained by the Commercial Press.

The library of the Chinese General Chamber of Commerce was founded in the winter of 1921. The Shanghai merchants felt keenly that the business men should not only have a thorough understanding of Chinese affairs, but also a general knowledge of the conditions of foreign commerce. So a business library was established in the building of the Chinese General Chamber of Commerce. This movement has been followed by the Bankers' Association of Peking and Chambers of Commerce in other large cities.

The Library of the Commercial Press, known as the Oriental Library, has a unique feature in that it possesses a large number of rare editions of old books, which have been collected for the purpose of producing facsimile reprints. In addition, the library has a fine collection of occidental and oriental books for the use of the editorial staff. It has a special building and the books are classified according to the Decimal Classification. It is also open to the public.

A special library for the use of educators was founded in January, 1922, by the Canton authorities. It has two parallel collections of books one in Chinese and the other in foreign languages, chiefly on education and pedagogy. It acted as a laboratory for the short-term library school in Canton. The administration has been up-to-date and serves as the model library in the province of Kwangtung.

Since the gradual disappearance of the old idea of the librarian as a page to scholars, the demand for trained librarians has been keenly felt. Hence library schools in one form or another have been established to give courses in library science and administration.

The Boone University at Wuchang, Hupeh, now known as Central China University, is the first institution in China to introduce a regular curriculum of library science. It gives a two years' course and admits only students of sophomore standing. Many young librarians now working in different libraries all over the country are the products of the Boone Library School.

In the summer of 1920, the Peking Teachers' College opened the first summer library school. It was a great surprise to all that the enrolment numbered seventy-eight men and women. Most of them were librarians in the various libraries in the different provinces, and were sent up to attend the summer school by local authorities.

In the spring of 1922, a short-term course of library science was introduced in Canton by the Provincial Educational Commission under the authority of the

civil governor, who ordered all institutions above the middle school grade to send an instructor to the provincial capital to attend the lectures. The school was opened on March 27 and attended by sixty-five representatives from various high schools in the province.

The former National South-eastern University offered courses of library service in its summer schools. The University of Nanking and the College of Education in the National Central University are also giving Courses in library service and administration. The aim of these courses is to teach the university students how to use books and libraries rather than to train them as professional librarians.

In order to accelerate the library movement a Committee on Library Education and Development was organized under the auspices of the Chinese National Association for the Advancement of Education. In July 1922, at Tsinanfu, the librarians of the principal educational institutions came together to discuss the problems relating to the launching of a nation-wide library movement. More than ten resolutions were passed; and a few of the most important ones have been carried out. One of them was to urge the libraries in the metropolitan cities of each province to form local library associations, which were in turn to organize a national library association. Within the last few years, many local library associations have been organized, and the Library Association of China was inaugurated in Peking on June 3, 1923. The delegate of the American Library Association, Dr. Arthur E. Bostwick<sup>1</sup> who was invited to China to make a survey of Chinese libraries and to prepare a report for presentation to the Board of Trustees of the China Foundation, was also present at the occasion.

The Government appropriated a sum of \$5,000 to the newly formed national library association to meet initial expenses. Besides the task of compiling bibliographies and editing pamphlets on library administration and economy, the Association issues a bi-monthly bulletin and a quarterly library journal. Due to financial difficulty, it has not been in a position to carry out as many projects as one would wish.

The first Annual Conference of the Library Association of China took place from January 28 to February 1, 1929, at the University of Nanking. The National Government extended warm reception to the delegates, besides giving financial support to the Conference. About one hundred and seventy members were present and many important problems of library service and administration were thoroughly discussed. The Conference proved to be a great success.

Since 1914 about twelve Chinese librarians have graduated from the library schools in the United States, and two from the University of the Philippines. They have introduced many new methods of library administration. They are the pioneers in advocating free access and home use of the books in the libraries.

The progress of the library movement during the last eighteen years has been a slow but steady one, made in spite of financial difficulties and civil wars. The government and the educational leaders now realize that to establish

<sup>1</sup> Bostwick, A. E. Report of his mission to China as A.L.A. delegate, in the Bulletin of the American Library Association, Feb. 1926.

modern libraries all over the country is one of the surest ways to educate the general masses. Modern public libraries are peoples' universities and they will play an ever-increasing part in the educational world of China.

### V—Library Training in China

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#### I—INTRODUCTION

Nothing is new in the world. With this belief in mind many people are prone to try to trace back to some earlier origin or ancient tradition whenever a new institution comes into existence or when a new invention is brought to light. Frequent recourse has, therefore, been made to China's ancient history in order to ascertain whether old China had not already, ages ago, made a beginning in a certain, similar field. In the same vein, one would at once query in connection with the topic of Library Training in China, when it is alleged to be a novel institution recently adopted in old Cathay, whether or not China has had some form of library training all these ages.

China, the oldest existing country in civilization and history, to whom is accredited the invention of printing, and since very early times has been a land rich in literature and classics as "prior to 1750 more books had been published in Chinese than in all other languages combined, and as late as 1850, Chinese books outnumbered those in any other language," and even in 1929 Shanghai claims to have the biggest publication house in the world in defiance of New York, London, Paris and Leipzig, China a nation which boasts of some of the earliest libraries of innumerable volumes, with a single encyclopædia of over 11,000 volumes, and whose very name has become identical with ancient culture—did she not have some form of library training to train librarians for her voluminous Imperial Libraries, which had existed even as long ago as before the seventh century B.C., as Lao Tze was appointed the Imperial Librarian in the Chow Dynasty? In China whose first bibliographical catalogue dating back to Pan Ku, first century A.D., and with her pioneer classification system of Liu Hsiang bearing a date as early as the first century B.C.,—is it credulous, therefore, to allege that there was not any library training in China at all, all these thousands of years? But NO, despite all, there was not any library training in China in the modern sense of the term, until up to recent times. So our present topic is just a study of a recent institution only about a decade old, a pioneer enterprise. It sounds rather singular in contrast with China's long cultural history of about 5,000 years, but such are the facts.

If any explanations may be ventured for the absence of library training in ancient China, the following seem pertinent:

(1) In old China the institution of the library, as the term connotes today, was non-existent. The ancient collections were simply repositories by imperial decree, where cumulations of books were made principally for preservation and for collection's sake, rather than for use and accessibility to users. That the old

systems of classification and the catalogues were without any notation at all, strengthens the view. The only thing for the librarians of the day to do was simply to follow faithfully their predecessors or to devise new schemes of their own experimentation. Strip of the function of use, the need for library training is more than half removed, if ever felt at all.

(2) Librarianship was never thought of as a special profession, calling for specialized training. Probably it was just considered a general cultural occupation for any scholar. Hence "Libriology" (if I may be permitted to coin a new term for want of a better one), i.e., that study of all things appertaining to Library Service, in the eyes of ancient China was simply a scholarly bibliographical study for students of classics. Therefore why the need for special library training? Furthermore, training for any profession or vocation was unknown to old China. Schools and colleges are a new institution which China has only lately adopted from the West—within the last half century.

Old China believed that only one kind of education—the Classical Education—would suffice for all kinds of professions and services. The Classical Education was a sort of self-education, sometimes, under the guidance of a tutor. One who was steeped in the classics and had succeeded in the imperial examinations in the classics was adequately qualified for any post. This was especially true, of course, with such a position as librarian. Hence old China's response to library training was general cultural education in the classics.

## II—OLD FORM OF INFORMAL AND INDIRECT LIBRARY TRAINING

But China cannot escape from the fact she did have many very great libraries and she is reputed to be a land of classics and literature. Furthermore, she certainly had systems of her own for library management and care of her great collections. Lacking, though she might be in formal library training, it is pretty sure that some form of training must have existed. Perhaps the time-old apprenticeship system; or may be some informal and indirect training. The former undoubtedly she had resorted to as a means, as she did in all other fields, where empirical methods were passed on; but the latter was also quite prevalent, being mainly informal. These will be discussed in the following: (1) Training in the care and management of books and libraries as a family tradition. (2) Training from learning how to use books.

### (1) TRAINING IN THE CARE AND MANAGEMENT OF BOOKS AND LIBRARIES AS A FAMILY TRADITION

The art of the care and management of libraries in ancient China was handed down from one generation to another by personal and individual instruction. This art or science was deemed a very learned one requiring profound and extensive scholarship as a prerequisite. Therefore, it was a highly scholarly function. Ancient Chinese history tells us that the care and management of the imperial collections of books were the special commission of the Sze Kuan who were all scholars of great note, and they are predecessors of the modern librarians. These librarians of the imperial collections were also custodians of state archives and documents, and concurrently the imperial secretaries. Hence, none short

of being an eminent and outstanding scholar may aspire for such an appointment, which is hereditary too. Thus, Lao Tze, 600 B.C., the founder of Taoism and his descendants were hereditary librarians, and the Sze Ma family, second century B.C., T'ai Sze Kung, Sze Ma Tan and his son, Sze Ma Chien, the famous historiographer and also the Liu family, first century B.C., Liu Hsiang and his son Liu Hsin, two noted bibliographical scholars, were all hereditary librarians of the imperial libraries.

The office of librarianship being hereditary, it was only natural that methods and systems adopted by posterity were the same as what had come down from the progenitors. Therefore, the early library training in China was traditional training, handed down from generation to generation by family traditions.

Such was true not only in imperial librarianship, it being also noted in the private libraries. Subsequent to the invention of printing in China, books were quickly multiplied. Thus it was rendered possible for many individuals to own private collections of considerable size. As soon as books had begun to accumulate and continue to swell the shelves and cases the problem of their care and management automatically presented itself. Therefore, different individuals began to study and invent methods of their own. Such bodies of experience were also handed down to later generations along with the collections, as the following, among many other instances, will show. About 1604 in the Ming Dynasty, Ch'i Ch'eng Yeh built up a big private collection, the T'an Sheng T'ang Library. At his death, he made his will to his heirs as follows:

"I hereby covenant with you that while I increased my library monthly, you, my descendants, should endeavour to increase it annually. If there be only one among my descendants who reads, to him let the entire library be bequeathed. And if none of the generation reads, let all take turns in the custodianship of my library. Whatever is shelved shall not be taken out again. Quickly mend worm-eaten books. If it be one of my posterity who desires to read any book, let him read it right in the room, and return to the shelf after perusing it. No book shall ever be allowed to be taken out and placed in private quarter. If it be a relative who applies for the use of any book, lend only when there is a duplicate, otherwise decline his request. But the main copies of any work shall never be allowed to leave the confines of the walls. Catalogues should be compiled once in every 5 or 10 years, according to the size of the accessions. Never divide up the collection; nor shall pages be torn off any book to cover earthen jars; nor shall any of my collection be sold to book dealers. So do I will."

For the instruction of his offspring he left also other writings, on such topics as "How to purchase books", "How to discern original works from imitation" and "How to judge books", etc.

In the middle of the late Ching Dynasty, a couple of centuries ago, Sun Chund T'ien who owned a good private collection, recorded his experiences in the care of his library in a book, entitled the "Essentials of book collecting".

In 8 chapters he passed on to posterity his methods, and the art of librarianship, in careful and minute detail:

1. Purchase.
2. Selection and discerning of books.
3. Manuscripts.
4. Collation and comparison of editions.
5. Binding.
6. Cataloguing.
7. Shelving.
8. Airing and Sunning of books.

In the chapter on Cataloguing he went so far as to prescribe four different kinds of catalogues: The general catalogue; Catalogue of incunabula—early manuscripts and rare books; Classed shelf list catalogue; and the Catalogue of books specially shelved in the study.

A glimpse of the above is sufficient to show that early library training in China was entirely carried on by family traditions or by individual study and there was no formal library training of any kind to speak of.

## (2) LIBRARY TRAINING FROM LEARNING HOW TO USE BOOKS

In ancient China the art of using books was a subject of special study, and the function of such instruction was invested in the civil officials of the state, whom we may compare to the reference librarian of today. The familiar ancient adage, "Let the state officials be your teachers" indicates clearly the trend of the time.

In the Middle Ages the "Academies" came into existence. There was only one Master to all the scholars, who may number between a few hundred to a few thousand. The instruction given was simply a course in the methods of using books. In pursuance of this course the scholars did their own research and study with quite successful results. But such an institution must necessarily have a workable collection of books for demonstration and for study and research. Therefore, the Master of the "Academy" was resolved into the Reference Librarian.

Perpetuating the practices of this old institution—and really a vestige of the old tradition—practically all of the universities that offer courses in Chinese Classics, have maintained a chair of bibliography to instruct students in the old systems of cataloguing and classification and the principal and standard works in each class, etc. Such a course is closely akin to library training, if we are not inclined to call it such directly. And when reduced to simple terms they are not dissimilar in many ways to the courses now offered in many American colleges and schools on the use of books and libraries.

In accordance with the emphasis laid, the courses may be grouped into 3 different types or schools: The textual criticism school, the classification and cataloguing school, and the selected study school.

1. The textual criticism school lays emphasis on the comparative study of the different editions of the standard works, their authenticity, collation, and

detailed studies of their contents, etc. For scholarly purposes, such a study is very important in view of China's long bibliographical history.

2. The classification and cataloguing school stresses the systematic study of books according to a definite system of classification and cataloguing, in order that a comprehensive and perspective view of the whole field of knowledge may be gained. Hence classification and cataloguing were made very important subjects of study.

3. The selected study school emphasizes the study of the most important works in different classes in the order of their importance, dwelling carefully on the nature, content, etc., of the different books, their editions, etc., and especially their appraisal and evaluation. In consequence whereof, annotated catalogues became a course of studies, e.g., Chang Chih-Tung's *Catechism of bibliography*.

Thus one may easily see that while bibliographical instructions were offered primarily as courses or aids for the study of books and not in the least intended for library training, they do indirectly and incidentally yield and disseminate a good deal of knowledge and information pertinent to library service and cover a good deal of the grounds of library training.

### III—MODERN LIBRARY MOVEMENT

Notwithstanding the age-long informal traditional training and the indirect instruction in "libriology," which was quite popularly and extensively pursued by scholars mainly for a better approach to the immense Klondike of cultural material, training for librarianship, however, did not become a formal institution until recently. Modern library training was adopted from the West only about a decade ago. It came as a natural corollary to the Modern Library Movement, in whose wake it was ushered in.

China's first glimpse at the Modern Library was in the early years of the Republican era, through a translation of a pamphlet publication on modern library management issued by the Japanese Library Association, which gave the Japanese adaptations of the Western methods and practices. Although a number of the Chinese libraries immediately seized upon this booklet as a basis of the modernization of their systems, the first really modern library run entirely along Western, or more precisely, American lines, was the Boone Library, whose formal inauguration was contemporaneous with the birth of the Republic.

The history of the modern library movement and modern library training in China would be incomplete without the mention of the name of Miss Mary Elizabeth Wood, the pioneer and patron of the movement with which she has identified her whole life career in China, her "adopted country". Miss Wood not only started the Boone Library (the early part of whose history really dates much further back in the Ch'ing Dynasty), and kept it abreast of modern methods of management, but she also sponsored and fostered the modern library movement in several steps according to a well-planned and systematically executed scheme.

The first thing she did in putting forth the movement was to arrange for

the training of two men by interesting her friends in the project to contribute funds. The first Chinese student who went to America to be trained in her library schools was Mr. T. Y. Seng, in 1914. The writer went later in 1917 to the same institution, the Library School of the New York Public Library. In the same year Dr. T. C. Tai went from Tsing Hua College, Peking (Peking) to the Albany Library School as the first Chinese student in her registration record. Thus, unassumingly and quietly the movement was launched. It was the beginning also of a chain of Chinese students going to the States especially for training in librarianship, among whom may be noted the eminent librarians of the country today, Mr. Y. F. Hung formerly Librarian of South Eastern University and now of Tsing Hua University, Mr. T. L. Yuan, Librarian of Peking National University and now of the Metropolitan Library, Peking, who is also the President of the Library Association of China, Mr. S. Y. Li, formerly Librarian of Nanking University and now of North Eastern University, Mukden. They are all alumni of the Albany Library School. Dr. K. C. Liu of Nanking University got his training from the Wisconsin Library School and Mr. D. U. Doo, the University of the Philippines. Presently, some of the Boone Library School graduates, after some years of actual service in the field have also gone to American library schools, for advanced training in the profession, and also for graduate courses in the different universities. Mr. K. M. Chiu, Mr. C. B. Kwei, and Mr. W. S. Wong went to the Columbia University School of Library Service while at the same time taking graduate courses at Columbia or Harvard. Mr. H. Cha went to Illinois University Library School, and Mr. P. N. Tsao is now at the Washington University Library School, Seattle. These graduates of Boone are now all still in America, some taking charge of Chinese collections at Harvard University, McGill University (Canada), etc., others pursuing graduate studies, while a few others are already making plans to go over shortly. Mention should not be omitted of some who took partial library training, while studying in the American universities, such as Mr. Y. T. Li, Librarian of the National University, Honan, etc. On the shoulders of these men rests a great mission, for they are destined to revolutionize the entire library system in the ancient land of learning.

Another activity in Miss Wood's plan to help the modern library movement in China was to interest her friends to back up a series of lectures, given under the joint auspices of the Lecture Department of the National Committee of the Y. M. C. A. of China and the Boone Library, by the latter's staff. Illustrated lectures, carefully prepared, and interestingly demonstrated with all sorts of apparatus and charts, together with a number of pictures of American libraries, which once constituted the A. L. A. exhibit at the San Francisco Exposition, were given in all the important centres.

When the movement was already well on its feet, China needed next some real model of the modern public library as a start for others to follow. To accomplish this, money must be had. With purpose in mind and enthusiasm and good-will in heart, Miss Wood went home to America to carry on a "lobbying" campaign in the U. S. Congress. Untiringly and unsparingly, she



kept at the Senators and Congressmen, giving information that helped in bringing about the passage of the Resolution to return the balance of the Boxer Indemnity to China, to be used for educational and cultural purposes, specifying that modern libraries be included in the latter category. The beautiful Metropolitan Library, Peking, when completed, will be the first materialization of the plan; and it will stand out not only as a monument of international friendship and a cultural tie between the two sister Republics on the shores of the Pacific, but will also serve as a model of modern libraries in China.

To Miss Wood must also be ascribed the credit of securing and financing, through her innumerable friends in America, the mission of Dr. Arthur E. Bostwick, the first International Library Emissary sent by the American Library Association to China. Great interest was aroused in China by this visit. Dr. Bostwick was the guest of honor and speaker at the impressive inauguration of the Library Association of China, in 1925, which was then formed in Peking (Peping), after several months' preliminary preparation.

With vision and foresight, nearly 10 years ago, in 1920, Miss Wood started the first library school in China at Wuchang, the birth place of the Republic and the home of the Boone Library. This is an important step and is essential to the perpetuation of the modern library institution, which has come to China to stay. Thus she forestalled the need for trained "workers in the field" and anticipated "the call for men", yea, the order of mobilization, for the extension of the movement. A fuller account of the work of the Boone Library School will be given in due course.

#### IV—MODERN LIBRARY TRAINING

##### A. *Library Institutes*

After the modern library movement had already been on for a few years, and in the meantime several men had already returned from the library school of America, especially the Albany Library School and New York Public Library School (both of which have now been incorporated into the Columbia University School of Library Service), the first general attempt at starting modern library training in this country was the organisation of the Summer Library Institute, under the directorship of Dr. T. C. Tai, at the Peking (Peping) High Normal College in 1920, in response to the requests of the librarians and the educational authorities of the various provinces. Mr. Seng, aside from Dr. Tai, and a few other local scholars, were the lecturers. In spite of the civil war then being waged between the Chihli and Anhui factions, which partially paralyzed the traffic facilities of the country, thereby preventing many from the distant places and the war-stricken regions from coming, yet no less than 69 men and 9 women attended. And be it remembered that this was the first general attempt ever made, the Boone Library School having been started half a year earlier in January, 1920.

Later, a number of other institutes either solely for library training, or offering the library course as one of many others, were conducted in different parts

of the country from year to year, e.g., in March 1922, a Librarian's Training Institute was held under the auspices of the Canton Educational Council for a period of 4 weeks, directed by Mr. Doo. Over 60 people were sent by the different schools and libraries of the province to attend the Institute.

In 1923 a Summer Institute was held at South Eastern University, Nanking, under the direction of Mr. Hung, lasting one month, with an attendance of 80 from different provinces.

In 1924, 1925 and 1926 the Institute was repeated annually, all with satisfactory results. In 1925, however, the Institute was held under the joint auspices of the Kiangsu Educational and Vocational Association and the university. Aside from Mr. Hung, the Director, Mr. S. Y. Li and Dr. K. C. Liu were among the lecturers, with an enrolment of about 70.

In 1923 the Central China Summer Institute was held in Wuchang, under the joint auspices of the Hupeh Educational Association and Chung Hua University. Among other courses, Library Training was included. It lasted 40 days, with Miss Wood and the writer as the lecturers; daily attendance was between 60-120.

At Kaifeng, Honan, was held a Summer Library Institute for primary school teachers in 1924, under the direction of Mr. J. C. Ho, which over 200 attended. Szechuan, not willing to be behind others, held a Library Institute at Chengtu, under the direction of Mr. Mung, a local scholar and the Provincial Librarian, also in 1924.

In 1926 there was a Summer Institute under the auspices of the East China Christian Educational Association at Soochow University. A library course was included in the curriculum, with Mr. S. Y. Li and Mr. S. H. Huang, a Boone Library School graduate, as the lecturers.

In 1927 at the Teachers' Institute, Hankow, under the auspices of the Wuhan Educational Bureau, a number of lectures on Library Service in Primary and Middle Schools were given by the writer, with a full attendance of over 30.

In 1928 a Summer Institute held in Shanghai offered special training in the Chinese Four-corner Indexing System invented by Mr. Y. W. Wong, managing editor for the Commercial Press.

#### *B. Library Courses in Schools and Colleges*

Aside from the brief courses of training in the Library Institute, more prolonged and systematic courses were given either as optional or required courses in many schools and colleges. Right here, a word of indebtedness is due to the Chinese Association for the Advancement of Education, to whose fostering care and patronage, the modern library movement and library training in China owe much of their success and progress in their initial stages. One effort in particular, was of special help, and that was a resolution passed at one of its annual conferences, which requested the Ministry of Education to urge all normal schools and teachers' colleges to include one or more courses in library training in their curricula. In consequence thereof, a number of schools and colleges introduced such courses of study; e.g., the Canton Normal School and Kiangsu 2nd Normal

School where Mr. Doo lectured, and the Wuchang Teachers' College, where the Boone Library School staff were invited to lecture in turns, and also the Peking Teachers' College.

Among the universities, where such courses were given, or where only a few lectures on the use of the library were given, were the following:

At Great China University, Shanghai, Mr. Y. S. Ts'en (University of Philippines); Amoy University, Mr. K. M. Chiu (Its librarian and graduate of the Boone Library School, now at Harvard); Nankai University, Mr. W. S. Wong (Its librarian and graduate of the Boone Library School, now at the Library of Congress); Shantung Christian University, Mr. C. B. Kwei (Its librarian, and graduate of the Boone Library School, now at McGill University); Yenching University, Mr. H. T. Tien (Its librarian, and graduate of the Boone Library School); and Soochow University, Mr. S. H. Huang (Its librarian and graduate of the Boone Library School) gave lectures to the students. In a few other Universities, such as the South Eastern University, Nanking University and the Kuo-Ming University, Mr. Hung, and Mr. Liu and Mr. Doo gave more formal and extended courses. Here generally more than one course was offered, and the students attended them as partial fulfilment of their academic credit.

It should not be left unmentioned here, though remarked earlier, that the old scholarly course of bibliography, closely akin to library training, is still being given at most of the universities, as a course in Chinese Classics.

### *C. Library School*

The first and only library school in China, where full training for librarianship is given, is the Boone Library School, founded by Miss Wood in January 1920. Mr. S. T. Seng and the writer are her co-workers.

The full course was at first of 3 years' duration, from college 2nd year up, but lately this has been changed to 2 years—3rd and 4th year, i.e., Senior College only. It forms the Department of Library Science in the College of Arts in Boone University (now Central China University), Wuchang. It is patterned after the prototype of the American library schools, except that special emphasis is being laid on the adaptation of modern methods to the peculiar needs and special requirements of Chinese literature and librarianship. Much, if not most of these adaptations and attempts at invention are yet in a fluid and experimental stage.

In the 9 years of its history, the Boone Library School now records a total registration of over 60 students, including the present class of 10, having already graduated over 50. A casual review of its service record shows that it includes over 30 of the most important and leading libraries in the country, the provincial libraries and the university libraries, etc., and covers a range, geographically, of over 10 provinces. It is gratifying to note that nearly all of them are good and many have established worthy records to the credit of the whole cause.

The School now receives a grant for professorships and scholarships from the China Foundation for the Promotion of Education and Culture, which has custody of the second portion of the Boxer Indemnity Fund returned by the

U. S. A. to China. This return was facilitated by Miss Wood's presence at Washington. She was there during the session of the U. S. Congress, giving information that helped in the passage of the Bill. The scholarships are awarded to successful students, chosen by competitive examinations held under the joint auspices of the Library Association of China and Boone Library School, at Peking, Shanghai, Nanking, Canton and Wuchang. The first class of the Foundation scholars graduated last summer, and a second class is now under instruction in the school. Recently the School has been registered with the government as the "Boone Library School," a professional school of senior college grade.

Library Training in China being yet in its early youth, it needs little vision to see that the class of workers required are the highly trained men who could assume responsible leadership. With this purpose in view, the Boone Library School has therefore devoted its entire energy and attention to the training of the high-grade students, viz, the college-graduate grade, in order that each graduate turned out may not only be a soldier in the field, but also a commander of a fort. When a sufficient number of such high-grade graduates are trained, the School will then fling wide its gates and divert its faculty forces to the training of an intermediate grade of workers—the Junior Assistant grade, requiring perhaps only secondary school education for admission. The present standard of admission may have seemed much too high—college 3rd year. It may have barred or deterred many a young aspirant from this professional training for lack of senior college standing. But this strictness has proved to be a very effective method of selection, for young men thus recruited are of maturer mind and of high resolution.

#### V—PROBLEMS AND PROSPECTS

The story of Library Training in China has sounded like very favourable and smooth sailing in these 8 or 10 years. But we have had great and knotty problems and some insuperable ones too.

The difficulty confronting us is not the lack of intelligent and trained leadership and promoters, which the above clearly proves. Nor is it the lack of interest and response on the part of students. The problem is a more fundamental one. It lies in the lack of an adequate Chinese "Libriology", that body of knowledge or learning appertaining to library service, evolved and derived from long and tested experience, and especially adapted, or purposefully designed, to meet the requirements and peculiarities of Chinese literature and librarianship. The body of experience of the West with which we have become quite familiar in our attempt at adaptation in the past decade, has frequently proved to be inapplicable or unadaptable to our situation and certain problems calling for solution find no counterpart anywhere else. They have baffled the intelligentsia and the literary people of China. In something we may be said to be still groping in the dark, while, happily, in some others the clouds are already beginning to part, and faint rays of light are breaking through. But we are persistent—one and all.

At the last Library Conference (the first Annual Conference, of the Library Association of China), the enthusiasm and alertness exhibited by all the participants, either in the general or in the sectional meetings, when the various problems were tackled, were nothing short of inspiring. A bright prospect is promised, for all seemed determined and optimistic, and ready to co-operate. A rough enumeration of the resolutions passed at the Conference will reveal the trend of desire at least, of the librarians in the country in regard to library training.

One set of resolutions request that the China Foundation continue and increase its grant to the Boone Library School. Another set requests that the Ministry of Education incorporate a Library Science Department in the National Universities. Another set signified their desire to require all normal and vocational schools in the country to offer optional courses in library training in their curricula. Another set requests that a course of a few lectures on the "Use of the library" be made a universal provision in all educational institutions, from kindergarten up, while in the kindergartens, instruction tending to cultivate the "library habit" is to be provided. Another set records the desire that Summer Library Institutes of short duration, be conducted in the various centers in rotation by the Chinese Library Association, for the benefit of the present library staffs. And for advanced training, resolutions were passed to the effect that the Ministry of Education, the Library Association of China and the various Provincial Bureaux of Education be requested to set aside or to institute library science scholarships and fellowships to send students, either selected by competitive examinations or picked from among experienced librarians, or both, for observation trips or study abroad. Some of these proposals may seem a little too ambitious, or even visionary at the present moment, but serve to show the height of the enthusiasm that has been aroused and the profession's earnestness about Library Training.

After perusing the above review, may we not say that great prospects are awaiting us at our door? Are not the modern libraries calculated to play an important role in the upbuilding of China? Library training is surely destined to become, if it is not already one of the constructive forces and rehabilitative factors in the rejuvenation of old, but not senescent, China.

## VI—Libraries and Library Work in Japan

By K. MATSUMATO

*Director, Imperial Library of Japan, Tokyo*

*A sketch outline of the libraries in Japan:* You do not expect any considerable libraries in the ancient time when there was so few written things in our country, but the Un-tei, the home of Papyrus, established by one Isonokami-Yakatsugu, a high official in the reign of the Emperor Konin, about 775 A.D., is looked upon as the fountainhead of our libraries. The monument which commemorates 1,150th year after his death was founded in this year. This library collected Chinese philosophy books and admitted any student who might

apply to consult them. By and by some others followed; however, most of these were not popular institutions, some being archives of government documents, others, private collections of noblemen.

Down in the Middle Age, when learning was preserved in the hand of Buddhist priests, several churches, especially cathedrals, put up libraries, but these also were used mostly by priests themselves.

In the Modern Age many collections of books and pictures were preserved by the HAN (clans) or by individuals under name of BUNKO (libraries). To contribute to the study and training of the SAMURAI (warrior) in Confucianism was their chief concern.

After the restoration of Meiji, 1868, the Department of Education established for the first time a library in 1872. This was the origin of the present Imperial Library. Regulations were made in 1881 with regard to the establishment and abolition of public libraries; and in 1899 an ordinance relating to libraries was issued, by which the establishment of libraries by local corporations or by individuals was encouraged.

At present, as the revision of the library regulations is looked for by the government as by the people, it will soon be realized.

Thenceforward libraries began to multiply until in March of 1930 they numbered altogether 4,618, three being government institutions, while 3,215 were of public and 1,400 of private establishment.

It should especially be noted here that the establishments of most of these libraries were closely connected with the occasions of some celebrations in the Imperial Family which is highly revered by all the people as the national and the racial centre of our country. So, in 1915, 1,307 libraries were founded in commemoration of the enthronement of the late Emperor Taisho, and similarly, in 1928, several hundred libraries were established in that of the Present Emperor.

*The Imperial Library and the other Government Libraries:* The Imperial Library was opened in 1872. Since then there has been a continuous development, especially during the past twenty-five years, to keep pace with the progress of education in the country. Its scope has been greatly extended, and its position much improved, so that it is now the most complete library in all Japan. The late I. Tanaka, director, who was a student of Charles A. Cutter, contributed largely to the building up of it. The books in the Library, as shown by the returns of March 1930, number 583,439 volumes of Japanese and Chinese books, and 119,053 volumes of foreign books, making a total of 699,492 volumes. The number of readers in one year was 398,913, giving an average of 1,202 per day.

The Government Libraries besides the Imperial Library are the Library of the Formosa Government and that of the Government of Korea, both of which are functioning as the central libraries of the respective districts.

*Public and Private Libraries:* The public and private libraries number over 4,613. Being scattered over various parts of the country as auxiliary of education, they contribute much to the diffusion of knowledge. Among the

best-equipped libraries are the Library of Osaka, the Library of Kyoto, the Library of Yamauchi, the Hibiya Library of Tokyo, the Ohashi Library, the Library of Nagoya, and the Library of Dairen.

Of these libraries, some establish communication with other smaller libraries in the neighbourhood and circulate their books periodically; and some taking advantage of the summer vacation lend books on the subjects of general education to the elementary schools in their districts for the children to read. On the other hand, there are some libraries that are not open to the public, but are used only by the scholars, and most of them are remarkable for their special collections. Among them the Orient Library in Tokyo, the Ohara Social Problem Research Institute Library in Osaka, and the Fujiyama Industrial Library are noteworthy.

*Libraries Attached to Schools:* The libraries attached to the schools of higher education such as Higher Schools, Colleges, and Universities numbered 267 in total according to the annual census taken on March 31, 1928. Among them the Tokyo Imperial University Library comes first. With its collection of 700,000 volumes, including a large number of classical books handed down from the Feudal Government besides the new collections since obtained it was the central figure of all the school libraries of our country. Unfortunately, however, this valuable collection was completely destroyed by the earthquake disaster of 1923. But by the sympathetic aid given from all sides, especially through Mr. J. D. Rockefeller's donation of \$2,000,000 and gifts of books from England, America, France, Germany and the other thirty-two states of the world, together with the great efforts of the university itself, the new library building with the latest and largest plan of all libraries in Japan was completed in December 1928.

Next to the Tokyo Imperial University Library comes the Kyoto Imperial University Library with its collection of 800,000 volumes. Furthermore, as the connecting organization of these school libraries there are the Association of the Libraries attached to the Imperial Universities, the Association of the Libraries attached to the Higher Schools, the Association of the Libraries attached to the Government Medical Universities, and the Association of the Private University Libraries, Tokyo, all of which are affiliated to the Japanese Library Association, the central organ of the libraries in Japan.

*The Japanese Library Association:* The Japanese Library Association was established at Nippon-Bunko-Kyokwai, 1892, that is thirty-eight years ago, by the workers in public and private libraries in Tokyo with the object of making it an investigating as well as social organization. It has accomplished much as a pure learned society, while its practical social service were still greater. It has made various efforts for the betterment of the existing libraries, and for propaganda for the need of more libraries. It has made several representations to the government for its cause. It is enlightening its members with the journal that is issued as its organ. It holds short courses and gives lectures in the view of preparing new workers. It has published the *Library Primer* (Toshokwan-shoshiki), setting forth the principles of library work. It publishes select

lists of new books to serve as guide in book selection. It holds its annual conferences in Tokyo and some other places with a view to awakening the library spirit. Its rules for cataloguing Japanese and Chinese books aim at unifying the cataloguing methods in the country. And lastly, as a member of the International Bibliographical Society, Belgium, it is sharing in this international work. The late Marquis Yorimichi Tokugawa, after he was installed as the president in 1913, did much for the cause of the society. At present its members number 1,283. Since 1915 it has established branches in several localities throughout the country.

Recently, the Association was incorporated and set foot towards the new field of activities.

*The Library Institute of the Department of Education.* As the organ for training library workers in 1921, the Department of Education established in the Imperial Library a library school by the name of "the Library Institute of the Department of Education" and the tenth class is now going on. The school course is completed in one year, commencing in April. It is co educational and admits annually from twenty five to thirty students, who should be graduates from middle schools or girls' high schools. The courses given are the studies in special and technical knowledge concerning library, in social education, and in languages.

Besides, the Department of Education took the lead in giving the temporary short courses in library work and various private organizations have followed the example. As a result, of late, considerably important technical problems are also discussed in the short courses.

## VII—The Libraries of Persia

By HIRRIK B. YOUNG, M.A.

*Librarian, American College of Teheran, Persia*

In considering the libraries of Persia, several basic facts concerning this ancient land must be borne in mind. Modern Persia is a nation of 10,000,000 people scattered over an area of 630,000 square miles, or roughly three times the area of France. Of the population, one quarter is estimated to be nomadic, one half living in villages and one quarter living in the ten large cities of the land.

Literacy is still limited to about five per cent of the population, and this literate group lives almost exclusively in the cities. The Ministry of Education has developed a program of primary education during the past five years, but the lack of capable teachers has made this project a difficult one. The government has inaugurated several middle schools and is planning institutions of higher learning. At present the American College of Teheran is the only institution in the land giving *bona fide* college work, it being incorporated under the New York Board of Regents.

The existing libraries may be divided into three categories. (1) those operated in connection with schools, (2) private or semi-public, as the shrine and



mosque libraries, (3) those maintained by legations, missions or commercial enterprises for the use of their own employees.

The library of the Majless or Parliament is one of the most progressive in the country. It was founded in 1923 and is housed in a serviceable building on the parliament grounds. Its shelves at present contain 8,817 volumes, arranged in a curious hodgepodge, which the librarian reports as an adaptation of the Rumeneski system. With an annual budget of 10,000 tomans and a permanent staff of director, assistant librarian, and two book dispensers, this library has real possibilities for service to the scholarly community. The books are well selected and in a wide variety of languages. Stress is laid on the purchase of all volumes in any way related to Persia.

Unfortunately the rules of the Majless library do not allow any of its volumes to be taken from the building. A well-lighted reading room has a seating capacity of 36, but has catered during the past year to an average of four each day. The Ministry of Education Library is not particularly noteworthy, being neither as well equipped, nor as well staffed as the Majless library. Its most interesting feature is the possession of several thousand Russian classics. During the winter months its clientele are largely composed of White Russians now sojourning in Teheran who are glad of the warmth and opportunity to forget their present troubles in reading of the glories of the Imperial regime.

The largest and best equipped library in Teheran and in all of Persia is that of the American College of Teheran. With a total of 15,000 volumes, including the International Mind Alcove established by the Carnegie Endowment for International Peace, it serves not only the 800 students of the College and associated preparatory school, but also former students, alumni and foreign residents in the capital city. The Persian assistant librarian plans to spend next year in graduate study in one of the library schools of America so that he may be able to offer courses in library science and assist in the organization of the various libraries throughout the land. The Dewey Decimal system is used in the American College library, with cross file index, vertical file, and other modern library aids.

Perhaps the most valuable library in the land is that belonging to the shrine of Imam Reza at Meshed. Owing to the presence of many old Persian and Arabic manuscripts sale value of its contents has been estimated at 400,000 tomans. It was founded five hundred years ago and the books are arranged according to general subject classifications. Only Moslems are allowed to have access to any of these manuscripts, since it is housed within the sacred territory of the shrine. A large and interesting library has been built up in connection with the mosques of Isfahan. Many pre-Islamic manuscripts are found in this collection. Numberless treasures are hidden away in the shrines and mosques all through Persia, for that matter.

Meshed has a most interesting semi-public library located in the heart of the city. It is operated more or less on a commercial basis, sufficient fees being charged for the overhead. Certain funds from revenue from the Shrine property

are set at the disposal of this library each year for binding and purchase of new books. The librarian reports an average daily use of only 20, however.

The Persian government schools have not yet begun to build up libraries in the lower schools, but have recently purchased a large number of books on Law, Science, and Education for the higher schools. Students of the American College are at present cataloguing the libraries of the Law School and Normal School according to the Dewey System.

The American, English, and French secondary and elementary schools all report small libraries for their own students and teachers. The American School of Tabriz with 2,500 volumes, the Bahoi School at Hamadan with 1,500, and the English School at Isfahan are notable of this group.

In all of the cities rental libraires have sprung up during the past few years. These are limited to a few volumes of translations of French, Russian, or English novels. They are performing a real service in stimulating reading. For instance the Omid rental library in Kermanshah rents a total of 10,000 volumes each year and has only a total of 700 volumes on its shelves.

The Anglo-Persian Oil Co., being the largest foreign Corporation with holdings in Persia, quite naturally has the largest private library. Its circulation is limited to employees, so that there is no service being done as far as the general public is concerned. The Imperial Bank of Persia, the Indo-European Telegraphs, and the different legations all have libraries, for the most part consisting of more or less obsolete fiction and books on Persia.

There is nothing like a library association nor is there any sort of library service in rural communities. The latter would be rather useless with such a small literate group in these areas. Nor can there be any history recorded of a "library movement". It is yet to really begin in this ancient land. Requests from government departments for assistants who can organize their respective libraries and the interest with which the young Persian student is contemplating library service as a career give hope that such a movement is here in its first stages.

### VIII—Some Facts About Libraries in the Philippines

By EULOGIO B. RODRIGUEZ

*Assistant Director, National Library of the Philippines*

Several American tourists came to the Filipiniana one day to see our rare books and valuable documents on or about the Philippines and the Orient that are preserved to posterity. "Oh, I am touching a book three hundred years old. What a treasure!" commented one. I explained to them: "We had had a Printing Press in the Philippines for already thirty-six years before United States ever had one. The first Printing Press was introduced here in 1602, and the first one in the United States was introduced in Cambridge, Massachusetts, in 1638."

"Well, we did not know that," answered one of them. I then added: "This does not necessarily mean, however, that we are more progressive than the United States."

Indeed, very few persons realize that long before the Pilgrim Fathers had landed at Plymouth Rock in 1620 there were already several libraries in Manila containing religious books imported from Spain, religious works in the vernaculars written and printed here, several manuscripts on prayers, linguistics and history.

Library collecting in the Philippines began with the early Spanish religious Missionaries. By 1920 the religious orders of the Franciscans, Dominicans, Augustinians, and the Jesuits had built central convents in Manila, and the Recollects erected theirs in 1606. Following the example of the monasteries in Europe, the different religious orders established their libraries at the time when these convents were constructed. The Missionaries themselves who had a peculiar but natural method of absorbing the native languages and dialects translated several books into the vernaculars, and these translations, either in manuscripts or in printed form, were preserved in their own respective libraries. These convent libraries were therefore rich in what the missionaries have written: (a) vocabularies, dictionaries and grammars of several dialects; (b) books on devotional subjects, Christian piety, lives of Saints, religious manuals, tracts, prayers, sermons and confessionals. It might be noted that though most of these printed works were on religious topics, a large number were on local historical and linguistic subjects.

In 1602 when Printing was introduced into the Philippines most of the books found throughout the different nooks and corners of this Archipelago bore Philippine imprints. Two general kinds of paper were used: the linen paper whose quality survives the humid tropical climate, and the rice paper which becomes brittle and fragile by age. Most of our rare and unique collections were printed in rice paper. Although these collections, for three centuries, have survived from the attacks of *unay*, book worms, and moulds, they, however, suffered from their more dangerous enemy which is the characteristic humid tropical climate.

The Convent libraries suffered from various disasters beside the ravages of the natural enemies of books. In 1762 during the British occupation of the Philippines, many British soldiers burned or destroyed several books and documents; those who were book collectors, looted many precious manuscripts and books which have found their way into, and are still to be found in the British Museum. The work of Pedro San Buenaventura "Vocabulario de la Lengua Tagala" printed in Pila in La Laguna, in 1613, considered as the best vocabulary in that century, is now in the British Museum. Again, during the Spanish American War in 1898 these convent libraries were greatly damaged. Many books and documents were, however, saved and sent by the different orders to Spain.

Of all the religious orders in the Philippines undoubtedly the Dominicans have the greatest collections. They have over 10,000 books besides the archives of the famous University of Santo Tomas the oldest University under the American flag, which contains many rare and precious manuscripts worthy of publication. Formerly this convent possessed the first edition of the "Arte de la

*Lengua Tagala*" by San Jose, which was published in 1610. But now this book can no longer be found here except the second edition printed in 1752.

The Augustinians have about 8,000 Philippine materials. In this library are found some rare and important incunabula and first class printed works like the "Belarmino" of Fray Lopez. The "Recordial" of this Order at Valladolid, Spain, has many invaluable Philippine manuscripts and publications.

The Franciscans have about 7,000 Philippine materials. The rare Tagalog Dictionary of Fray Padro San Buenaventura is found in the convent library of this order.

The Jesuits and their Ateneo de Manila college have a good collection, but a good part of them was reported to have been sent to Spain to save them from destruction in the Spanish-American War. This convent has almost a complete collection of Dr. Jose Rizal's compositions written while he was a student of the Ateneo de Manila.

Of all the religious orders in the Philippines, the Recollects have the smallest library. Fray Miguel Lucio Bustamente, the author of the book entitled "Tandang Basyon Makunat", in which he maintained that it would not be advisable for the Filipinos to understand Spanish because the moment they could speak Spanish they would become enemies of the King and of God, was a Recollect.

The most important archive containing the web and wood of the whole history of the Philippines is the Division of Archives of the National Library, which is quartered on the ground floor of the right wing of the Ayuntamiento Building. This Archives collection, which embraces not only the General documents of the Spanish Government, but also the old Audiencia or Supreme Court records, form the largest body of Philippine manuscripts in existence, with the single exception of the collections of the "Archivo General de Indias" in Seville. It is estimated that the Archives collections contain at least five million documents. A few months of diligent research in this archive by any student of Philippine history will be highly rewarded.

The archive located in the Supreme Court building, contains a mass of documents of the Spanish Supreme Court (Audiencia) and papers on criminal and civil cases.

The Library at Fort Santiago contains materials on military matters and confidential papers—a sort of "Who's Who" on many prominent Filipinos, most of whom are now public officials.

It is a curious thing to know that rare books and manuscripts of great intrinsic value from the Philippines are preserved in the libranes of Madrid, Sevilla and Mexico. The famous manuscript of Pigafetta, the sole eye-witness who made a report of Magellan's voyage around the world, is found in the Ambrosian Library in Milan, Italy. The Library of Congress at Washington has "*El Arte de Lengua Tagala*" by Fray San Jose; it has also nearly all the reports of the consuls who have been in the Philippines. Mr. Edward E. Ayer of Chicago was a great Filipiniana collector. It was reported that Mr. Ayer was buying from the Campania Tabacalera, its Filipiniana collection for one

million dollars (\$1,000,000) the very same collection which the Tabacalera, a month previous, sold to the Philippine Government for Two Hundred Thousand Pesos (\$200,000). The Ayer collection has the original of Rizal's diary, a collection of the "awit" of Barrantes, Corridos, and other Philippine literature. The archives of the Bureau of Insular Affairs War Department at Washington, has all the papers, telegrams, letters and records of the Katipunan and the Filipino-American Revolution, and other materials on contemporary Philippine history. It has also a complete collection of all the reports of the governments of the Philippines, Hawaii, and Porto Rico. Gen. Frank McIntyre is a veritable walking encyclopedia when it comes to matters pertaining to the United States dependencies, especially the Philippines. The Bibliotique Nationale de Paris has a copy of the first map of the Philippines made by Padre Maurillo Velarde, sketches of oriental customs and some rare books about the Philippines. Medina, the Chilean scholar, a bibliographer on Philippine subjects, has a good Filipiniana collection.

There are also numerous provincial archives throughout the Islands, baptismal registries in different churches which are excellent sources of historical materials. To these can be added the private collection of Don Epifanio de los Santos, Don Ignacio Villamor, Prof. H. Otley Beyer, Dr. Bantvg, Don Teodoro M. Kalaw and Prof. Craig.

Had it not been for the different wars that caused the destruction of several convents in the Philippines, a great many provincial convents would have good libraries of their own, which would be exceptionally strong in linguistics. It was because Spanish priests had to master the native dialects if they were to be understood in their sermons by their flocks.

Printing through typography was introduced here in 1602 but none of the works printed in that year and in the following three years is known to be extant. Undoubtedly, they have been destroyed either by insect pests, or fire, or earth-quake, or by the tropical climate which is so inimical to the preservation of books or printed materials. But some works printed in 1606 in Binondo, Manila exist. In 1610, printing press was established in the Province of Bataan, with the famous Tomas Pinpin as the Printer Pinpin was the pioneer Filipino author, philologist and humanist. By way of digression Pinpin had 14 printed works *de visu* from 1609, some are unique, others are very rare now, and most are out of print, while some could be found in the British Museum in London, some are in the four old convents of the religious corporations in Manila, some in the National Library and some in the private collection of Don Epifanio de los Santos.

In his book written in both Tagalog and Spanish, entitled "Librong pagaaralan nang manga Tagalog nang Uicang Castila, Bataan, 1610," he demonstrated that he was the first Filipino who mastered both Spanish and Tagalog and was able to compose poetry alternately, using Spanish and Tagalog in a single verse.

In 1613 Printing press was introduced in Pila, Laguna, where Pinpin was supposed to have transferred to manage the printing work. In 1618, a printing press was introduced in Bacolor, Pampanga. But from 1640 to the year of

*American Occupation in 1898 printing flourished by leaps and bounds in Manila and in several places of the Philippines. It is logical that the rapid increase of Printing press has been and is a great factor increasing the number of books in libraries and homes and in the intellectual growth and development of cultural ideals of the Filipinos.*

*The Spanish Government in the Philippines through the Royal Decree of 1887 established a public library known as Museo-Biblioteca de Filipines and was inaugurated on October 24, 1891. The first Librarian was Jose Clemente Zulueta. The first public library, however, that came into existence under the American Occupation was the American Circulating Library of Manila, organised by the American Library Association (1900) by a memorial to the American officers and men who have lost their lives in the service of their country in the Philippines. The library started with 1,000 volumes donated by the women of the Red Cross Society of California, and in 1901, the collection increased to about 10,000 volumes. This American Circulating Library was offered to the Military Government by the Board of trustees and the executive board of the American Library Association in 1901 and by Act No. 96 of March 6 of that year the donation was accepted. On November 6 of the same year by Act No. 222, the Library came under the Department of Public Instruction as an independent bureau, and on November 1, 1905 by Act No. 1407, the American Circulating Library was abolished as a separate independent bureau and became a division of the Bureau of Education.*

*In 1900 the Bureau of Education succeeded in securing some of the works on things Philippine from the collection of the Museo-Biblioteca de Filipines, the institution which was organized by a royal decree of 1887. This Filipiniana collection was made an adjunct of the American Library Division. On June 3, 1908, Act No. 1849 was enacted for the purpose of establishing a public library to be known as "The Philippine Public Library," appropriating \$3,000 for the purpose of acquiring books and documents relating to the history of the Philippines.*

*Then on May 20, 1909, Act No. 1935 was passed providing for the consolidation of all libraries belonging to any branch of the Insular Government.*

*The present National Library is the result of the reorganization authorized by Act No. 2572 enacted on February 4, 1916, in the interest of efficiency and uniformity of the public service in the Philippine Government. The Act provided for the consolidation of the Philippine Library, the Division of Archives, Copyrights, Patents and Trade Marks, of the Executive Bureau, and the Law and Liberty Division of the Philippine Assembly.*

*Historically speaking this present library is the continuation of the Museo-Biblioteca de Filipines established by the Spaniards in 1891.*

*But the first important piece of legislation ever put on the Statute Books of the Philippine Islands was Act No. 688 passed by the Philippine Commission on March 17, 1903, on the subject of the conservation of the materials and sources of Philippine culture, history, literature, and linguistics which act provided, among other things, for the appointment of that Filipino Scholar Jose*

Clemente Zulueta as Librarian entrusting him with the duties of visiting, under the supervision and direction of the Civil Governor, the countries of Europe, Mexico and other places, "for the purpose of purchasing books and manuscripts relating to the history of the Philippine Islands making historical researches into said history, procuring copies of official documents relating thereto, with the view to the foundation in Manila, of a public historical library upon the subject of the Philippine Islands." Mr. Zulueta was able to collect numerous copies of manuscripts from the Archives of Spain and other countries of Europe before he died in 1904. As a result also of his efforts these manuscripts entitled "Documents Ineditos de Indias" are now part of the Filipiniana Division.

But the greatest piece of local library legislation enacted by the Philippine Legislature on Filipiniana was Act No. 2223 passed on February 3, 1913, appropriating the sum of \$200,000 for the purchase of the library of the Compania General de Tabacos de Filipinas at Barcelona, Spain.

To the \$200,000 Tebacalera collection were added Zulueta's collection, \$18,000; LeRoy's \$2,600; Dr. Tavera's \$25,000; Ponce's \$25,000; original manuscripts of Noli Me Tangere \$25,000; the original Rizal's "Ultimo Adios," the precious Rizal's collection, \$7,000; Ratana's collection \$15,000; original manuscript of "El Filibusterismo", \$10,000; the original manuscript of the blood compact of the Katipunan \$2,200; and Rizal's French Note Book, \$1,000. Many donors also have presented individual works. We have a very valuable collection of manuscripts copied from originals existing in the Archive General de Indias and number between 6,000 to 8,000. The importance of these papers for students of Philippine history cannot be overestimated. The best collection of Philippine newspapers are also found in this division.

Without question this Filipiniana collection is the largest and richest in the world which could not be duplicated anywhere and at any time. When the famous Japanese Scholar and Philologist, Dr. Kisosato visited our Library, he was very much astonished to find among our collection a copy of "Vocabulario de Japon," printed in Manila in 1630. He said that this book is unique and it could not be bought for \$10,000.

This bureau besides performing the functions of a national and public library as well as a legislative reference and bill-drafting bureau, it also performs the functions of an archive.

As a national library it has the Filipiniana Division containing the richest and best collection on Philippine materials in the world.

As a public library it has a Circulating Section, a General Reference and Periodical Section, and Extension Section in charge of the organization of libraries and deposit stations in the provinces, a Catalog Division, which classifies and catalogues the different collections, a Binding Section, a Copyright Section where intellectual and artistic works in the Philippines are copyrighted. This latter section gives to the Bureau money in the forms of fees, and two specimens, or copies of each work copyrighted, increasing thereby the Bureau's

collection. The registration of Priests and Ministers is also undertaken by this bureau. A fee of \$200 is required from a priest or minister registered.

As a legislative reference and bill-drafting bureau it has a Legislative Reference and Documents Division for the use of both Houses of the Philippine Legislature as well as of other departments of the Philippine Government. This division is also an official depository in the Philippines of United States public documents.

The Archives Division is in charge of the care and preservation of the old documents of the Spanish Government as well as the new documents sent there from time to time for the purpose of preservation in accordance with law.

Through the Superintendent of the School for the Deaf, Dumb, and Blind together with the wife of an American Army officer, this Library is now extending its service to the blind. Indeed "The blind world is the seeing world in miniature, and books that appeal to the average man and woman appeal even more strongly to their fellow blind citizens, who are cut off from so many of the ordinary activities of life." And as Helen Keller once said, "To know what the blind man needs, you who can see must imagine what it would be not to see and you can imagine it more vividly if you remember that before your journey's end you may have to go the dark way yourself. Try to realize what blindness means to those whose joyous activity is stricken to inaction."

O what a happy child I am,  
Although I cannot see!  
I am resolved that in this world  
Contented I will be  
How many blessings I enjoy  
That other people don't!  
To weep and sigh because I'm blind  
I cannot and I won't

If we, in this Bureau cannot bring back the light to their eyes, we at least, through the WOMEN'S CLUB, can extend a helping hand to them by furnishing a reading room for their appropriate books and magazines. In fact, our plan for a greater national library and for more free public libraries in the Philippines, includes the creation of a new section for the children and another section for the blind. The latter is partly realized.

The new section already has 71 books and 51 magazines issues, all in braille for our blind readers.

During the year 1929 our National Library has circulated for home use by its different sections and branches, a monthly average of 22,697 books. In the Central Circulating Section alone, the average monthly circulation was 13,044 and the average daily was 433 books. Our National Library with its eleven branches has circulated a total of 272,371 books for the year 1929. The number of books used in the Library as reference are not included in this figure. August and October are the busiest months of the year having a circulation of 27,806 and 26,278 respectively. Fiction is the most popular (108,186); then comes Literature (31,543); Sociology (25,303); History



(17,347); Journey (15,287); Useful Arts (14,330); Philosophy (13,264); Biography (9,576); Natural Science (9,500); Foreign (7,025); Religion (5,707); Geography and Travel (5,492); Fine Arts (4,188); Philology (4,017) and General Works (1,604).

Within its limited appropriation our National Library with its eleven branches and five deposit stations scattered throughout the country from northern Luzon to southern Mindanao, besides furnishing intellectual laboratory workshops for the students of our schools and colleges, performs, in a sense, the function of continuation schools for all those who wish to take advantage of the educational opportunities they offer. They stand for the intellectual growth of our citizens for the development of cultural ideals. They minimize illiteracy, they knock out ignorance which is the menace to our civilization; they purify democracy. If the Philippines must continue to grow and assume her place among the peoples of the earth, the minds of her people must also grow. The schools are, by their nature, obliged to limit their influence only to persons of school age, and, as we now see, they are not even sufficient to accommodate all those who knock at their doors. There must be some way out, some way to continue the educational growth of the Filipino people. And that way is the public library. It is the most dramatic of our educational institutions in the Philippines. It provides information on all sides of every important question. It is free from party politics, it is free from religious intolerance and prejudices. It elevates and furnishes us with a clean and profitable reading. It is an institution, which in a large measure, offers the solution to the problem of universal free education in the Philippines. "On the diffusion of Education among the People rest the preservation and perpetuation of our Free Institutions" (Webster).

Besides the National Library there are in the Philippines other libraries; namely, the libraries of the Bureau of Education, the Bureau of Science Library, the Supreme Court Library, the libraries of Private Schools and the University of the Philippines Library.

The Bureau of Education has at present a total of 4,697 school libraries all over the Philippines, with a total number of 1,602,546 volumes. In the Thirteenth Annual Report of the Director of Education to the Honourable the Secretary of Public Instruction, for the calendar year 1929, we read the following about the public school libraries:

"Each year sees a steady increase in the number of school libraries established, and in the efficiency with which they are administered. At present the public schools are maintaining 4,697 libraries with a total of 1,602,546 volumes. Due to the employment of properly qualified librarians, the conferences of librarians held in the General Office in 1929 and 1928, and the closer supervision given these librarians this year, the school libraries are now being placed on a standard basis. In secondary-academic and normal schools, teachers with library training and broad educational qualifications are assigned as full time librarians. On the other hand, in rural high schools, trade schools and in large elementary schools teacher-librarians may still be found.

"The main objectives of the year have been: (1) the proper classification and cataloguing of all library books; (2) the keeping of a proper balance between reference works, supplementary readers, and general library books, and (3) the improvement of library equipment.

\* \* \* \* \*

"The availability of the increased number of reference books purchased this year has given teachers, as well as pupils, the opportunity to do extensive correlative reading in all subjects, thereby vitalizing their work

"More attention, however, has been given recently to equipment and locale than to the acquisition of new books. Large reading rooms, comfortably equipped, are a real necessity. These were made available in all secondary schools, and in as many elementary schools as possible

"The open-shelf system was inaugurated in one high school. The students were given more freedom in choosing their books, magazines and newspapers were more freely read; and the usefulness of the library was increased a hundred-fold. But under present accounting regulations this system appears to be a risky undertaking for the librarian, inasmuch as release from personal responsibility for lost books is almost impossible to obtain.

"In one province a study of the type of reading done voluntarily by elementary-school pupils was made to determine the number of children that read books other than those required in the course of study or those prescribed by teachers. It was shown (1) that about 60 per cent of the pupils are reading books not required of them, and (2) that most of these are supplementary readers.

"Classroom libraries have been extended to nearly all elementary schools, and in these schools they are gradually becoming as important as the general library."

It cannot be over-emphasized that this National Library needs a bigger fund for the purchase of more up-to-date standard books and to replace those worn-out, soiled or rendered unusable by repeated use. Now that this institution is transferred to better quarters it is again confronted with another difficulty—the lack of sufficient funds for the purchase of such materials as are required by the new place and the construction of big well-safe for our national treasures, manuscripts of great intrinsic value which we are in duty bound to preserve to posterity.

The need of an adequate appropriation with which to maintain and improve the efficiency and sufficiency of the service, furnishes as much worry to the Director and his staff, as do the destructive book worms, *ana*, *mold*, and tropical humidity with regard to the protection and care of the existing collections. They are the causes of constant worry to Librarians in America and Europe—they are the causes of constant worry to Librarians in the Philippines.

But what will this National Library be three hundred years hence? It does not, perhaps, require a gift of prophecy to foresee the nature of services our national library will be rendering to the people of the Philippines. Undoubtedly like the British Museum, the Bibliothèque Nationale de Paris and the Library of

Congress, the National Library will be the centre of national culture of the Filipino people, a temple, which it should be in every sense of the word, wherein is housed the Sacred Treasures of Filipino Thought and Culture.

Now and then Filipino students, scholars, the reading public will come around as they do now. Now and then tourists will visit those precious collections and will, perhaps, utter the same expression, "Oh, I am touching a book 300 years old. What a treasure!" By that time surely we shall have been long dead. But there is that consolation that the books, manuscripts, documents and materials which we have collected, catalogued, made accessible and preserved for posterity, remain. And as Governor Gilmore aptly said: "Librarian is like a coral; he builds himself and his contribution into the structure and passes on, \* \* \*. He has come to be recognized as a real educator, not merely of the youth, but of all ages and classes of the community. His calling \* \* \* is worthy of the best talents and energies."

### IX—Children's Service in Public Libraries

By MISS MARY GOULD DAVIS

*Chairman, Section for Library Work with Children,  
American Library Association*

Systematic, specialized library service to children began about forty years ago. Now it is a distinct unit of work in practically all good public libraries except the very small ones. It is a unit organized to meet the demands of a special group of people who, though limited in experience, are none the less entitled to good reading, authentic sources of information, and dignified aid in using this material. The book collections include books on nearly all subjects and the best of the current children's magazines—a variety of material to meet the wide range of children's intellectual interests.

In the rooms set aside as the centres of this service, children find a world scaled to their interests and to their point of view as individuals. Sympathetic, trained adult judgment is responsible for the selection of the books and attractive physical features, but once that selection is made the children are free to use and enjoy it, without interference, and with only such guidance as they seek. It is the voluntary feature, this sense of being left alone in a pleasant pasture, that accounts for the hold which children's rooms have upon reading children, and which attracts the non-reading child. The librarian does, however, stimulate and guide reading by story-telling, by exhibits, by distributing reading lists, by talks to classes in the schools and to individuals at the library, and in many other ways. The influence of children's rooms is further extended through co-operative activities with any organization that touches the lives of children and young people.

In large urban centres a network of children's rooms in branch libraries is spread throughout the city. Each room is administered by a trained children's librarian under the general supervision of one director. The branch children's rooms take on the color of the districts they serve, meeting the racial, econo-

mical, and social conditions in a variety of ways, but always with books as the ultimate goal. The foreign children of these districts find in the children's rooms a respect for old world traditions as well as incentives for adopting those of the new world and a sympathetic understanding of their problems. Branch librarians have made a successful effort to develop the library as a neighbourhood institution, and to respond to juvenile interests and attitudes.

Schools are served through the children's departments of public libraries by wide and varied methods of co-operation, according to the extent of the development of the school library system. Books are sent to class rooms, often to parochial as well as private schools. Permanent school collections are supplemented by books from the public library and instruction in the use of the library is given by the librarian. Furthermore, classes visit the library for research material, for instruction in the use of technical aids, and for recreational reading.

Much remains to be done for the boys and girls who have ceased to be children but are not new adults. Adolescents are surrounded by a vast array of new influences, particularly commercialized forms of recreation, many of which are unwholesome and degrading. With these influences, the quiet relaxation, the calm mind, and the contemplative and inquiring attitude, which accompany the use of books, are in direct competition. But they cannot win unless a real love of reading and a knowledge of books as sources of information have been fostered by the school; unless libraries have provided the most attractive physical surroundings, and the most carefully chosen books that are at the same time acceptable to these adolescents; and unless persons with the proper point of view and ability have encouraged reading and helped young people to follow through their own mental projects.

In some large libraries, special rooms and collections are set aside for these intermediates and the staff is chosen for unusual personal abilities to meet and serve this difficult group—a group critical, sensitive, curious and exploring, unconventional in point of view, sometimes intolerant, loath to admit enthusiasms but more likely to reveal them to librarians than to almost anyone else. The gulf of reserve is bridged by the common interest in some book or subject. This work is in many ways one of the most profitable investments of public funds.

The separation of these intermediates, through service in a special room, is by some librarians considered not altogether successful; the chief difficulty lies, they say, in the self-consciousness of these older boys and girls, no longer content to be considered children or served in a special room, and often insisting upon being treated as fully mature adults. Many of them, and generally those who most need the library service, are averse to being classified in a special group. It is generally agreed, however, that adolescents can be most successfully served if some one widely conversant with both adult and juvenile needs is definitely charged with the responsibility of making contacts with them.

In the small towns or villages which support a library and are unable to afford the services of a trained librarian for children, a section of the main library, or a room, is set aside for the use of children, and the intermediates are

admitted to the adult department. The specialized personal direction and encouragement in this case must come from the librarian, upon whom many other duties are incumbent, but the informality of village life, the unhurried mode of living, the intimacy and the lack of distance, give the librarian of the small library opportunities to be of help that are even greater than would be possible in a large city.

Within ten years after the establishment of specialized library service for children, an apprentice class for the training of library workers with children was established at Pittsburgh. This class became a school for children's librarians, the first of its kind in the world. Since that time other library schools have offered courses in the administration of children's rooms and departments, the selection of books for children, story-telling and related subjects. The demand for children's librarians exceeds the supply. Only 7.3% of the 12,000 members of the American Library Association are children's librarians; but in some cities they administer from one-third to one half of the total book circulation. No children's librarians are listed as members of the American Library Association in eight states and over one-half those registered are concentrated in New York, Pennsylvania, Ohio, Michigan, and California. That there are not more trained children's librarians is probably explained by the lack of high salaries and yet limited opportunity for advancement; but the profession is not overcrowded, its future is encouraging, and for the right type of person there are undeveloped lines of work.

Library service for children has, in forty years of its separate existence, proved its usefulness as probably the greatest incentive to voluntary reading, and voluntary enjoyment of books, without regard to credits, curricula, or expected response to tests, questionnaires or other paraphernalia of education. The problem of the children's library is to reach all children. To do this they must employ professional workers, carefully trained to maintain a live, up-to-date, rich and varied book collection, and to prepare original, effective lists, workers whose intelligence and training will prevent their being bound by ready-made opinions. But if there are to be good collections and trained workers there must be adequate financial support.

## V—DESCRIPTIVE NOTES

### I—Japan

The diffusion and development of libraries being a necessary item of social education, the Government has established a national library in Tokyo and at the same time given encouragement to local public bodies for establishing their own libraries by granting subsidies to them. It also tries to help them by holding short period courses for the training of capable librarians.

The Imperial Library, which is under the supervision of the Minister of Education, is an institution where an extensive collection of ancient and modern books and records, both native and foreign, is kept for the benefit of the public

for purposes of perusal and consultation. This library contains 537,112 volumes of Japanese and Chinese works, and 108,874 volumes of European works, the total being 645,986 volumes. Of these, the public are allowed free access to 395,256 volumes (305,467 Japanese and Chinese works and 89,789 European). The number of Public and Private Libraries exceeds 4,306.

*(Department of Education)*

## II—Dutch East Indies

The work of the Office for Public Libraries, which is part of the Department of Education is of course closely connected with the problem of education. The distribution of good and cheap books must be considered as a necessary completion of providing general knowledge. The Office which has at its disposal a large and modern printing office, issues books, magazines and public almanacs in the Dutch and in several native languages. It establishes libraries, connected with native schools and managed by the teachers of these schools (Number of native libraries in 1928: 2,399 with a circle of 289,804 readers and a circulation of over 2 million vols.). At the Translation department of the Office popular scientific books treating with constitutional, technical, agricultural and horticultural questions are translated and given out with the assistance of a competent staff. A special Press Office, also connected with the office for Public Libraries, compiles weekly and monthly reviews taken from the Native and Malay-Chinese newspapers, in order to enable those who are not conversant with the native vernaculars to obtain an idea of what occupies the native mind and to become acquainted with its utterances in their press. Since 1925 flying libraries in motorcars are established which distribute the issues of the Office in the distant hindlands where they are sold even in the most remote passars (markets). The books and other educational appliances which the Educational Department needs for its schools are stored and managed by the Depot of Educational Appliances, which also has the right of selling to private persons. This Depot is probably the biggest "Bookshop" of Eastern Asia.

*(Department of Education)*

## III—Siam

There is a Bureau of Text-books whose chief duties are: (1) the compilation, printing and distribution of text-books; (2) compiling and revising the Siamese Dictionary; (3) the supervision and examination of privately produced manuals and text-books, with a view to their sanction for use in Government Schools; (4) the administration of the Library of the Bureau and of the Public Reading Rooms.

The chief publication of the Bureau is a Geography of Siam. The work of revision of the Siamese Dictionary has been continued and it is hoped to publish soon a new edition of it.

The Library of the Bureau of Text-books is of course to be considered as the Library for the Ministry of Education. The public reading-rooms administered by the Bureau in Bangkok are three: (1) the Wat Sudhasna Public Reading-

Room; (2) the Wat Sam Chin Public Reading-Room; (3) Wat Prayurawongse Public Reading-Room. Besides these there are four public reading-rooms in the province.

*(Department of Education)*

#### IV—Syria

The City of Beirut has a small public library, in addition to two university libraries and several reading rooms of a philanthropic nature. Damascus has its university library, and several other cities have missionary reading-rooms. Thus far free books are not easily accessible, except for scholars.

*(President, American University)*

#### V—Palestine

The Jewish National and Hebrew University Library has over 200,000 volumes and subscribes to 1,331 periodicals. Its manuscript division possesses over 500 Hebrew manuscripts, and many valuable records. A quarterly bibliographical magazine, "Kiryath Hasefer", which is published by the University Library, takes note of all publications appearing in Palestine and throughout the world which bear on Jews and Jewish affairs. The Library building was erected at a cost of £P. 50,000.

*(Zionist Department of Education)*

#### VI—Egypt

In cities and in practically all provincial centres there are public libraries financed by the government and the municipalities. All government schools are also provided with libraries.

*(M. Rifaat)*

#### VII—Union of South Africa

There are in the Union at present 223 libraries in the various towns, comprising 1,669,400 volumes which cost £92,000 p.a. to maintain. It is proposed to organise a system of rural libraries in connection with the town libraries.

*(Department of Education)*

#### VIII—Persia

Printing in Persia is not satisfactory and there is a dearth of libraries.

*(Mahesh Prasad, Alim Fazil)*

## XXV

### ORIENTAL CLASSICS SECTION

#### I—SANSKRIT BRANCH

December 27, 1930. 2-30 P.M. (Kashi Naresh Hall)

*Chairman:* MAHAMAHOPADHYAYA SHRI PROMOTHO NATH  
TARKABHUSHAN, *Hindu University, Benares*

*Secretary:* SHRI AMBIKA DATTA UPADHYAYA, M.A., SHASTRI,  
*Central Hindu High School, Benares*

#### Proceedings

After a prayer by Pandit Vidyadhar Shastri, Oriental College, Benares, the great musician Pandit Shiva Prasad Tripathi and his party entertained the audience with sweet Sanskrit songs. Mahamahopadhyaya Pandit Devi Prasad Sukul, Kavichakravarti, introduced the Chairman to the meeting who read his presidential address in Sanskrit, in which he criticised the modern system of education. In his opinion the present system of examination was, to a very great extent, responsible for the educational downfall of the country. He pointed out that as long as the whole curriculum be not revised it was not possible to make the modern education useful and suited to the circumstances. He advocated the adoption of the old system of education, with a few necessary changes.

Professor Harihar Shastri of Arts College, Hindu University, then read his paper on "The Existence of Soul in Trees, etc., as revealed in the Nyaya and Vaisheshika Philosophies." He was followed by Kaviratna Pt. Shaligram Shastri of Lucknow who delivered a fine address interspersed with verses and criticized the civilization and education of modern India in a humorous vein. He pointed out that the present system of imparting education, in different colleges and universities, was the main cause of the degradation and demoralization in the Oriental Culture and Civilization, and asserted that the students of the present times remained quite ignorant of their own faith and culture. In conclusion he remarked that if this condition continued India would lose her personality and singularity for which she had been famous all over the world.

Professor Radha Prasad Shastri of the Oriental College, Benares, in a learned paper proved that the division of Varnas such as Brahmanas, Kshatriyas, Vaishyas and Shudras, had been existing from the very beginning of the creation and would continue till eternity. He averred that these divisions had existed in all the countries under different names.



Pt. Ambika Datta Upadhyaya, M.A., Shastri, read his paper on "Education in Ancient India" and showed therein that co-education was not a new idea but was prevalent in ancient days. All the men and women were then literate and persons of both the sexes were equally educated. There was no mention in ancient books of the academic institutions meant only for the fair sex. He pointed out several instances where boys and girls used to read together under the same roof. He proved that it had been the custom so late as the time of Gautama Buddha when monasteries and nunneries were built separately and education was imparted in different institutions. He concluded that only recently the old idea of co-education had been revived and they were having again boys and girls together under the same roof. In conclusion he declared that for the moral and social uplift of the country co-education was most useful and desirable and without it no country would ever prosper and march forward.

Pt. Venkatesh Ramanary, a research student of the Andhra University, read his paper on "The Alankara Shastra" and tried to prove therein that Rhetorics was a part of the Vedas and as philosophy it had its own singularity.

Then Pt. Kedar Nath Sharma, the editor of the well-known Sanskrit monthly, *Suprabhatam*, read his paper on "The Present Lot of Sanskrit". He submitted that the present system of education in India was detrimental to Indian culture and if it was to be continued the whole of the Sanskrit literature would be destroyed and nobody would ever be able to understand and discriminate the jewels hidden in it. He added that the whole system of education should be thoroughly revised and some new method devised which might produce erudite scholars and thereby preserve the precious literature.

The Professor of Mimamsa in the Oriental College, Benares, Pt. Chinna Swami Shastri, in his paper on "The Place of Mimamsa in Indian Philosophies," showed how very inevitable the study of Mimamsa was for understanding other Philosophies and gradually proved that that system occupied the foremost place among the Indian Systems of Philosophy.

Pt. Vidyadhar Shastri, M.A., Professor of Sanskrit in Dungar College, Bikaner, read his paper on "The Critical Study of the Sanskrit Literature" and showed in a very scholarly manner how the critical study of a literature should be undertaken and how very important it was to study the Sanskrit literature critically. He emphasized that the main cause of the downfall of the country once so glorious, was the absence of the critical study of the Vedas, the Epics, the Puranas and the Law books.

The paper of Pt. Vindhreshwari Prasad Shastri on "The Ideal of Education" was read out in which the learned Shastri had declared that it was not the knowledge of modern sciences or arts which India needed, but that knowledge which brings eternal good to the human soul. He pointed out that India neglected her proper path and was wandering in the dark.

In the end the paper of Professor Kokilleshwar Shastri, Vidyaratna, M.A., of the Calcutta University on "One End Works in Nature and in Finite Selves" was read. He discussed the subject from the standpoint of Shankara's Vedanta and proved that there was no dualism between Matter and Mind and that both

of them were aspects of a single reality which had taken innumerable forms in the world.

For want of time many of the scholars gave only the sum and substance of their papers.

The Secretary read out messages from distinguished scholars for the success of the Conference and five resolutions were then adopted after discussion.

Pandit Vidyadhar Jha, B.A., L.T., recited some Sanskrit verses and Dr. B. C. Lele of Baroda expressed his sense of joy and gratification in attending the Conference. The meeting dispersed after recording a vote of thanks to the revered Chairman.

## अभिभाषणम्

मान्याः सभासदः

निखिलप्रान्त्यदेशीयशिक्षामहापरिषदः संस्कृत-नन्मूलक-भाषासमितेः प्रथमाधिवेशनेऽस्मिन् सभापतिपदे मां सन्निवेशयद्विभवंद्विर्मयि योऽयं सम्मानः समारोपितः तेन सर्वथानुगृहीतोऽस्मि । तदर्थं कृतज्ञतया सबहुमानो धन्यवादोऽयमकिञ्चनेन यन्मया समुपह्रियते कृपया तदङ्गीकारेण कृतार्थयन्तु मामत्रभवन्त इति सविनयं प्रार्थये ।

साम्प्रतं भारते वर्षे संस्कृतभाषामाश्रित्य या किल शिक्षापद्धतिः प्रचलितास्ति तस्याः स्वरूपमधिकृत्य अस्त्यादौ किञ्चिन्मे निवेद्यम् । शिक्षापद्धतिपुष्कलताया इदमेव सर्व्वविशेषश्चैरङ्गीक्रियते तत्त्वं यत् यां खलु भाषामधिकृत्य शिक्षापद्धतिः प्रवर्तते, तस्यां भाषायां पूर्णा व्युत्पत्तिमाधातुमस्याः सामर्थ्यम्, यतोऽनधिगतव्युत्पत्तिकैः पुरुषैः सेव्यमाना प्रयुज्यमाना वा कापि भाषा कदापि सेवकस्य, प्रयोजकस्य, यं बोधयितुं प्रयुज्यते तस्य च—अभिलषितफलसिद्धये न प्रभवतीति नास्त्यत्र कस्यापि कापि विप्रतिपत्तिः । साम्प्रतं किल प्रवर्त्तमाना संस्कृतशिक्षापद्धतिः प्रायेण विद्यार्थिनां सम्यग् व्युत्पत्तिं संस्कृतभाषायामाधातुं नालमिति निर्व्विवादम् । संस्कृतशिक्षापद्धतौ समुपलभ्यमाना त्रुटिरेषा कथमापतिता प्रथमतस्तावदिदमेव चिन्तनीयम् ।

ममैतत् प्रतिभाति यत् साम्प्रतं प्रवर्त्तिता परीक्षापद्धतिः त्रुटेरस्याः प्राधान्येन निदानतामवलम्बने । सम्प्रति व्याकरणे, साहित्ये, ज्योतिषे, दर्शने, पुराणे, इतिहासे, वेदे च शास्त्रे, विद्यार्थिनां पारदर्शितां परीक्ष्य योग्यतासूचकं मानपत्रं धितरीतुं तत्तत्परीक्षाप्रतिष्ठानपरिचालकैर्यं खलु नियमाः प्रवर्त्तिताः सन्ति; ते प्रायेण प्रतीच्यसभ्यदेशेषु प्रचलितान् नियमानेष अनुकुर्वन्ति इति न तेषामवलम्बनं संस्कृतभाषायां सम्यग् व्युत्पत्तिमाधातुं प्रभवति । तथाहि—साम्प्रतं प्रायेण भारते वर्षे संस्कृतपरीक्षाविभाग एव वर्त्तते—प्रथमा, मध्यमा, उत्तमा परीक्षा चेति । तत्र उत्तमायां परीक्षायां यथाक्रमं शास्त्रपरीक्षाया आचार्यपरीक्षायाश्चान्तर्भावः । तिसृष्वपि परीक्षासु परीक्षणीयतया ये ग्रन्था निर्दिष्टा वर्त्तन्ते, तेषु सम्यग्धीतेषु तस्य तस्य शास्त्रस्य

प्रतिपाद्या अर्थाः सम्यगधिगता भवितुमर्हन्ति एव इति नात्रास्ति किञ्चिद्विषा-  
दास्पदम्, परन्तु, यथा प्रश्नपत्राणि आरच्यन्ते, उत्तराणि लिख्यन्ते, तानि च परीक्षकैः  
परीक्ष्यन्ते, परीक्ष्य च फलानि तारतम्येन अवधार्यन्ते, सर्व्वमेवैतत् तत्तच्छास्त्रीय-  
सम्यग्व्युत्पत्तिनिर्णयं प्रति सर्व्वथैव नोपयोगमाश्रयतीति मे सुहृदो विश्वासः ।

यान् खलु ग्रन्थानघलम्भ्य तानि प्रश्नपत्राणि आरच्यन्ते तेषु ग्रन्थेषु सम्य-  
ग्व्युत्पत्तिं विनापि अभ्यस्तग्रन्थोद्धारमात्रेण तत्र तत्रापेक्षितानि उत्तराणि यदि  
लिख्यन्ते तदापि लब्धव्यसंख्यानां लाभः साम्प्रतं भवत्येव । न खल्वेवं उत्तरलेख-  
रीतिः परीक्ष्याणां विद्यार्थिनां व्युत्पत्तेः सम्यक् परिचयाय पर्याप्ता । उत्तरपत्रपरीक्षा-  
काले च परीक्षकैः धर्षणगताम्, वाक्यगताम्, भाषागतां चाशुद्धिपरम्परं तारतम्येन  
सम्यक् विचार्य्य फलनिर्द्धारणाय अपेक्षितः समयः कार्य्यन्तरव्यापृततया परीक्षाकार्य्य-  
समाप्त्यर्थं परीक्षाप्रतिष्ठानाध्यक्षैर्निर्दिष्टस्य कालस्य अल्पीयस्तया सौकर्य्येण प्रायशो  
नाधिगम्यत इति विशुद्धभावेन न सर्व्वत्र उत्तरपत्रपरीक्षाकार्य्यं निर्ब्वहति । केवलं  
परीक्षकयोग्यतां न्यायतः सम्यगवधार्य्य न सर्व्वत्रपरीक्षकनियोगो भवति, अनुपे-  
क्षणीयानुरोधप्रभावेणापि तत्तच्छास्त्रेषु अप्रवीणा अपि परीक्षकलभ्यशुल्कमात्रग्रहणाय  
धृतादराः परीक्षाकार्य्यं बहुशो नियुज्यन्ते—इत्यर्थं पर्य्यनुयोगः प्रायेण कर्णपथमचतर-  
क्षपि परीक्षाप्रतिष्ठानाध्यक्षान् न निवारयितुं प्रभवति अयोग्यपरीक्षकनियोगादुत्प-  
सनात् । साम्प्रतिकानां संस्कृतशास्त्राध्यापनोपजीविनामध्यापकानां स्वीयच्छात्रेषु  
परीक्षार्थं समुपविष्टेषु परमा कृपाकुता योग्यायोग्यविचारोदासीना सुविदितैव  
प्रायेण सर्व्वेषां प्रेक्षाघतां यद्वदेन प्रवर्त्तमाना अध्यापकवराः स्वीयच्छात्रपरीक्षा-  
साफल्याय परिचितान् अपरिचितान् च परीक्षकान् तथा निर्ब्वन्धातिशयेन आक्रा-  
मन्ति येन ते परीक्षका अयोग्यानापि परीक्षार्थिनश्छात्रान् समुत्तारयन्ति तुरतरपरीक्षा-  
जलनिधिमनायासेन । प्रागेतादृशी परीक्षापद्धतिर्न प्रचलिताऽसीत्; परन्तु तदानीं  
शिक्षिता अन्तेवासिनः प्रायेण व्युत्पन्नतरा आसन्; तेषां तत्तच्छास्त्रेषु गभीरं पाण्डि-  
त्यम्, प्रतिभानैपुण्यम्, विचारदाढ्यम्, सभाप्रागल्भ्यम्, गम्भीरार्थबहुविधसंस्कृत-  
भाषामयग्रन्थरचनावैदग्धी चेत्यादयो गुणाः प्राबल्य्येण प्रादुरभवन्—इत्यस्मिन् विषये  
संस्कृतभागेतिहास एव प्रमाणतया सर्व्वोपरि वर्त्तते । तदानीं विद्यार्थिनां योग्यता-  
निर्णयाय प्रवीणवृद्धशिष्टबुधजनविमण्डिता विचारसमैव प्रधानतया परिगणितासीत् ।  
तादृश्यां सभायां, वादे, जल्पे, वितण्डायां वा सद्यपि विजयमाप्तवतः विद्यार्थिनः  
योग्यतायां कस्यापि विमतिरवर्त्तन्तुमवसरमेव कदापि नालभत । इदानीं तु बह्विष्यपि  
आचार्य्यपरीक्षासु प्रथमतया उत्तीर्णतासूचकमानपत्रधारकेषु पण्डितमानिषु विद्यार्थिषु  
न तथा अभिज्ञानां प्राक्तनानां च जनानां पण्डित इति विश्वासो गौरवभरो वा दृश्यते,  
तत् कस्य हेतोः ? वर्त्तमानपरीक्षाविधिषु अविश्वास एवात्र मुख्यो हेतुरिति सुविदित-  
मेवास्ते सर्व्वेषाम् । आसीच्च प्राक् शलाकापरीक्षा, तस्यां समुत्तीर्णस्य विद्यार्थिनः  
पाण्डित्यं प्रति कस्यापि संशयो नोत्पद्यते स्म । सा तु इदानीं सर्व्वथा परित्यक्ता ।  
अध्यापयितुर्गृह एवावस्थाय पुत्रवत् प्रतिपाद्यमानाः प्राक्तना विद्यार्थिनः सर्व्वदैव  
तस्य सङ्गलाभात् अल्पीयसा कालेन अनायासेन सौकर्य्येण च महोयसीं शास्त्रेषु  
व्युत्पत्तिं चारित्र्य्यसम्पदं चाधिगन्तुं समर्था अभवन् । इदानीं तु तादृशी अभ्यसन-

पद्धतिर्लुप्तप्रायैव । एवम्प्रायाः सर्वे एव प्राक्तना विद्यार्जनविधय इदानीमस्माभिः परित्यक्तप्रायाः, तद्विपर्ययतो ये खलु विधयः संस्थापिताः; ते तु दूरत आस्तां संस्कृतविद्यासमुन्नतिः सर्वथा तद्वनतिमेव विदधत इति प्रतिपदं समुपलभमाना अपि संस्कृतशिक्षाप्रवर्त्तनाधिकारिणः पाश्चात्यशिक्षाप्रणालीं प्रति नितरामनुरक्ततया प्रतीकारविधाने इदानीमपि औदासीन्यमवलम्बन्ते । न जाने किमतः परं क्लेशावहं नाम संस्कृतविद्याप्रेमवतां प्रेक्षावतां भवितुमर्हतीति ।

केवलमध्ययनप्रणात्याः परीक्षाविधेः परिवर्त्तनं संस्कृतविद्याया अवनतौ हेतुरिति निर्द्धारणमेव नास्मान् श्रेयो मार्गं प्रति अग्रेसरीकर्तुं पर्यामम्, अस्ति चास्मिन् विषयेऽन्यदपि चिन्तनीयम्, तथाहि—संस्कृतविद्यायाः शौचनीयामवनतिं प्रति सन्ति बहवोऽन्ये हेतवः तेषु च कतिचिदेव प्रवृत्तोपयोगितया अवश्यं पर्यालोच्यतया च समुपन्यस्यन्ते । प्रथमतस्तत्वावत् दृढतरदेहात्मप्रवादभित्तिमात्रप्रतिष्ठितायाः प्रतीच्यसभ्यतायाः अस्मद्देशे प्रभावः प्राच्यदेशीयमनुष्यसमाजप्राणभूताया अध्यात्मप्रवणतायाः प्रायेण मूलानि निवृन्तन्, सुचिरप्रतिष्ठिताया अस्माकं सामाजिकव्यवस्थायाः विपर्ययासं जनयन्, उत्तरोत्तरमुपचीयत एवेति दृश्यतेवास्ति । ततश्चैहिकसुखसामग्री-सम्पादनयोग्यतालाभ एव सर्वविधायाः शिक्षायाः परमं प्रयोजनमिति मतिः पाश्चात्य-शिक्षासमन्वितेषु आस्माकीनेषु जनेषु नितरां लब्धपदा जाता, अनया च मत्या सर्वेषु व्यवहारेषु प्रवर्त्तमानाः प्रायेण पारलौकिकसुखोपायदुःखनिराकरणसाधनेषु आस्तिक्यबुद्ध्या प्रवृत्तिपगन सजातीयान्—अशिक्षिता इति, अज्ञा इति, भ्रान्ता इति, परप्रत्ययनेयबुद्धय इति मत्वा उपहसन्ति, उपेक्षन्ते, यतन्ते च दूरतः परिहर्तुम् । एवंविधेषु प्रतिदिनमुपचीयमानेषु पाश्चात्यभावप्रवणेषु नव्यशिक्षितेषु संस्कृतभाषा-नुशीलनमनतिप्रयोजनकमिति उपेक्षितप्रायमेवास्ते । ते च संस्कृतविद्यानुशीलनपरेषु प्राचीनरीत्या शिक्षितेषु पण्डितेषु अकिञ्चित्करा इति धिया साधनं व्यवहर्त्तुं न त्रपामपि अनुभवन्ति, का कथा समुत्साहनस्य, समादरप्रदर्शनस्य, प्रीतितः समुप-सर्पणस्य वा । नव्यशिक्षितास्ते पाश्चात्यभावप्रवणा एवेतानि क्रमेण, चित्तेन, वैदेशिका-स्थाज्ञानेन, व्यावहारिकेषु च कार्येषु कौशलेन, वाणिज्येन, व्यवहारनैपुण्येन, सुशृङ्खलभावेन, वाग्मत्वेन अन्यैश्च पाश्चात्यशिक्षाप्रसादलब्धैर्नवैः साधनैर्जनेषु प्रभाव-विस्तारिणीं शक्तिमधिगतवन्तः साम्प्रतं समाजे श्रेष्ठपदवीमारूढा दृग्दृश्यन्ते । “यद्यदाचरति श्रेष्ठस्तत्तदेवेतरे जनाः” इति न्यायेन प्राकृता अपि जनाः प्रायेण ताने-वादर्शकुर्वन्तस्तदाचरितानि एव यथाशक्ति अवलम्बितुं प्रयतन्ते । सर्वस्यास्य फलं किमायात—संस्कृत विद्यां प्रति साधारणेन उपेक्षा विद्येयो वा किमन्यदितः परं स्यात् ! संस्कृतभाषां प्रति नव्यशिक्षितानां भारतीयानामयमनादरः प्राधान्येनाधुना तद्वनतेः कारणम् । यावदयमनादरः स्थास्यति तावदस्याः प्रसारणं सर्वतोमुखः समुदयश्च सर्वथैव अशक्यसम्भावन इति सुदृढो मे विश्वासः ।

सोऽयमनादरः भारतीयानां हिन्दूवाग्भिमानवतां सभ्यसमाजे वैशिष्ट्यनिब-न्धनस्य गौरवप्रत्ययस्य नितरां विरोधीति तस्मिन्निष्ठाय महान् खलु प्रयत्नो विधेयः । द्वाविंशतिकोटिसंख्याका मानवा यां जातिमाभित्य अपरिसंख्येयसहस्राणि वत्सरान् अतीतान् व्याप्य, पुरुषपरम्परया, शौर्येण, पाण्डित्येन, चारित्र्येण, सम्मानेन, धर्मेण,

पेभ्यर्येण, नवनवोपादेयदुर्ज्ञेयतत्त्वज्ञाताविष्करणेन, नानाविधशोभनसकलजनहित-  
हेतुसत्कर्मानुष्ठानजनितनिर्मलशशसा च भुषनमण्डलमलंकुर्व्याणा इदानीमपि  
जीवन्ति, सा जातिः आत्मनोऽनुपमगौरवमयपूर्वपुरुषपरम्परेतिहासं सर्वथा  
विस्मृत्य, स्वीयमसाधारणं वैशिष्ट्यं विहाय च दुष्प्रतरसर्वजातिव्यापिजीवनसंग्राम-  
भयावहे वर्तमाने भविष्यति वा काले केवलपरकीयादर्शमात्रोपजीवनेन आत्मसत्तां  
सम्यक्समाजे स्थापयितुं क्षमेति दुराग्रहः सर्वथा परित्याज्य एवास्माभिः । आत्म-  
स्वरूपज्ञानाय अस्माकमादर्शः संस्कृतभाषैव, सा खेदज्ञानमलिनिष्ठा नास्मासु प्रति-  
भासेत सम्यक् तदा आत्मस्वरूपज्ञानं विना अस्माकं सर्व्वनाशोऽशक्यपरिहार एव  
स्यात् इति विदित्वा तथानुष्ठेयमाश्वेवास्माभिर्यथा संस्कृतभाषायाः सम्यक् अच्य-  
यनाध्यापनरीतिः पुनरस्मदीये समाजे सुप्रतिष्ठिता परिपूर्णा समाहता च भवेत् ।

न चैतावता एतदनुमेयं यत् पाश्चात्यशिक्षापद्धतिं सर्व्वथा उपेक्ष्य वयं  
प्राचीनामेवास्त्पूज्यपितृपितामहादिभिरवलम्बितां शिक्षापद्धतिमनुसर्तुं प्रयत्नामहे ।  
सन्ति हि पाश्चात्यशिक्षापद्धतौ बहवो गुणास्तानङ्गीकर्तुं समुद्यता एव वयम्, ते च  
देशात्मबोधदृढतापादनम्, ऐतिहासिकविषयदर्शनयोग्यता व्यवहारोपयोगि भूमण्डल  
सन्निवेशनिर्णयजनकता अनल्पेन कालेन जात्यन्तरसन्निविष्टानां विभिन्नदेशीयानां  
मानवानां चारित्रविज्ञानपाटवाधानमित्येवंविधाः । साम्प्रतं तान् विहाय कापि  
शिक्षापद्धतिः सम्यजनैः कथमपि नावलम्बनीयतामाप्तुं प्रभवति । प्राचीनास्मद्देशीय-  
शिक्षापद्धतौ च ये गुणाः प्रसिद्धास्तान् अप्यवलम्ब्यैव अस्माभिः प्रवर्त्तितव्यम् । ते  
च पदानां प्रकृतिप्रत्ययविभागतदर्थनिर्णयदक्षता, आचार्य्यभक्तिः, यावदध्ययनं  
सुस्थितब्रह्मचर्य्यप्रतिपालनम्, अनावश्यकविषयभोगपरिवर्ज्जनं, ब्राह्मे मुहुर्त्तं समु-  
त्थानं, वृथालापत्यागः, निषिद्धसंसर्गपरिहारः, ज्ञानवृद्धसेवा, गुरुहितायाकपट  
आरम्भः, भोजननियमः, सत्ये कायेन मनसा वाचा च सम्यगवस्थानम् आचार्य्य-  
पितृमातृदेवत्वम्, सायंप्रातर्नियमेनेश्वरोपासनमित्येवमादयः खलु गुणाः प्राचीन-  
शिक्षापद्धतौ प्रसिद्धा इदानीमस्मदीयशिक्षाप्रतिष्ठानेषु प्रतिदिनमपचीयन्ते, तेषाम-  
पचयेन अस्माकं जातीयवैशिष्ट्यं क्षीणतामुपैति, अतस्ते अस्मदीयशिक्षापद्धतौ यथा  
परिपुष्टा भवेयुः तदर्थं महान् खलु प्रयत्नः समाभ्यणीयः । यतो हि ।

पुराणमित्येव न साधु सर्व्वम् न चापि सर्व्वं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

इमां महाकवेः सूक्तिमुपजीव्य अस्माभिर्देशिककालिकपारिपार्श्वकीरवस्थाः  
सम्यक् पर्यालोच्य तद्वानुकूल्येन संस्कृतशिक्षापद्धतिस्तथा प्रवर्त्तनीया, यथास्माक-  
मैहिकपारित्रिकनिखिलाभ्युदयहेतुभूता संस्कृतभाषा पुनः प्राग्बलं लब्धगौरवा भार-  
तीयजातीयसर्व्वविधाभ्युदयं सम्पादयितुमचिरेणैव कालेन प्रभवन्ती सम्यचेत  
इत्थलम् ।

—प्रमथनायतर्कभूषणशर्मणः

## शिक्षाया आदर्शः

नवीनं प्राचीनं चेति जगद् द्विधा विभज्यते । नवीनापेक्षया प्राचीनस्य जगतो गौरवं महत्त्वं वा सर्वाधिकं सर्ववादिसम्मतं च । मानवीया सभ्यता प्राचीनायामेव भुवि सर्वप्रथमं विकाशमापद्यत । तत्रापि एशियाऽभिधानो भूभागो धर्मस्य, सभ्यतायाः, मानवशिक्षायाश्च आदिविकासस्थानमिति सर्वेऽपि नवीनप्राचीना ऐतिहासिके एक-मत्येन समामनन्ति । प्रधानेषु धार्मिकग्रन्थेषु त्रीणि मतानि एशियाया भुव आरबीये प्रदेशे पञ्च प्रादुरभूवन् । भारतं नाम प्रदेशोऽयं तु धर्मस्य सर्वविधाया विद्यायाः, शिक्षायाः, सभ्यताया वा आदिमो जनक इति बहवः पाश्चात्या विपश्चितोऽपि सानुसन्धानं स्वीकुर्वन्ते । आध्यात्मिकमहत्त्वेषु, दार्शनिकतत्त्वाविष्कारेषु, धर्माधर्मगम्भीररहस्य-पर्यालोचनेषु गूढतरसामाजिकभृङ्गलाविज्ञानपरिहानेषु, उद्भिजादिचतुर्विधभूतसंघ-तत्सृष्टिरहस्यादीनां गवेषणेषु, देवभाषायाः सर्वाङ्गपूर्णतासम्पादनेषु, वर्णलेखनप्रणाली-पूर्णपरिष्कारेषु, अङ्कशास्त्राणामाधिष्कारेषु, ज्यामिति-रेखागणित-फलित-गणित-ज्योतिष-आयुर्वेद-स्थापत्यादिविधानां प्रथमविकासेषु, देवलोकदुर्लभसंगीतस्यालोचन-पूर्वकतदीयमधुरिमास्वादप्रकाशनेषु, किं बहुना, मानवसभ्यता-पूर्णता-परिचायकेषु, काव्यकला-ललितकला-शिल्पकला-नृत्यकलादीनां पूर्णत्वसम्पादनादिषु च भारताख्यो देशो भूमण्डले प्राथमिको गुरुगतिं सप्तविलियमजोन्स-विलसन-शोपेनहर्ग-गार्फ-कोलब्रुक-कीथ-डाविस-थोबो-बेलन्टाइन-डब्ल्यू० सी० लेटर-मैक्समूलर-प्रभृतयः प्रतीच्या मनीषिणोऽपि स्वेषु पुस्तकेष्वभिप्रयन्ति । एतद्देशप्रसूतैव सभ्यता यथा-क्रमम् अरब-यूनान-रोमेषु प्रसरन्ती समस्तमपि भुवो मण्डलं त्यानोदिति नाप्रत्यक्षं विदितवेदितव्यानां विपश्चिताम् । भारतेऽपि काशीयं विद्याया धर्मस्य च साक्षात् प्रसविनी परमपावनतमा पुरी । अत्र सम्प्रद्यमानं निखिल-एशियाशिक्षामहासम्मेलनं भगवदनुकम्पाप्रवर्तितमेव मन्यामहे ।

परमात्मनि तदीयशक्तौ चाहं ममेतिवत् न कोऽपि भेदः । यथा गायके तद्गानशक्तौ च परस्परमभेदः, तथैव ब्रह्मणि ब्रह्मशक्तौ चाभेदत्वमेव । एतस्याभेदस्य स्वानुभूतिरेवाद्भुतसिद्धेर्वीजमन्त्रः । ब्रह्मशक्तिर्हि स्वस्वरूपं द्विधा विभज्य बन्धं मोक्षं च विदधाति । जगत्प्रज्ञानजालं प्रसारयन्ती, सृष्टिकर्त्ता, तमःप्रधाना अविद्या, द्वितीया सा विद्या, या जीवान् आत्मोन्मुखान् विधाय मुक्तिपदं प्रतिष्ठापयति । विद्याऽविद्ये ज्ञानाज्ञाने जनयतः । अविद्या ब्रह्मतः स्वतन्त्रा नृत्यन्ती सर्वान् मायापाशो-पातयति । विद्या तु निजान् ज्ञानिभक्तान् स्वरूपप्रदर्शनपुरस्सरं ब्रह्मपाराधारे निमज्ज-यति, निमज्जति च । अविद्यायाः क्रीडास्थली बहिर्जगत् संसारः, विद्याया अन्तर्जगत् ज्ञानराज्यम् । यायातथ्यमविद्यास्वरूपं परिचीय विद्यासेवनेन ब्रह्मानन्दाम्बुधा-वगाहनमेव शिक्षाया अद्वितीयमुद्देश्यम् ।

परमपूज्यपादास्विकालप्रद्वारो जगद्गुरवो महर्षयः सर्वत्रैवैवमुक्तवन्तो यदन्तः-करणमेव जीवानां सुखदुःखयोः, धर्माधर्मयोः, मोक्षबन्धयोश्च कारणम् । तच्च मनो-

बुद्धि-चित्ताहङ्कारैश्चतुर्धा विभक्तम् । संकल्पविकल्पात्मकं मनः, निश्चयात्मिका बुद्धिः, मनोनर्तनकारि संस्कारधारकं चित्तम्, स्वतन्त्रास्तित्वनिदर्शकोऽज्ञानबीजरूपोऽहङ्कारः । सूक्ष्मपर्यालोचनेन तु मनसोऽन्तर्विभागश्चित्तम्, बुद्धेरहङ्कार इति सिध्यति । चित्तप्रेरणयैव मनः संकल्पं विकल्पं वा विदधाति । स्वीयस्वतन्त्राहङ्कारप्रयोजकतयैव स्वविचारानुरूपं बुद्धौ सदसद्विवेको जन्म लभते । अविद्यानिकेतनं मनः, विद्याश्रयीभूता बुद्धिः । अतिसूक्ष्मपर्यालोचनया किल मनस एवाऽशुद्धं शुद्धमिति भेदद्वयमवगन्तव्यम् । बुद्धिरपि द्विविधा—आत्मपरा इन्द्रियपरा च । अशुद्धेन मनसा, इन्द्रियपराया बुद्ध्या च क्रियमाणकार्यकलापस्य परिणामो विषयसुखम्, शुद्धेन मनसा आत्मपराया बुद्ध्या च विधीयमानव्यापारसमूहस्य फलम् आत्मानुसन्धानरूपं ब्रह्मनन्दनिमज्जनम् । अतो हि यत्र शिक्षाप्रणाल्यामशुद्धमनस इन्द्रियपराया बुद्धेश्च लालनं पालनं च स्यात् सा नोपादेया । यत्र हि ज्ञानप्रदायिन्याः स्वस्वरूपप्रकाशिन्या महादेव्या विद्यायाः समुपासनया शुद्धमानसः, आत्मपराया बुद्धेश्च क्रमधिकासः, सैवोपादेया कल्याणकारिणी च । अत्रैव प्राचीनमिस्रं जगदेकाग्रयः पुरातनोऽपि सनातनो महामहिमशाली विशालः शिक्षादुर्गः परमपावने सर्वतः प्राचीने भारतदेशे जगद्गुरुभिर्महर्षिभिर्निर्मितः ।

व्यक्तेर्जातिर्वा स्वस्मिन् विद्यमानस्य मौलिकभावस्योद्भावनमेव शिक्षाया अन्तिमम् उद्देश्यम् । यथा च हयत्व-हस्तित्व-विकासयित्री किल हय-हस्तिनोः साधनीयसो शिक्षा, तथैव या स्वगतमौलिकभावानां मनुष्यतादीनां पूर्णविकासपूर्वकं मानवान् स्वरूपोपलब्ध्या पूर्णतापदे प्रतिष्ठापयति, सैव मानवशिक्षा शिक्षेति पौरस्त्यः सिद्धान्तः । येन शिक्षाविधानेन नारीणां स्वस्य मौलिकधर्मस्य जगन्मातुरंशस्याविर्भावः स्यात्, स्त्रियो जगन्मातृत्वमधिगच्छेयुस्तदेव शिक्षाविधानं स्त्रीणां हिताधायकम् । जगत्पितुर्जगन्मातुश्चांशकलामाश्रित्य पुमांसः स्त्रियश्च समुत्पद्यन्त इति सांख्यविदः । अतो हि यया शिक्षणसरण्या पुरुषाणां जगत्पितृभावस्य स्त्रीणां च जगन्मातृभावस्य सम्पूर्णो विकासः स्यात् सैव समादरणीया समुपादेया च, नेतरेति । न केवलं मानवीयस्य पञ्चभूतसंहतिरूपस्य स्थूलशरीरस्यैव, प्रत्युत तेन साकं सूक्ष्म-कारणयोरापि शरीरयोरात्मनश्च समुन्नयनं यया सम्पद्यते, सैव वास्तविकी शिक्षा ।

विद्यायाः संक्षेपतो भेदद्वयमवगन्तव्यम्<sup>१</sup> अपरा, परा च । इहामुत्र वा सर्वविधानामपि सुखसमृद्धीनामुपलब्धिमूलिका समस्ताऽपि विद्याऽपरा, स्वरूपोपलब्धिप्रदा परा चेति । उभाभ्यामेव विद्याभ्यां पराऽपराभ्यां समं धितशरीरा शिक्षा-सरणिलोकहिताधायिका । केवलं कलाकौशल-शिल्पसम्पत्तिपदार्थविद्यादीनामशेष-परिज्ञानमेव न शिक्षाया उद्देश्यम्; किञ्च सार्द्धमाधिभौतिकया समुन्नत्या आधिदैविकी, आध्यात्मिकी च समुन्नतिः; शरीरस्य, मनसः, बुद्धेः, आत्मनश्च वा क्रमोजनिर्यया सम्भवति, सैव शिक्षा सर्वाङ्गसम्पूर्णा सदादर्शरूपा च ।

<sup>१</sup> द्वे विद्ये वेदितव्ये परा चैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं विरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ।

—मुण्डकोपनिषत्

सर्वेऽपि जागतिकाः पुरुषार्थाः कामार्थधर्ममोक्षनाम्ना चतुर्धा विभक्ताः । तदनुसारेणैव समस्तोऽपि मानवसमाजः शूद्रवैश्यक्षत्रियब्राह्मणभेदेन चतुर्विधः<sup>१</sup> । ब्राह्मणक्षत्रियवैश्या द्विजातय उच्यन्ते । चतुर्थो वर्णः शूद्रः । पञ्चमो वर्णः कोऽपि नास्ति संसारे । अतस्तत्तद्वर्णबालकेभ्य आगर्भनिवासादेव तत्तत्पुरुषार्थशिक्षणं पुरा समनुष्ठीयते स्म । मानवसमाजस्य सर्वतः समुन्नतिकृते चातुर्वर्ण्येन चतुःपुरुषार्थसाधनं हि प्राचीनशिक्षयाः सदुद्देश्यम् ।

शिक्षां द्वारीकृत्य यस्या जातेः सामाजिकी व्यवस्था सर्वतः साधीयसी, सैव सभ्येति गीयते । शिक्षारितीमहिम्नैव विद्या, ऐश्वर्यम्, वृद्धिः, संहतं विनयनसंघलितं लोकबलं च सर्वमिदं मानवजाती समर्थते । विद्यायाः प्रभावेण, ऐश्वर्यस्य साहाय्येन, सुषुद्धिजनितविचारशक्तिरूपयोगेन समर्थेन विनीतेन मनुष्यबलेन च सभ्या मानव-जातिर्यदिच्छति तदेव विधातुं शक्नोति । शिक्षामाहास्येनैव धर्मनीतिः, राजनीतिः, अर्थनीतिः, समाजनीतिश्च पूर्णतामधिगच्छन्ति । धर्मनीतिं द्वारीकृत्य मानवजाति-नियमन आध्यात्मिकीमुन्नतिमनुष्ठातुं प्रभवति । अस्योदाहरणं प्राचीनभारते समुपल-भ्यते । यथा राजनीत्या प्रजाया राज्ञश्च स्वतन्त्रता मर्यादा च सुरक्षिता स्यात्, उभयोः सहानुभूत्या सहायतया च राज्यशासनं विधीयेत, सैव राजनीतिरुत्तमा । अस्यादर्शो रामराज्ये लभ्यते । व्यापारनीतिः देशस्य जातेश्च वर्द्धयति ऐश्वर्यम् । प्राचीने भारते सर्वविधा समर्थतैवास्य बलवदुदाहरणम् । यद्यपि पाश्चात्यः प्रदेश इदानीमर्थनीतावतीव प्रवीणः, परं हि प्राचीनं भारतमपि नास्ति न्यूनम् । अद्य-पततोऽपि भारतस्य व्यापारिकं महत्त्वं विलोक्यैव भारते यूरोपीयाः पदं निदधिरे । सर्वप्रथमं भासकीडीगामा नामको जलमार्गमाविष्टृत्य यूरोपं भारताभिमुखं चकार । प्राचीना भारतस्य समाजनीतिस्तु समस्तेऽपि भूमण्डले न तुलां विभक्तिं । धर्म-मूलिकाया वर्णाश्रमशृङ्खलापरिगृहीताया भारतीयसमाजनीतेः प्रशंसनं तु सम्प्रति यूरोपीया आमेरिकाश्च सुधियो मुक्तकण्ठं कुर्वते । सर्वमिदं भारतीयप्राचीनशिक्षा-पद्धतेः सदुद्दर्कविजम्बितमेव ।

आत्मज्ञानप्रकाशिनी ज्ञानजननी वा ब्रह्मशक्तिरेव विद्या । अज्ञानप्रसविनी बन्धनकारिणी या स्वस्वरूपमाच्छाद्य भ्रामयन्ती विपरीतं ज्ञानमुत्पादयति सैवाऽविद्या<sup>२</sup> । इमं हि विद्याऽविद्ययोर्दार्शनिकं सिद्धान्तं सम्मुखीकृत्य प्राचीने काले महर्षयः शिक्षापद्धतिं परिचालितवन्तः । ब्रह्मचर्यगार्हस्थ्यवानप्रस्थसंन्यास-नामधेयेषु चतुर्षु आश्रमेषु, ब्राह्मण-क्षत्रिय-वैश्य-शूद्र-संज्ञकेषु चतुर्षु वर्णेषु, प्रवृत्ति-निवृत्ति-धर्मयोराचारनिर्णयादिषु च सर्वत्रैव सर्वजीवहितकाम्यया जनानामधिमानसं प्रकृत्यैव समुत्पन्नविद्याविद्याप्रवाहस्य प्रणाशपूर्वकमुत्सरोत्तरं ज्ञानप्रकाशकविद्याशक्ति-प्रादुर्भावनमेव प्राचीने भारते शिक्षालक्ष्यं स्थिरीकृतम् । तेनैव ब्रह्मचर्यं चरद्भिर्गुरुगृह-मधिवसद्भिर्ब्रह्मचारिभिराचार्यसेवा तदाज्ञापरिपालनपूर्वकं विद्या अधीयते स्म ।

<sup>१</sup>ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णा द्विजातयः ।

चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः ॥ —मनुस्मृतिः

<sup>२</sup>विद्याऽविद्येति तस्या द्वे रूपे जानीहि पार्थिव !

मुच्यते विद्यया जन्तुर्बभूवतेऽविद्यया पुनः ॥ —महाभारतम्



सर्वशास्त्रपारङ्गानो धर्मकामा अलक्ष्मा आचार्या अपि पुत्रनिर्विशेषान् स्वशिष्यान् यथाधिकारं स्वस्वकर्तव्यपालनरूपविद्याध्ययनमार्गे परिचालयन्तस्तान् समाजसेवन-दक्षान् विहितवन्तः । गृहिणोऽपि निजोद्दामप्रवृत्तिरेण संनिरुध्य प्रवृत्तिधर्मेऽपि निवृत्तिधर्मसञ्चयपुरस्सरं, वृद्धेष्वादरं, समानेषु प्रेम, लघुषु स्नेहं कारं कारं स्वकीयं गृहस्थधर्मं परिपालितवन्तः । वानप्रस्थाः संन्यासिनश्च स्वोयमलौकिकं तपस्त्यागा-दिकं धर्मं विदधाना निष्कामभावेन समाजसेवनमकुर्वन् । ब्राह्मणानां तपः, स्वाध्यायः, धनार्थैश्वर्यपरित्यागश्च, क्षत्रियाणां पुत्रवत् प्रजापालनम्, धर्मयुद्धे प्राणविसर्जनं च, वैश्यानां कृषिः, गोरक्षणम्, वाणिज्यम्, स्वधर्मवृद्धये देशसमृद्धये वा धनोपार्जनम्, च शूद्राणामलौकिकः समाजसेवादधर्मः, कलाकौशलम्, नगरपरिष्कृतिप्रबन्धादयः सर्वेऽपि वर्णाश्रमसदाचाराः शिक्षणसुप्रबन्धपरिणामरूपा विद्यन्ते स्म । शरीरमनोबुद्धीनां क्रमशो मूल-विक्षेपावरणानि कर्मोपासनाशानैः प्रणाश्य विद्यासाहाय्येन स्वस्वरूपो-पलब्धेरनुष्ठानम्, अविद्या-प्रभाव-प्रणाशपूर्वकं विद्याशक्तिप्रवर्धनमेव भारतीयायाः प्राचीनशिक्षाया आसीत् लक्ष्यम् ।

अधुनातनी पाश्चात्यप्रवर्तिता शिक्षापद्धतिः सर्वथाऽध्यात्मिकलक्ष्यबहिर्मुखी परिदृश्यते । तदीयायां शिक्षणसरण्यामुपर्युक्तविद्याऽविद्याविचारलेशोऽपि न निभा-ल्यते । यथा च वास्तविकमानवत्वप्राप्तिः, अभ्युदयनिश्चयसाधिगमश्चेत्यादिकं प्राच्यायां प्राचीनशिक्षापद्धतौ सुरक्षितं न तथा पाश्चात्यशिक्षापरिपाटयामिति निश्चप्रचम् । यूरोपदेशीया शिक्षापद्धतिरैहलौकिकसुखावाप्तिमूलिकैव । पाश्चात्यानामाश्चर्यकरः पदार्थविद्याऽविष्कारः, शिल्पोन्नतिः, युद्धरीतिः, तदर्थं च शस्त्रास्त्राणामाविर्भावः, धार्मिक्यः, सामाजिक्यः, राजनैतिक्यश्च नीतयः, संघटनम्, वायु-धृष्ट-स्थल-जल-यानादयो निखिला एवाविष्कारा ऐहलौकिकसुखावाप्तिमूलका एव परिदृश्यन्ते । यद्यपि शिक्षायां कामार्थावपि ध्रुवं प्रयोजनीयतामवहन्तः, परं हि लक्ष्यभूतौ धर्म-मोक्षादेव । केवलमैहलौकिकं सुखसाधनं न भारतीयशिक्षाभिप्रेतम् । तद्धि नास्तिक्य-माविर्भावयति । ईश्वरीयविज्ञानविहीनायाः शिक्षणसरणोदपरिणामः सम्प्रति पाश्चात्यैरनुभूयते सन्तप्यते च ।

यूरोपीयगतमहायुद्धात् परं शिक्षाप्रगतिपरम्परैयं पाश्चात्या नितरां नैरङ्कुश्यमापद्यन् । नारीणां निर्लज्जतापरिचायकं परिच्छदम्, शिथिलप्रायं समाजबन्धनम्, धार्मिकसामाजिकराजनैतिकसमुच्छुद्धलन्वादिकं सोमानमनिक्रम्य प्रवर्त्तमानं निभाल्य चेखिद्यन्ते सचेतसां चेनांसि । अमेरिका—यूरोपादिषु परमात्मनोऽस्तित्ये तत्रत्य-निरङ्कुश-नर-नारीणां मताधिक्यं परमप्रमाणकोटं परिगण्यते । तत्रत्यैः प्राणप्रियोऽपि स्वीयो धर्मो दैनन्दिनं निःशङ्कं परिहीयते । यस्य नास्ति कोऽपि धर्मः, स नास्ति-कोऽपि सम्यशिरोमणित्वेन प्रख्याप्यते । समितिविशेषेषु तत्रत्याः स्त्रियः पुरुषाश्च नग्नाः सम्मिलन्ति । सर्वमिदमालोक्य नेदं तिरोहितमन्तर्दृष्टिसम्पन्नानां विपश्चितां यत् सम्यतां तिरस्कुर्वन् पाश्चात्यं जगदिदानीमसम्यतामिमुखमप्रेसगतीति । यदि चायं प्रवाहो न निरुध्येत, तर्हि एतिह्यप्रसिद्धाः प्राचीनाः पाश्चात्या बहुविधा जातय इव, साम्प्रतिकीयं पाश्चात्यजातिरसम्यतां प्राप्य नूनं पतियतीति ।

पाश्चात्यो वात्यावर्त्त एष व्यापकत्वात् एशियाखण्डम्, भारतवर्षमप्यवास्कन्दति ।

तत्प्रभावत एवात्रापि धार्मिकाः सामाजिकाश्च विप्लवाः परितः प्रवर्द्धमानाः परि-  
दृश्यन्ते । वर्णाश्रमबन्धसुरक्षिता, संयमशालिनीयमार्यजातिः सदैव स्वभावत एव  
निरङ्कुशता-प्रतिरोधिनी । महनीयाः प्राचीना महर्षयः कर्मोपासनाज्ञानगङ्गेषु  
सामाजिकेष्वधिकारनिर्णयेषु च पार्थक्यमधिकाराणां निर्दिष्टवन्तः । वर्ण-आश्रम-पुरुष-  
नारी-प्रवृत्ति-निवृत्त्यादीनामधिकारा विभिन्ना एव स्याभाविकाः प्रकृतिसिद्धाश्च । या  
च मानवजातिरधिकारभेदं प्राकृतिकमुल्लङ्घ्य स्वभावधर्मं निरस्करोति, नूनं सा  
तेनैव स्वकृतदुष्टतेन निपतन्ती कालकचलिता भवतीति जागतिक इतिहास ऊर्ध्व-  
बाहुर्विरौति ।

एकदा कश्चन जापानदेशीयो विद्वान् यूरोपे वक्तृताप्रदानावसरे यूरोपीयान्  
सम्बोध्य प्रोवाच—<sup>1</sup> “द्विसहस्रवर्षेभ्यः पूर्वं यदा वयं जापानीयाः संसारेण सह  
शान्तिमूलकं व्यवहारमकुर्म, मुक्षमकलाविद्यायां प्रवीणा आस्म, तदानीमस्माकं गणनाऽ-  
सभ्यजातिष्वभूत्, यदा प्रभृति जात्यन्तरेणास्माभिः संग्रामः प्रारब्धो लक्षशो नर-  
हत्या कृता, तदाप्रभृति यूरोपवासिभिर्भवद्भिर्बर्षं सभ्येषु परिगणिता” इति ।

प्रोफेसर हक्सले महोदयः पाश्चात्यां पद्धतिमालोचयन् व्याजहार—<sup>2</sup> “सर्वोच्च-  
कोटिराधुनिकसभ्यताया अभ्यन्तरे न मया चिरजीवनलक्ष्यम्, उचितायाः समुन्नते-  
रादर्शो वा निभास्यते, यदि विद्यमानसभ्यताया ज्ञानलाभस्य वा प्रकृतौ बलात्कारः,  
अर्थकामवृद्धिद्वारा स्वकीयाभाव-लालसा-विलासिता-प्रवर्द्धनमेव लक्ष्यम्, येन साधा-  
रणजनता शारीरिका नैतिकयाश्चावनतेः पराकाष्ठमासादयति, तर्हि मया निःसंकोच-  
मुदीर्यते यत् तादृश एको धूमकेतुर्भवेत् येन नूनमेवाधुनिकसभ्यतायाः समूलनाशः  
स्यात्” इति ।

डाक्टर ए० आर० वालेसमहोदयो जगाद—<sup>3</sup> “गुडक-चारुद-वृष्टिः, जीवहन-  
नम्, देशान्तरेषु जात्यन्तरेषु च निष्ठुरं निरङ्कुशमाधिपत्यम्, नैतिकावनतेः पराकाष्ठा,

For two thousand years we kept peace with the rest of the world and were known to it  
by the marvels of our delicate ethereal art and the finely wrought productions of our ingenious  
handicrafts and we were accounted barbarians. But from the day on which we made war on  
other nations and killed many thousands of our adversaries, you at once admit our claim to rank  
among civilized nations.

<sup>1</sup> Even the best of modern civilization appears to me to exhibit a condition of mankind  
which neither embodies any worthy ideal nor even possesses the merit of stability. I do not  
hesitate to express the opinion that if there is no hope of a large improvement of the condition  
of the greater part of the human family, if it is true that the increase of knowledge, the winning  
of a greater dominion over nature which is its consequence and the wealth which follows  
upon that dominion, are to make no difference in the extent and the intensity of want with  
its concomitant physical and moral degradation amongst the masses of the people, I should  
hail the advent of some kindly comet which would sweep the whole affair away as a desirable  
consummation.

—“Government: Anarchy or Regimentation,” Collected Essays, Vol. I

<sup>2</sup> The result of the European mission in Africa so far has been the sale of vast quantities  
of rum and gun-powder, much bloodshed owing to the objection of the natives to the seizure  
of their lands and cattle; great demoralisation of black and white and the condemnation of the  
conquered tribes to a modified form of slavery.

—“The Wonderful Century,” p. 372

कष्टप्रदानपूर्वकमन्यासां जातीनां दासत्वभङ्गलया बन्धनमित्यादि किल पाश्चात्य-सभ्यताया उद्देश्यम्" इति ।

मेरी करेली महोदयोऽब्रवीत्—<sup>१</sup> "सभ्यतेत्यतिमहान् शब्दः । स्वीयमभिमान-महङ्कारं वा चरितार्थयितुम्, अन्येषां सक्षिधाने दम्भं दर्शयितुं च शब्दोऽसावतीव मनोहरो मधुरश्च । वयं सभ्या इत्यभिमन्यामहे—यथाऽस्माकं स्वस्तमतावलम्बिताया अहङ्कारः । परमेतत् सर्वं केवलं दम्भमात्रमेव । वस्तुतो वयमसभ्या एव । आस्माकीनं जीवनं पूर्णरूपेण असभ्यतामयमेव । जातीयः पक्षपातः, जात्यन्तरेण द्वेषद्रोहा-चरणम्, धनलोभः, ईर्ष्या, पाशाधिकी विजाति-दलन-वृत्तिरित्यादयो भावा अस्माकम-सभ्यत्वे बलवत् प्रमाणम् ।" इति ।

पूर्वं बहुवर्षतो माननीयो लार्ड मेकाले महोदयो—यो हि भारतस्य प्रधान-शासकः सम्राट् प्रतिनिधिरासीत्—उक्तवान्—<sup>२</sup> "आङ्गलशिक्षाद्वारा तादृशो मानव-समाजः प्रकटितः स्यात् यो रुधिराण्येन वर्णेन च हिन्दुः, परन्तु आचारेण विचारेण अहिन्दुरेवेति ।"

विजयिनी जातिर्यदा कामप्यपरां जातिमात्मसात्सम्पादयति, तदा निज-शासनशिक्षाद्युपायैर्विजितजातेर्जातीयविशेषतां प्रणाशयितुं चेष्टते । नैतेन विना जितजातिः पूर्णरूपेण तदधीनतामङ्गीकरोति । इमामेव कृटनीतिमनुसृत्य विजयिनी जानिर्विजितजातेः सर्वप्रथमं शिक्षासूत्रमेव स्वहस्तगतं विदधानि, क्रमतश्च पराजिताया जातेरखिलं विशेषत्वं विनाशयति । भाषया साकं भावस्य महिष्ठः सम्बन्धः । जातीयस्य भावस्य समूलमुन्मूलनार्थं तदीयाया भाषाया प्रणाशनम्, मृतभाषात्व-ख्यापनं वा नितान्तमावश्यकं भवति । अत एव विजेत्री जातिः शिक्षाद्वारा पराजितजातेर्भाषां मृतां विधाय स्वीयभाषाप्रभावं विस्तारयति । यदा च रोमनजातिः सिलिसियादेशं निजाधीनमकार्षीत्, तदा तं पूर्णरूपेण पराधीनं कर्तुं सिलिसियनभाषां विनाश्य नवनवान् अनेकान् स्वभाषाविद्यालयान् उद्घाटय च स्वीयां लैटिनीं गिरं प्रचारित-वतीति नाप्रत्यक्षमितिवृत्तविदां विपश्चिताम् ।

जातेः प्राचीन इतिहासो जातीय-मौलिक-भाव-परिपोषकः । विजयिनी जातिः पराजितजातेरितिहासं विगुण्य स्वकपोलकल्पितं शिक्षयित्वा च शिक्षार्थिनां नव-युषकानामभिमानसं स्वदेशीय-प्राचीन-महापुरुषान् प्रति अश्रद्धामुत्पादयति । स्थूल-शरीरं हि सूक्ष्मस्थैव देहस्य विस्तारमात्रम् । स्थूलशरीरभाववेपादयः सूक्ष्मे कारणे च शरीरे भावान्तरमुत्पादयन्त्येव । वेपाचारादीनां स्थूलशरीरेणैव सम्बन्धः । वेपाचा-

<sup>१</sup> Civilization is a great word. It reads well—it is used everywhere—it bears itself proudly in the language. It is a big mouthful of arrogance and self-sufficiency. The very sound of it flatters our vanity and testifies to the good opinion we have of ourselves. We boast of civilization as if we are really civilized, just as we are mere savages still; savages in "the lust of the eye and pride of life," savages in our national prejudices and animosities, our jealousies, our greed and malice and savages in our relentless efforts to over-reach or pull down each other in social and business relations.

—"Nash's Magazine."

<sup>२</sup> English education would train up a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.

राष्ट्री समुत्पन्नेन भावान्तरेण, अर्थात् स्वीयं वैषमाचारमपहाय विजातीयवेषाचार-  
ग्रहणेन, विजातीयो भावो ध्रुवमेव मनोदुर्गमधिकरोति । अतो हि शिक्षानुशासनेन  
विजयिनी जातिर्विजिताया भाववेषाचारादीन्, जातिगतान् संस्कारान्, सामाजिकीं  
रीतिं, जीवनलक्ष्यं चेत्यादि प्रणाशयति । पथघ्नश्च पराजिता च जातिर्विजयिन्या-  
मात्मसमर्पणमेव स्वोन्नतिमभिमन्यते ! कालान्तरे पराजितजातेः सत्तानाशो भवतीति  
बहुत्र विदितमेव तद्विदां सुधियाम् । तस्मात् जातीयजीवनध्वंसिकायामस्यां  
घोरदुर्गतौ स्वीयविशेषतासंरक्षणं सर्वेषां कर्त्तव्यम् । अध्यापको मैक्समूलर महोदय  
एकत्र व्याजहार—<sup>१</sup> “या जातिः स्वकीयमतीतजीवनगौरवं विस्मरति, सा निज-  
जातीयचरित्रावलम्बनं परित्यजति । यदा च जर्मनजातिरघनतिक्कूपे राजनैतिके  
निमज्जति स तदा सा नावलोक्योपायान्तरं, स्वीयेऽतीत इतिहासे ध्यानमदात्, तेनैव  
च भविष्यन्त्या जातीयसमुन्नतेराशा तदन्तःकरणे प्रतिष्ठिताऽभवत् ।”

Put new wine in the old bottle, the bottle will burst पुरातने  
पात्रे नवीनासवस्थापनेन पात्रमेव नश्यति । अतः प्राचीनसंस्कारशृङ्खलिताया जाते-  
र्न नूतनसंस्कारसंयोगेन, प्रत्युत प्राचीनसंस्कारप्रवर्त्तनेनैव समुन्नतिः सम्भाव्यते ।  
नहि नूतनशिक्षासरण्याम्, विशेषतः पाश्चात्यायां दोषाविष्करणमेव मदीयमुद्देश्यम् ।  
तत्र सन्ति संख्यातीता उपादेया गुणा विषयाश्च । किन्तु पराधीनेऽत्र भारते न ते  
विषया दासत्वशृङ्खलानिगडितहस्तपादानां भारतीयविद्यार्थिनां कर्णगोचरीक्रियन्ते-  
ऽधिकारवद्भिः । कारणमस्य सुस्पष्टमेव । भारतं यावत् पराधीनम्, न तावत् शिक्षा-  
विधानेऽनुकूलं परिवर्त्तनं भवितुमर्हतीति बलवान् मे विश्वासः । तथापि विविधभाषा-  
शिक्षापारदृष्टवानः श्रीमन्तः सर्वेऽपि भवन्तः प्रचालयिष्यमाणनूतनशिक्षापद्धतौ  
यथासाध्यं पाश्चात्यशिक्षागुणानवश्यं स्वीकुर्वन्तः शिक्षाप्रणालीं परिशुर्वन्तु ।  
To grow is to evolve, every growth is from the inside आन्तरबोजे  
भाविन आन्तरवृक्षस्य निखिलमेवोपादानं निहितमास्ते । तदेव रसादिना परिपोष्य  
महदाद्भुतरूपेण परिणमय्यते । तेन द्रुमान्तरोत्पत्तिर्न रसालस्य, परं हि द्रुमान्तरस्यैवो-  
न्नतिलोकैरवधार्यते । अतः शिक्षापरिष्कृतिपरायणैः समवेतैः श्रीमद्भिस्तथा प्रयतनीयं  
येन प्राचीना जातीया भाषा न विलुप्येरन् इति ।

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।

स्वस्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ।

महतरतमसः पारे पुरुषं ह्यतितेजसम् ।

यं ज्ञात्वा मृत्युमस्येति तस्मै ज्ञेयात्मने नमः ॥

—श्रीविन्ध्येश्वरीप्रसादशास्त्री

<sup>१</sup> A nation which forgers the glory of its past loses the mainstay of its national character. When Germany was in the depth of political degradation she turned back upon her ancient literature and drew hope for the future from the study of the past.

## शिक्षाविषयको भाषणांशः<sup>१</sup>

पाश्चात्यसभ्यता रम्या, शिक्षा चार्थकरी भृशम् ।  
 एतादृशो महामोहः पण्डितेष्वपि दृश्यते ॥  
 मोहकृत्तु प्रचारोऽयं पाश्चात्यानां पदे पदे ।  
 जिनगौरवधोषाय प्राच्यन्यक्करणाय च ॥  
 पराधीनस्य देशस्य यावत् स्यादात्मविस्मृतिः ।  
 तावदेवान्यदेशीयाः शासनं कर्तुमीशते ॥  
 नासीद् रामो न वा कृष्णः केवलं कविकल्पितौ ।  
 इतीतिहासोऽप्यमंशितैरस्मान् विपथायितुम् ॥  
 वस्तुतस्तु महाभ्रष्टा शिक्षा पाश्चात्यचालिता ।  
 आरब्धा सेवकान् लब्धुं दास्यवृत्तिप्रसारिणी ॥  
 शिक्षायास्त्रीणि लक्ष्याणि मन्यन्तेऽत्र विचक्षणाः ।  
 संस्कृतिर्देहमनसोः सुलभं जीविकार्जनम् ॥  
 देहशिक्षा भवेत् तादृग् यया विपदुपस्थितौ ।  
 आत्मानं च धनं चापि रक्षेच्च ललनाजनम् ॥  
 मनस्तु पापभीरु स्यात् स्वातन्त्र्यप्रेमपूरितम् ।  
 सत्यनिष्ठं विपद्भीरं दास्यभाषेनं गर्हितम् ॥  
 स्वल्पायासबलेनैव स्वल्पकालेन साध्यते ।  
 योगक्षेमा कृतिर्येन शिक्षालक्ष्यं तदन्तिमम् ॥  
 एतत् प्रयस्य गन्धोऽपि नास्ति पाश्चात्यशिक्षणे ।  
 विपर्ययस्तु प्रत्यक्षस्तदलं व्यर्थविस्तरैः ॥  
 चातुर्यं चाकरोमात्रे कौशलं बृट्पालिशे ।  
 भालं लिखति चैतावत् शिक्षा पाश्चात्यचालिता ॥  
 बी० ए० पर्यन्तशिक्षायां सहस्राणां तु विंशतिः ।  
 व्ययीभवति चित्तं तु केवलं दासवृत्तये ॥  
 यदि वार्धुयिकादेतद्धनमादाय पठ्यते ।  
 आद्यानक्यैव वृद्धिः स्यात् प्रतिमासं शतं शतम् ॥

<sup>१</sup> श्रीमता महामहोपाध्यायपण्डितगंगानाथशास्त्रा शर्मणाम्, एम० ए०, डि० लिट्० महो-  
 दयानां ( Vice-Chancellor of Allahabad University ) सभापतित्वे काङ्क्षा सुसम्पन्नस्य निलि-  
 कभारतवर्षीय-द्वादशसंस्कृत-साहित्यसम्मेलनस्यावसरे भारतीयकविसम्मेलनसभापतीनां विद्या-  
 वाचस्पति-पण्डितश्रीकालप्रामसास्त्रि-साहित्याचार्याणां भाषणस्यांशोऽयं शिक्षोपयोगित्वा-  
 द्बुद्धतः ।

यदि स्यान्मूसलस्यूलं भाग्यम्, प्रीताश्च देवताः ।  
 तदा बाबू समामोति वेतनं खशराङ्कितम् ॥  
 पञ्चाशद् वेतनं भासे वृद्धिस्तु द्विगुणा ततः ।  
 यावज्जन्म न निस्तोर्या वृद्धिर्मूलस्य का कथा ॥  
 विक्रीय तु पितुर्गोहं बन्धकीकृत्य भूषणम् ।  
 मातुर्वापि स्त्रिया वापि बी० ए० पर्यन्तमागतः ॥  
 अधिकां स तु नामोति भ्रामं भ्रामं भृतिं क्वचित् ।  
 करालजठरज्वालाविकलीकृतमानसः ॥  
 भारताकृतिराङ्गलोऽसौ विश्वं पश्यति शून्यवत् ॥  
 परम्० ए० पर्यन्तमुत्तोर्यं इतिहासे प्रतिष्ठितः ।  
 छात्रो न वक्तुं शक्नोति भोषः कस्य सुतोऽभवत् ॥  
 आङ्गलानां तु को राजा कतिवारं व्यमूत्रयत् ।  
 इति सर्वं विजानाति न जानाति स्वकं गृहम् ॥  
 यत्प्रतापपरीतापात् सबलो मुगलेश्वरः ।  
 विस्मारितः सोऽकबरः कबरीबन्धमोक्षणम् ॥  
 दुर्गदेशश्च वंशश्च यदोयोऽद्यापि जृम्भते ।  
 सोऽपि राणा प्रतापोऽसौ न यथावत् प्रदर्शयते ॥  
 शिववीरस्तु कथितो लुष्टकः पर्वतोन्दुरुः ।  
 वारन् हेष्टिगस् मुल्याश्च राक्षसा धृतकल्मषाः ॥  
 पाश्चात्यचाकचिक्यान्तर्दोषान् प्रच्छन्नपातकान् ।  
 अपश्यन्तो विमुह्यन्ति प्राच्या विद्वद्वरा अपि ॥  
 मन्ये प्राचीनशिक्षायां दोषाः सान्त्यपराः शताः ।  
 परं तत्र व्ययः कीदृक् को वा तत्र सुधारकः ॥  
 राजपक्षादधिक्षिता प्रजापक्षादुपेक्षिता ।  
 ध्रियते प्राच्यशिक्षेयमूषरेऽमरवल्लिवत् ॥  
 यस्मिन्ननेकलक्षाणि गौराङ्गा भुञ्जतेऽन्वहम् ।  
 सा शिक्षा किं प्रसूतेऽत्र विचारविषयस्त्वयम् ॥ इत्यादि ।

## दर्शनेषु पूर्वमीमांसायाः स्थानम्

इह खलु भगवता परमेष्ठिना स्वलोलाविभूतिगोचरीकृतासु भूतसृष्टिषु मध्यमं  
 स्थानमुपलभमाना मनुजसृष्टिरेवेतरविलक्षणां काञ्चन प्रकृतिं स्वाभाविकीमासेदुषी  
 जीवलोकोपभोगार्थमेव संसृष्टान्पदार्थानात्ममनोनुकूलमापादयन्ती तथैव च तानुप-  
 भुञ्जाना तदनुरोधेन भद्रायाभद्राय वाऽऽत्मानमुपकल्पयतीति सर्वजनोक्तम् । तत्रापि  
 च निसर्गसिद्ध कामाद्याविद्वेषेतस्कृतया कर्तव्याकर्तव्यविचारपरिहीनतया च प्रायशो

नीचप्रवणतैव दरीदृश्यते लोकानामात्मानमुन्निनीषुणामपीति नातीव तिरोहितम् । एवं रामद्वेषाद्यनुसारेण तात्कालिक सुखदुःखैकसाधनेषु व्यापारेषु प्रवृत्तिमादधानान् पारलौकिकेष्वत्यन्तिक श्रेयोऽधिगमोपायेषु सत्यामपि फलेच्छया मात्रस्यादिना विमुखीकृतचित्तवृत्तिकान् जनान् तात्कालिक सुखजनकेभ्योऽपि दुःखैकावसानेभ्यो निवर्तयितुम्, तात्कालिकनान्तरीयकदुःखसाधनेष्वपि निरतिशयसुखावसितेषु तेषु प्रवृत्तिमाधातुं चानुसन्धीयमानेषु प्रमाणेषु भगवतो श्रुतिरेव निरतिशयं वैभवं स्वान्तर्निगूह्य स्वानुशीलैकव्यवसायिनां काले काले व्यवसायानुगुणं रत्नमिव रत्नतत्त्वपरीक्षकाणां स्वोत्कर्षमनितरं साधारणं प्रकाशयन्ती प्रमाणपरिगणनप्रवृत्तानां कनिष्ठिका-मूलपातमनुभवन्तीति सर्वैरपि तीर्थकृद्भिर्निर्धिवादमभ्युपगम्यते । तदनन्तरञ्च कर्णैकप्रधाना अपि निःश्रेयसपथोपायनिरूपणनिहितादरा अपि तीर्थकाराः स्वस्वोत्प्रेक्षा निकपनिष्ठपदार्थतत्त्वप्रकाशप्रतिक्षिप्तमनसः तदनु रूपमेव पदार्थोपवर्णनमारभमाणाः प्रेक्षावन्तस्त्रिधा संवृत्ताः । तत्र तर्क शलाकाञ्जनोपसंस्कृतेन परं पदार्थतत्त्वं परीक्षमाणाः, तथा परीक्षितानर्थान् जनेभ्य उपादिशन् केचन । केचिच्च पूर्ववर्णितमनादिनिधन ममेवविभवं सर्वज्ञकल्पं शब्दसन्दर्भं श्रुतिवेदास्त्रायापरनामधेयमग्रे कृत्वा तदुपदिष्टमार्ग एव परां श्रद्धामादधाना तदुपश्रम्भनाय परं तर्कानन्विष्यन्तः तादृशतर्कानुसृतश्रुतिपरिप्राप्तान् पदार्थानुपायं वाऽभ्युदयनिःश्रेयसयोरुपादिशन्नबर्धनश्च तानेव स्वेषु ग्रन्थेषु । तत्र प्रथमवर्गगणनीया भगवज्जिज्ञबुद्धादयः । भगवान् शाक्यमुनिर्हिं न तीर्थकारान्तरवत् पदार्थान् श्रद्धैकभाजनचिरन्तनवचः पक्षपाते न्यक्षिपत् । किन्तु स्वमनीषोन्मिषितस्वतन्त्रविचारसलिलसंक्षालिता एव पदार्थाः प्रतिपत्तव्याः इति निरचयीत् । यतो हि तेनेदं सुधीरमुद्वुष्टम्—

तापाच्छेदाच्च निकषात् सुवर्णमिव पण्डितैः ।

परीक्ष्य भिक्षवो ग्राह्यं मद्ब्रूचो न तु गौरवात् ॥ इति ॥

तस्यापि प्रवृत्तिरञ्जनोद्दिष्टीर्यया परमिति तद्दर्शनपरिशीलनपरिप्राप्तं तत्त्वम् । तीर्थकारान्तरवत् तन्मतेऽपि धर्मादेवाभ्युदयनिःश्रेयससमवाप्तिरिति डिण्डिमवादनाम् । उक्तं हि तत्त्वसङ्ग्रहे शान्तिरक्षतेन—

यतोऽभ्युदयनिष्पत्तिर्यतो निःश्रेयसस्य च ।

स धर्म उच्यते तादृक् सर्वैरेव विचक्षणैः ॥ इति ॥

चित्तोपशमद्वारा नैरात्म्यदर्शनमेव मोक्षपदार्थः । स च तन्मतावलम्बिभिरेव परिप्राप्य इत्यपि केनचित् तन्मतश्रद्धालुनाऽभिहितम्—

साहङ्कारे मनसि न शर्म याति जन्म प्रबन्धः ।

नाहङ्कारश्चलति हृदयादात्मदृष्टौ तु सत्याम् ॥

अन्यः शास्ता भवति जगतो नास्ति नैरात्म्यवादी ।

नान्यस्तस्मादुपशमविधेस्तन्मतादस्ति मार्गः ॥ इति ॥

( तत्त्वसङ्ग्रहपञ्जिका, पृ० १०५ )

कर्मकृतस्य देहस्वरूपस्याधरणस्य क्षये सततोर्ध्वगमनमेव जीवस्य मोक्षपदार्थं कथयन्नपि, तस्य च सम्यग्दर्शनज्ञानचारित्र्यरूपपदार्थप्रितयसाध्यत्वमभ्युपगच्छन्नपि संसारदुःखोदधिनिमग्नस्य जन्तोर्बुद्धिधीर्षयैव परं मोक्षस्वरूपतत्साधनादि प्रतिपादने प्रावर्ततेति निर्विवादम् । एषमनयोर्भगवज्जिनबुद्धयोस्समानायामपि लोकानुग्रहैकप्रवणतायां तीर्थान्तरकारैस्साकं स्वोत्प्रेक्षाकल्पितमार्गाकृष्टचेतस्कनया नानिचिरमिमां भारतभूमिं स्वयशःप्रभापुञ्जपिञ्जरितामापादयितुं अलमभूतामिमौ ।

तृतीयवर्गमासेदिघांसौ जैमिनिवादरायणौ भगवन्तौ । तौ ह्येतादृशेषु विषयेषु कस्यापि महामहिमशालिनोऽपि पुरुषविशेषस्य स्वोत्प्रेक्षाभावजनिते प्रत्यये अनाश्वसन्तौ चिरन्तनवचोनिचयशिरस्थेव भारमिमं निक्षिप्य स्वीयशास्त्रस्य मन्वादिस्मृतिवत् उपदेशमात्रभ्रद्वयेत्याभावम् सुपरीक्ष्यैव चोपादेयतां वदन्तावपि स्वतन्त्रयुक्तिभिः परोक्षामनभ्युपगच्छन्तौ वेदाख्येन प्रमाणेन धर्ममोक्षमार्गयोः प्रमीयमाणयोः<sup>१</sup> तत्सहकारित्वमात्रमात्रशास्त्रस्य निरूपयन्तौ धर्मादिस्वरूपनिर्णयाय वैदिकमेव वचोप्रे कुर्वते । एतद्वर्गद्वयान्तरालपतिताः कणादगौतमकपिलपतञ्जल्यादयो महर्षयः ।

तत्र भगवान् कणादः प्रत्यक्षानुमानोपमानानां त्रयाणामेव प्रमाणत्वमभ्युपगच्छन् लौकिकस्य वैदिकस्य वा वचोनिचयस्यानुमान एवान्तर्भावमभिदधत् तस्य पृथक्प्रामाण्यमेव नाङ्गीकरोति ।

भगवान् गौतमस्तु शब्दस्य पृथगनुमानात्प्रामाण्यमभ्युपगच्छन्नपि धर्मादिविनिर्णयेऽनुमानस्यैव प्राथम्यमुररीकरोति ।

एषं कपिलोऽपि महर्षिरनुमानेन परं प्रकृतेर्जगत्कारणत्वं प्रसाधयन् तदनुप्राहकतयैव “अशब्दमस्पर्शमरूपम्” इत्यादिकाः श्रुतीर्नयति ।

पतञ्जलिरपि भगवान् बह्वीनामपि श्रुतीनामनुमानमूलत्वमुपपादयन् कापिलोमेव सराणि प्रायशोऽनुगच्छति । अत एते सर्वथा न केवलं वेदप्रामाण्यमनभ्युपगच्छद्भ्यः, किन्तु ‘काममिथ्यासमाचारप्राणिहिंसादिलक्षणाः ।

असंभ्यास्तु क्रिया येन वचसा संप्रकाशिताः ॥

तद्भुजङ्गपिशाचादिप्रणीतमिति शङ्क्यते ।

तच्छ्रेष्ठाभिरतानां हि तादृक् संभाव्यते वचः ॥ ( तत्त्वसं० ३६२० )

इति निरर्गलं वेदवचो निन्दद्भ्यो वेदबाह्येभ्यो यद्यपि नितरां श्रेष्ठतमां बौद्धार्हतादिभ्यः, तथापि वेदानुपजीवितकैणैव धर्ममोक्षादिकं निर्णेतुं प्रवृत्ता इति ते जैमिनिवादरायणयोस्तदनुयायिनां भगवज्जिनबुद्धादेश्वान्तरालिकं स्थानमर्हन्ति ।

<sup>१</sup> आर्यं धर्मोपदेशञ्च वेदशास्त्राविरोधिना ।

यस्यैकेणानुसन्धत्ते स धर्मं वेद नेतरः । ( मनु० अ० १२ श्लो० १०६ )

धर्मे प्रमीयमाणे तु वेदेन करणात्मना ।

इति कर्तव्यता भागं मीमांसा पूरयिष्यति ॥

“वेदान्तावाक्यमीमांसा तद्विरोधि तर्कोपकरणानिःश्रेयससाधना प्रस्तूयते ( शाङ्करभा०

पृ० ६ ) इत्यादिकमत्रानुसन्धेयम् ।



तदभिप्रेत्य श्वेवमुक्तं श्रीशङ्करभगवत्पादाचार्यैरपि 'शारीरकमीमांसाभाष्ये' 'नागमगम्ये केवलेन तर्केण प्रत्यवस्थातव्यम्' इत्यादि । श्रीजयन्तभट्टैरपि 'न्यायमञ्जर्यामिदमुपोद्धतम् । एषञ्च न केवलया तर्कनिरपेक्षया श्रुत्या, न वा श्रुतिनिरपेक्षेण शुष्कतर्केण, किन्तु स्वोपोद्धततापन्नतर्कस्नेहसंवर्धितया श्रुतिदोष-कलिकयैव परं पदार्थावधारणं धर्ममोक्षादिस्वरूपनिर्धारणं वा निरवद्यता भाजनं भवतीति महद्भिन्नमिति पन्थाः । अयमेवाशयः परिस्फुरति कविकुलतिलकस्य सर्व-ज्ञकल्पस्य कालिदासस्य 'आप्तवागनुमानाभ्यां साध्यं त्वां प्रति का कथा' ( रघुर्वं० १०।२८ ) इत्याप्तवागपरपर्यायस्य वेदस्यैव प्राथम्यं प्रमाणकोटावारोपयति सूक्ति-रत्नेऽपि ।

आगमप्रवणश्चाहं नापवाद्यः स्वलक्षणपि ।

नहि सद्वर्त्मना गच्छन् स्वलितेष्वप्यपोद्यते ॥ ( श्लो० वा )

इति वदन् वार्तिककारो भगवान् कुमारिलपादः स्वीयशास्त्रप्रणयनपरिश्रमः

तदितरस्मादुत्कृष्ट इति व्यञ्जयत्यकथयन्नपि शब्दतः ।

किञ्च पूर्वोत्तरमीमांसयोः कश्चिदसाधारणस्सन्निधिविशेष इतरदर्शनदुर्लभः प्रतीयते यदुत द्वयोरपि शास्त्रयोरेकमीमांसापदवाच्यत्वं नाम, तयोरेकत्वेनैव च परिगणनं विद्याप्रसंख्यानप्रस्तावे—

‘अङ्गानि वेदाश्चत्वारो मीमांसान्यायविस्तरः ।’

‘पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः’ इति ॥

सत्यपि कर्तृभेदे उभयोरेकशास्त्रत्वं प्रसाधयन्तः केचिदाचार्या अपीममेवा-शयमुपोद्धलयन्तीव । ज्ञानकर्मसमुच्चयवादोऽप्यत्यन्तमुपकारमादधात्यस्य पक्षस्य । न वयमेतावता शास्त्रयोरेकत्वसाधनतत्त्वण्डनयोः, ज्ञानकर्मसमुच्चयप-क्षसाधनतत्त्वण्डनयोर्वा प्रवर्तमानौ । इदमेवत्वस्माकमभिसंहितम्—यदनयोर्मीमांसयो-रितरशास्त्रापेक्षया घनिष्ठस्संबन्धोऽस्तीति । श्रीमच्छङ्करभगवत्पादा अपि उभयोरैक-शास्त्र्यं खण्डयन्तोऽपितयोरत्यन्तसन्निकृष्टत्वं परमभ्युपगच्छन्त्येव । विशिष्टाद्वैतिनस्तु तयोरेकशास्त्रत्वमभ्युपगच्छन्तः फलतस्तयोरेक्यमेवाभिप्रयन्ति । अतोऽद्य यावत्प्रकाशं नीतेषु दर्शनेषु वेदान्तदर्शनस्यैवाध्यात्मिक विद्याविषये तदुपायप्रदर्शनपद्धतौ वा निखिलदर्शनललामभूतत्वमभ्युपगतमाद्रियेत तर्हि तत्समनन्तरकक्षामारोहं निस्सं-शयमर्हति पूर्वमीमांसाशास्त्रम् ॥

‘नागमगम्येऽर्थे केवलेन तर्केण प्रत्यवस्थातव्यम् । यस्मिन्निरागमाः पुरुषो-पेक्षामात्रनिबन्धनास्तर्का अप्रतिष्ठिता भवन्ति । उपेक्षाया निरङ्कुशत्वात् । तच्चाहि-कैश्चिदभि-युक्तैर्यत्नेनोपेक्षितास्तर्काः अभियुक्तरैरन्यैराभास्यमाना दृश्यन्ते । तैरप्युपेक्षितास्तन्तः ततोऽन्यैराभास्यन्त इति न प्रतिष्ठितत्वं तर्काणां शक्यमाश्रयितुम् । पुरुषमतिवैरूप्यात् । अथ कस्यचित्प्रसिद्धमाहात्म्यस्य कपिलस्यान्यस्य वा सम्मतस्तर्कः प्रतिष्ठित इत्याक्षीयेत, एवमप्यप्रतिष्ठितत्वमेव । प्रसिद्धमाहात्म्यानुमतानामपि तीर्थकाराणां कपिलकणमुक्प्रभृतीनां परस्परविप्रतिपत्तिदर्शनात्’ इति ( २ । ४ भा० )

‘शब्देनानुमितोऽप्यर्थः कुलकैरनुमानमिः ।

अभियुक्तरैरन्यैः अन्यथैवोपपद्यते ॥ ( न्यायम० पृ० १२० )

## शास्त्रान्तरेषु पूर्वमीमांसाशास्त्रस्योपयोगः

तत्र न केवलमन्तरोदीरितहेतुजातनिष्कृष्टमुत्तरमीमांसायाः पूर्वमीमांसया सह साक्षिण्यम् । तदपेक्षितनिखिलपदार्थसंशोधनेनापीतरेभ्यो दर्शनभ्यो नितरां सञ्चि-  
धत्ते पूर्वमीमांसा तत्रेति साधु चकास्ति विमर्शनशीलानाम् । तत्र हि प्रथमाध्याये  
निरूपितं श्रुतिस्मृत्यादिप्रामाण्यं कृत्स्नैवोत्तरतन्त्रेणापेक्ष्यते । द्वितीयाध्यायार्थः  
शब्दान्तरादिप्रमाणषट्कं कर्मभेदनिरूपकं उत्तरतन्त्रे तृतीयतृतीयेन गुणोपसंहारपादेन  
समप्रेणापेक्ष्यते । तार्तीयन्तु प्रमाणषट्कं श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यारूपं  
तद्गतप्रबल्यदौर्बल्यञ्चापेक्षते प्रथमोऽध्यायस्समन्वयाख्यः । चातुर्थिकः प्रयोज्य-  
प्रयोजकविचारः देवस्य परमेश्वरस्य कर्मराश्रितस्य फलप्रयोजकत्वम् ? उत कर्मण एव  
वा ? इति विचारः ( ३० मी० ३ । २ । ८ ) मुपकरोति । पाञ्चमिकेन क्रमनिरूपणेन  
द्वितीयाध्यायस्य द्वितीयपादः 'विपर्ययेण तु क्रमोऽन उपपद्यते च' ( ३० मी० २ ।  
३ । १४ ) 'अनन्तरा विज्ञानमनसीक्रमेण तल्लिङ्गादिति' ( २ । ३ । १५ ) इत्यादिषु  
विशेषतोऽनुगृह्यते । पाष्ठमधिकारनिरूपणमपशूद्रादावधिकरणादावधिकारनिरूपणे  
साह्यमादधाति । अपच्छंदाधिकरणस्य ( ५० मी० ६ । ५ । १९ ) तूपयोगस्तुप्रसिद्ध  
एष । तत्प्रतिद्विन्दितयोपक्रमाधिकरणमपि ( ५० मी० ३ । ३ । १ ) पदमाधत्ते तत्त-  
द्विचारेषु । एषमनिदेशशास्त्रमप्याहृतं—'एतेन मानरिक्त्वा व्याख्यातः' ( बा० सू० २ ।  
३ । ८ ) 'एतेन सर्वे व्याख्याता व्याख्याताः' ( १ । ४ । २८ ) 'आदरादलोपः'  
( ३ । ३ । ४० ) इत्यादिषु बहुषु स्थलेषु अतिदेशशास्त्रमप्याद्रियत एव । किं  
बहुना, पूर्वतन्त्रसंवल्लिनामेवोत्तरमीमांसामभाषितसर्वेऽपि भाष्यकाराः, तथैव च  
व्याचक्षुष्यव्याख्यातार इति सुविशदमेव परिज्ञानते भाष्यभामती कल्पतरुपरिमल-  
श्रुतप्रकाशिका, शिवाकर्मणिदीपिकादिग्रन्थपरिशीलनो वृथाः । उत प्रास्थानिकेषु-  
त्तरमीमांसाग्रन्थेषु पदं पदमपि पूर्वमीमांसापेक्षमेव वर्धनीति नेयं वाचोयुक्तिः ।

वादग्रन्थेष्वपि 'व्यवहारे भट्टनयः' इत्युद्घोषयन्तो वेदान्तिनः प्रायशः प्रमाणा-  
दिकं भाट्टमतसिद्धमेवाङ्गीकुर्वन्तीति तदर्थमप्युत्तरं पूर्वसापेक्षमेव । सतिचैवमुभयोर्वि-  
चारशास्त्रत्वे उत्तरापेक्षया पूर्वस्यायमपरो विशेषो यदुत प्रदीपवत् स्वरूपमवभासयन्ने-  
वान्यत्राप्यनिदिश्यते तत्तद्वाक्यार्थनिर्णयार्थम् । तत्र हि तत्तदधिकरणानि न केवलं  
स्वस्वविषयवाक्यार्थं विशदीकृत्य निर्णयन्ति किन्तु लौकिकेष्वपिवाक्येषु अर्थसंशये  
यथोचितमतिदिष्टमनिदिष्टा न्याया तत्र तत्र सुविशदतयार्थं निश्चिन्वन्ति । न तत्ता-  
दृशं सामर्थ्यमुत्तरतन्त्रे पश्यामः । अतः प्रदीपवत्सर्वार्थद्योतकत्वमात्मना सहास्यैव  
तन्त्रस्येति युक्तमुत्पश्यामः । अतएव प्रायेण ग्रन्थकाराः न केवलं दार्शनिकेषु ग्रन्थेषु,  
तदितरेषु काव्यनाटकादिष्वपि कचिदपि मीमांसासंस्पर्शाभावे स्वस्य ग्रन्थस्यापरि-  
पूर्णतामनुपादेयतां वा मन्यमाना यत्र कचिदपि मीमांसा न्यायमेकं द्वौ श्रोत्वाऽवश्यमेव  
संघट्टयन्ति । किं बहुना विचारशास्त्रस्य मनसाप्यवसरमनादधस्तां कादम्बर्यां नाम-  
मात्रकथनेनाप्यात्मानमात्मोयं वा ग्रन्थं श्रेष्ठतमं मन्वानः कवितल्लजो बाणः तत्र महा

श्वेतावर्णनावसरे 'मीमांसायेवानेक भाषनानुविद्धया गीत्या' इति सादरं कथयन् तदीयं तन्त्रात्मनो गौरवदृष्टिं वा ।

किञ्चान्विताभिधानवादादिस्वरूपपरिज्ञानार्थं प्राबल्यदौर्बल्यपरिचयार्थं प्रवृत्त्यादिक्रमापेक्षार्थं चापेक्षन्त एव काव्यप्रकाशाद्यलङ्कारग्रन्थाः पूर्वतन्त्रपरिज्ञानमिति सुविदितमेष तद्ग्रन्थपरिशीलिनाम् ।

वैयाकरणा अपि स्वग्रन्थेषु बहून् पूर्वतन्त्रीयान् पदार्थान् प्रवेशयन्तः पूर्वमीमांसायामनधिगतपरिचयानामनधिकारमेव मन्यन्ते तद्ग्रन्थाध्ययन इति प्रतिभाति ।

इदमप्यस्याः पूर्वमीमांसायास्सातिशयं गौरवं सूचयन्ति—यत् निरुपपद—मीमांसा पदसमुच्चारणे इयमेव सन्निधत्ते सुधियां बुद्धौ । तथैव च व्यग्रहरन्ति प्राचीना नवीनाश्च स्वस्वग्रन्थेष्विति । यथाह भगवान् कुमारिलः—

‘मीमांसाख्या तु विद्येयं बहुविद्यान्तराश्रिता’  
‘प्रायेणैव हि मीमांसा लोके लोकायतीकृता’  
‘मीमांसाशास्त्रतेजोभिर्विशेषेणोज्वलीकृते’ इत्यादि ।

सुधियोऽपि च विविधदर्शनसारपरिज्ञानसन्देहमपि स्वीयं ज्ञानं तां विना विकल्ममेवामन्वत । एवमियं सर्वोपकारिणी सर्वत्राकुण्ठितप्रसरा तत्र तन्त्रात्मानं प्रवेष्ट्य तत्र समुन्मिषितान् सर्वानपि संशयान्विनिहृत्य वाक्यार्थामृतमानयन्ती लोकोत्तरा विराजते स्म ।

एवमप्रतिहतसर्वपथीनप्रसरापि अखिलतीर्थकरशिरोलालनीयवैभवापि, अन्तर्गर्भिताखिलसारस्वतसारापि, भगवानंशुमान् सहस्रकिरण इव सहस्रैरधिकरजैर्विराजमाना, पदार्थजातसुविशदात्रबोधे आलोक इव चक्षुरानन्तरं करणमनुगृह्णन्ती सती, केनापि दुर्दैवविलसितेन वा सारस्वतसाम्राज्यभागधेयह्लासेन वा, अति कठिनविशालविषयविचारचातुरी वैधुर्येणवाऽध्येतृबुद्धेः, प्रतिकल्पमप्युच्यमानकर्मकाण्डमहिमतया तत्तदुद्धारणपरिज्ञानायासितचेतोभिरध्यापकैरध्यतृभिश्च शनैरुपदर्शितानादरतया वा, पापीयसा कालहनकेन यथाकथञ्चिद्वनार्जनौपयिकास्तु विद्यास्तु जनान् प्रवर्तयता, नितान्तं कवलिततया वाऽन्येन केनचिददृश्येनानिर्वैश्येन दैवदुर्धिपाकेन वा, शोचनीयतमामिमथास्माभिः परिदृश्यमानां दशामासादिता तपस्विनी मीमांसा न जाने कदा पुनरपि स्वं महिमानमनुत्तममासाद्य पुरेव विगजेतेति । अथवा परिधर्तिनि संसारे अचिन्त्यमहिम्नः परेशितुदशकावपरिच्छेद्यस्य कालस्य पुरतः किमसाध्यम् ? मन्ये सर्वं साधु करिष्यति भगवान् विश्वभर्ता । परन्तु नास्माभिरैवं लेखनभाषणादिमात्रविश्रान्तैर्भोज्यम् । तदर्थञ्च बहु यनितव्यम् । मीमांसका हि प्रामाण्यस्य परमेस्थाने भगवन्तं वेदमभिषिञ्चन्तः तदुपपादितानेकपथीनधर्मानुष्ठानासादितस्वर्गसाम्राज्यादिसुखनिमग्नाः 'पोतस्सोमः प्राप्तस्स्वर्गो मोक्षो वा दृष्टं लब्धं वा जगत्प्रकाशकं ज्योतिः, अवगता इन्द्रादयो, देवाः, इतः किमवशिष्यते, किं वा कर्तुं' प्रम-

‘अपाम सोमममृता अभूमागन्मज्योतिरविदामदेवान् ।

किं नूनमस्मान् कृण्वदरातिः किमु धूर्तिरमृतमर्त्यस्य ॥

इत्यस्य मन्त्रस्यानुवादोऽयम् ॥

वन्त्यस्मदमित्राः, इत्यमिमन्वानाः व्यस्मरन्निव भगवन्तं सकललोकसाक्षिणमखिल-  
पुण्यापुण्यफलदातारं परमेश्वरम् । मन्ये तस्यैव फलमिदमनुभूयते तैरिति । अस्तु  
यथा तथा वा । न वयमिदानीं तं विस्मर्तुमीप्सहे, यतस्तस्यैव पुरे विश्वासां विद्याना-  
मालये निवसामः । अतस्तमेव विष्टवेशमचिन्त्य शक्तिमानुतोषं सर्वं सम्भूय वयं प्रार्थ-  
येम—यथेयं मीमांसा पुनस्स्वात्मानं प्रतिलभ्य सर्वोत्तरं प्रकाशेन, यथा चेमास्सर्वा  
विद्यास्त्वकुक्षौ निक्षिप्यावनिष्टमाना भगवती सुग्भारती सर्वत्रेतोऽप्यधिकं प्रमग्मा-  
न्नुयात् तथा तां ताम्, तदुपजोविनोऽस्मांश्च स यथावदनुगृह्णातु ।

इति सर्वं शिवम्

—चित्रम्बामिशाल्त्री

Prof., Oriental College, B. H. U.

## अलङ्कारशास्त्रम्

विचक्षणा विपश्चितः !

एतदप्रायेण तत्रभवतां श्रोमतां श्रवणपथमारूढमेव यदिदानीमलङ्कारशास्त्रं शास्त्रा-  
न्तरतुल्यकक्ष्यतामधिरोहतीति । सुरभारत्याः प्राथमिके वाङ्मययुगे पद्यमनेन  
शास्त्रान्तरवत्प्रधानं स्थानमभ्यर्हितत्वं चोपालर्भ्माति निश्चेतुं न हि शक्यते । तदाऽ-  
लङ्कारस्य शास्त्रत्वमेव नाभ्युपगतमित्यनुमातुमपि शक्यते ।

परिदृश्यमाणेष्वलङ्कारग्रन्थेषु प्रथमतया परिनिश्चिते साहित्यपरिशोधकैर्भार-  
तीयनाट्यशास्त्रे नाट्याङ्गतयैवालङ्कारः प्रस्तावितः ननु प्रधानतया । तत्रास्य शास्त्रत्व-  
विषये नास्ति कियानपि विचारः । तथा भामहादिभिर्गपि काव्यालङ्कारस्य प्रस्तावः  
कृतो न तावच्छास्त्रत्वस्य । ध्वनिकारेण कृतेऽपि स्वल्पे विचारे न स्पष्टतयाऽलङ्कार-  
शास्त्रविचारः कृतः, यत्तैर्नैवमुक्तं “प्रथमे हि विद्वांसो वैयाकरणाः । + + + अतस्तन्मत-  
नुसारिभिरन्यैरपि” ति ॥ ( ध्वन्यालोकः पृ० ४७ ) तत्र “प्रथमे अन्यैरिति पदाभ्यां तद्-  
व्यक्तीभवति तस्मिन् काले विपश्चिनामलङ्कारस्य शास्त्रत्वविषये आप्रह एव नासीत् ।  
अतपद्य पर्यालोच्य राजशेखरेण “उपकारकत्वादलङ्कारः सप्तममङ्गम् । पञ्चमी  
साहित्यविद्या ।” ( काव्यमीमांसा, पृ० ३, ४ ) इति स्वतन्त्रसर्गणिरवालम्बि । किञ्च  
यदि स्यादलङ्कारशास्त्रं प्रसिद्धं किमिति माधवाचार्येण शास्त्रान्तरवदस्यापि प्रतिपादनं  
सर्वदर्शनसङ्ग्रहे न कृतम् ? अपि चालङ्कारस्य व्याकरणपरतन्त्रतया प्राधान्यं नाभ्यु-  
पेतमित्यवगम्यते ।

परन्तु क्रमेणास्य वेदाङ्गत्वं शास्त्रत्वं चोरोरुक्तमिति राजशेखरवचनेन “सवि-  
शेषणेहीति न्यायोपन्यासो धाक्यमीमांसकानां शोभते, नालङ्कारमीमांसकानां” मित्य-  
प्पयवीक्षितवचनेन ( चित्रमीमांसा, पृ० ४१, ४२ ) चाभ्युपेयते ।

सुनिपुणं विचार्यमाणेऽलङ्कारस्य वेदाङ्गत्वं शास्त्रत्वं दर्शनत्वं चेति त्रितयम-  
प्युपपद्यते । तथाहि—(१) अलङ्कारो वेदाङ्गम् । यथोक्तं राजशेखरेण—“उपकारक-  
त्वादलङ्कारः सप्तममङ्गम् । श्रुते च तत्स्वरूपपरिज्ञानाद्वेदार्थनिवर्गतिः ।

यथा—“द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ।

(२) अलङ्कारशास्त्रम् । अनुशासकत्वाच्छास्त्रस्य । यथा न्यायव्याकरणादिषु प्रमाणपदादिकमनुशिष्यते तथात्रापि ध्वन्यलङ्कारादिरिति तथा च विद्यानाथः—

“वक्ष्ये सम्यगलङ्कारशास्त्रसर्वस्वसंग्रह” मिति ।

(३) अलङ्कारश्च दर्शनम् । ज्ञानार्थकत्वाददर्शनस्य । यथा शास्त्रान्तरे न्यायादौ तज्ज्ञानमुपलभ्यते तथात्रापि ।

ननु यदि स्यादस्य दर्शनत्वं तदवश्यमस्मिन् ब्रह्मविषयको विचारो निबन्धनीय इत्येतस्मिंस्तदभावाभासस्य दर्शनत्वमिति न वाच्यम् । रसरूपपरब्रह्मणोऽत्र प्रतिपादितत्वात् । यथा पाणिनीयदर्शने शब्दब्रह्मणः प्रतिपादनं तद्विहाय रसरब्रह्मणः प्रतिपादनमभ्युपगन्तव्यम् । यथा रसेश्वरवाददर्शनस्य “रसो वै सः, रसं शेषाय लब्ध्वाऽनन्दीभव” तीति श्रुतिमूलं सैव श्रुतिरत्रापि मूलमित्यलङ्कारदर्शानिकाः । इयांस्तु विशेषः, यदेतत्प्रधानतयाह्लादप्रयोजककाव्यलक्षणनियामकमिति ।

परंतु यादृशः परिपोषः प्रचारश्च व्याकरणादिशास्त्राणां न तादृशोऽस्त्यलङ्कारशास्त्रस्य, इदमिदानीं दीनां दशामनुभवति । अस्य तावदावश्यकता विपश्चिद्वैद्यैवेति न विस्तार्यते । अतो बद्धपरिकरमस्य परिपोषणे स्वागतं दातव्यमिति सर्वेषां विपश्चिन्तां सविधे सविनयं ममाभ्यर्थना ।

—बी० वेङ्कटेश्वरमण्यः, साहित्य-विद्या-प्रवीणः

## वैदिकसाहित्यम्

ऊर्ध्वमूलोऽघाक् शाख एषोऽश्वत्थः सनातनः

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाश्रिताः सर्वे तदुनान्येति कश्चन । एतद्वैतत् ।

अनेन काठकवाक्येन संसारोरूपकत्वेनाश्वत्थो वृक्षः कल्पितः । सच वृक्षो लोकवृक्षाद्विलक्षणः । तदेव वैलक्षण्यं विशेषणेन दर्शयति । ऊर्ध्वमूलं यस्य स । अस्य वृक्षस्याधोमूलम् । लौकिकवृक्षस्य तूर्ध्वगता शाखा अघाक् शाखा चास्य, अयन्तु ब्रह्मणाद्वृक्षः । अन्यस्तु सनातन आकल्पं तिष्ठति । तदेव शुक्रं शुद्धं ब्रह्म, अमृतञ्च, उच्यते कथ्यते । तस्मिन् ब्रह्मणि सर्वे लोका आश्रितास्तत उ कश्चन नान्येति नातिक्रम्य तिष्ठति । यद्भवता पृष्ठतद्ब्रह्म एतत् । अस्य परमात्मा मूलम् नानाविधैष्टकप्रदत्वात् कल्पवृक्षकल्पः । तच्च फलं लौकिकं पुत्रवित्तादि स्वर्गादिकञ्च । वैदिकमपूर्वम्, पुण्यलक्षणम् पापलक्षणञ्च । विहिताकरणप्रतिपिद्धसेवनजनधर्मलक्षणम् । विहितानुष्ठानं धर्मलक्षणम् । तच्च सर्वं वेद बोधितम् वेदाश्चत्वारः । ऋग्यजुःसामाथर्वलक्षणाः । ते च ब्रह्ममूलाश्रिताः संसारान्तर्गताः संसारोत्पत्तिप्रयोजका विशिष्टाः कल्पवृक्षभेदाः । तस्य च द्वे प्रधानस्थूलशाखे मन्त्रब्राह्मणात्मके तत्र ब्राह्मणस्योपशाखा विषयवाद्-रूपा, मन्त्रस्य च बह्व्यः शाखाः सन्ति । तत्र ऋग्वेदस्य शाकलवाष्कलआश्वलायन-

शाङ्खायनमाण्डूकादयः । चरकाङ्गरककठप्राच्यकठकापिष्टलकठादयो यजुर्वेदस्य शाखाः ।

अष्टादश सहस्राणि मन्त्रब्राह्मणयोः सह ।

यजुंषि यत्र पठ्यन्ते स यजुर्वेद उच्यते ॥

अष्टौ सामसहस्राणि सामानि च चतुर्दश ।

ऊह्यानि सरहस्यानीत्येतत्सामगणः स्मृतः ॥

अथर्ववेदस्य पैपलादशौनकीयादयो बह्व्यः शाखाः सन्ति । एवं चरणव्यूह-  
ग्रन्थे शाखोपशाखा दर्शितास्तदन्तर्गतापवाङ्मपुगणादयो विद्यास्थानानि । तथा-  
चोक्तम् ।

पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः ।

वेदास्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

सा च विद्या द्विविधा पराचापराचेति । शान्तको ह वै महाशालोऽङ्गिरसं विधि-  
वदुपसन्नः पप्रच्छ । कस्मिन्नुभगवो विज्ञाते सर्वमिदं विज्ञातम्भवति । तस्मै सहोवाच ।  
द्वे विद्ये वेदितव्ये परा चैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः  
शिक्षाकलो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।

अथ परा यथा तदक्षरमधिगम्येन एवं शाखाप्रशाखोपशाखासहितः कल्प-  
वृक्षस्यैकांशो वेदो यत्र सृष्टेर्निखिला रचना दर्शिता । धाता यथापूर्वमकल्पयत् ।  
दिवम्ब पृथिवोऽञ्चान्तरिक्षमथोऽसुः । एते असृष्टमिन्द्र इत्यादि मन्त्रे तत्तत्पदपदार्थां  
स्मृत्वा तत्तत्सृष्टिमदर्शयत् । यथा असृजि रमत इति असृष्टमनुपमसृजत् इन्दु पदार्थ-  
स्मरणेन सोमम् । इत्यादि । बह्वर्थावद्योतिनो वेदाः ।

सर्वार्थवेदको वेदश्चतुर्धा भिद्यते क्रमात् ।

तद्यथा चत्वारि शृङ्गास्त्रयोऽस्य पादा द्वे शीर्षे समहस्तासो अस्य त्रिधाबद्धो  
वृषभोगे रोगीति महोदेवो मर्त्यां आविवेशेति । चत्वारि शृङ्गाणि चत्वारि पदजातानि नामा-  
ख्यातोपसर्गनिपाताश्च । त्रयोऽस्य पादाः त्रयः काला भूतभविष्यद्वर्तमानः । द्वे शीर्षे  
द्वौ शब्दात्मनौ नित्यः कार्यश्च । समहस्तासो अस्य सम विभक्तयः । त्रिधाबद्धः त्रिषु-  
स्थानेषु बद्धः । उरसि कण्ठे शिरसि, इति वृषभो वर्षणात् । रोगीति शब्दं करोति  
इत्येवमर्थं वैयाकरणा मन्यन्ते । मीमांसका नैरुक्ताश्चैवं मन्यन्ते चत्वारि शृङ्गा वेदा वा  
एत उक्ता स्त्रयोऽस्य पादा इति सवनानि त्रीणि द्वे शीर्षे प्रायणीयोदयनोदये समहस्तासो  
अस्य सम छन्दांसि त्रिधाबद्धः त्रेधाबद्धः मन्त्रब्राह्मणकल्पैर्वृषभो रोगीति । रोग-  
वणमस्य सवनक्रमेण ऋग्भिर्यजुर्भिः सामभिर्यदेनमृग्भिर्होतृभिः । यजुर्भिर्यजन्ति  
सामभिः स्तुवन्ति महोदेव इत्येवमिह महान् देवो यद्यज्ञो मर्त्यां आविवेशेत्येवमिह मनुष्या-  
नाविशति यजनाय । अपर आह चत्वारि षाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये  
मनोषिणः गुहा त्रीणि निहितानेङ्गयन्ति । तुरीयं षाचो मनुष्या वदन्ति । चत्वारि षाक्  
परिमिता पदानि । चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च तानि विदुर्ब्राह्मणा  
ये मनोषिणः । मनस ईषिणो मनोषिणः । गुहा त्रीणि निहितानेङ्गयन्ति न वेदन्ते ।  
न निमिषन्तीत्यर्थः । तुरीयं षाचो मनुष्या वदन्ति । तुरीयं वा एतद्षाचो यन्मनुष्येषु

वर्तते । चतुर्थमित्यर्थः । एषोऽर्थो वैयाकरणनये । अन्येषां यास्कादीनान्तु नये चत्वारि वाचः परिमितानि पदानि तानि विदुर्ब्राह्मणाः । ये मेधाविनो गुहायां त्रीणि निहितानि नार्थं वेदपन्ते गुहा गृहतेस्तुरीयं त्वरतेः कतमानि तानि चत्वारि पदानि ओङ्कारो महाव्याहृतयश्चेत्यायम् । नामाख्यतोपसर्गनिपाताश्चेतिवैयाकरणाः । मन्त्रः कल्पो ब्राह्मणं चतुर्थी व्यावहारिकीति याज्ञिकाः । ऋचोयजूषि सामानि चतुर्थी व्यावहारिकीति नैरुक्ताः । सर्पाणां वाक् वयसां क्षुद्रस्य सरोरूपस्य चतुर्थी व्यावहारिकीत्येके । पशुषु तृणेषु मृगेष्वात्मनि चेत्यात्मप्रवादाः ।

अथापि ब्राह्मणं भवति सा वै वाक् सृष्ट्य चतुर्धा व्यवभवदेष्वेव लोकेषु त्रीणि पशुषु तुरीयं या पृथिव्यां सामौ सारथन्तरे यान्तरिक्षे सा वायौ सा घामदंध्यं या दिवि साहित्ये सा बृहति सास्तनयिलावथपशुषु । ततो या वागत्यरिच्यततां ब्राह्मणेष्वदधुस्तस्माद् ब्राह्मणा उभयीं वाचं वदन्ति या च देवानां या च मनुष्याणामिति, एवमखिलविज्ञानानां निधयो वेदाः संसारकल्पवृक्षस्यैकांशोऽपरांशश्चल्लोकरूपः ते च लोका द्विविधा हिरण्यगर्भादिस्थावरान्ता भूर्भुवःस्वः प्रभूतोनि चतुर्दश भुवनानि च । लोक्ष्यते कर्मफलं येषु त इति व्युत्पत्त्या हिरण्यगर्भादिस्थावरान्ता देहा भोगायन्ननन्त्यादृष्टहीताः भोगाश्रय देहाश्रयतया भोगप्रयोजकतया च भूर्भुवादयो लोका अपि तथैव व्युत्पत्त्या संगृहीताः । इमं च लोकाः अपरांशा संसारकल्पवृक्षस्य पत्रत्रिणामावासकृते नोडोभूत्वाए तत्र द्वौपक्षिणौ निवसतः साक्षी- भोक्ता च तदयथोक्तम् डा सुपर्णा सयुजा सखाया समानेवृक्षे परिपस्वजाते तयोरन्यः पिप्पलं स्वाद्वित्यनश्ननन्योऽमि चाकशीति । भोक्तारस्व नाना ते चतुर्दशभुवनेषु नोडेषु यथाकर्म यथाश्रुतं यथायोन्युत्पद्य भोगं भुञ्जानाः कालं यापयन्ति, आप्राग्व्यक्षयम् । तत्र च संसारवृक्षं परमात्ममूलमधिवसतांभोक्तृणां जीवानां विहङ्गमानां नानाकलरवः श्रूयते हर्षशोकलिङ्गः संसारवृक्षश्च जन्मजरामरणशोकाद्यनेकानर्थात्मकः प्रतिक्षणमन्यथास्वभावो मायाम-रोच्युदकगन्धर्वनगरादिवददृष्टनष्टस्वरूपत्वादवसाने च वृक्षवदभावात्मकः कदलीस्त-म्भवस्त्रिस्सार्गेऽनेक शतपाखण्डबुद्धिचिकल्पास्पदस्तत्त्वविजिज्ञासुभिरनिधारितेदं तत्त्वो-वेदान्तनिर्धारितपरब्रह्ममूलसार्गेऽविद्याकामकर्माव्यक्तवीजप्रभवोऽपरब्रह्मविज्ञानक्रिया-शक्तिद्वयात्मकहिरण्यगर्भाङ्कुरः सर्वप्राणिलिङ्गभेदस्कन्धतृण्णाजलासेकोद्भूतदर्यो बुद्धीन्द्रियविषयप्रवालाङ्कुरः श्रुतिस्मृतिन्यायविद्योपदेशपलाशोयज्ञदानतप आद्यनेक-क्रियासु पुष्पः सुखदुःखवेदानेकरसः प्राण्युपजीव्यानन्तफलस्तत्तत्प्राणसलिलावसेक-प्रकटजडीकटहटबद्धमूलः सत्यनाम्नादिसप्तलोकब्रह्मादिभूतपक्षिकृतनीडः प्राणिसुख-दुःखोद्भूतहर्षशोकजातनृत्यगीतवादि च क्ष्वेलितास्कोटितहसिताकृष्टरुदितहाहा मुञ्च मुञ्चेत्याद्यनेकशब्दकृततुमुलीभूतमहारवो वेदान्तविहितब्रह्मात्मदर्शनासंगशस्त्रतोच्छे-द एष संसारवृक्षोऽश्वत्थोऽश्वत्थवत्कामकर्मवतिरितिनित्यप्रचलितस्यभावस्वर्गान-रकनित्यकंप्रेतादिभिरवाक्शास्त्रः सनातनोऽनादित्वाच्चिरं प्रवृत्तः ।

तृलावधारणेन मूलावधारणमिति न्यायेन परास्मिन्निखानि व्यतृणत् स्वयम्भूस्तस्मा-त्पराङ् पश्यति नान्तरात्मन् कश्चिद् धीरः प्रत्युगात्मानमैच्छदावृत्तचक्षुरमृतत्वमिच्छन्

१ अधिभूतविदः ।

२ आत्मानं ये प्रवदन्ति आचार्याः ।

इति श्रुत्युक्तो विषयव्यावृत्तेन्द्रियो मोक्षकामयमानो धीरोमूलं प्रत्यगात्मानं ब्रह्मैच्छन्प्राप्य च विनिवृत्तसकलेहो ब्रह्मानन्दमनुभवति अयञ्च श्रेयोमार्गगामी निश्श्रेयसमेव प्राप्य ब्रह्माप्येति अपरश्च श्रेयोमार्गगामी संजातपुत्रवित्तस्वर्गपणः यथाकर्म यथाश्रुतं तत्तल्लोकेषु वर्धमानोति तत्र च श्रेयोमार्गं चत्वारो वर्णा आश्रमाश्च निर्दिष्टास्तावन्मार्गाधितौ प्रभिन्नौ । तथाचोक्तम् अन्यच्छ्रेयोऽन्यदुतैव श्रेयस्ते उभेनानार्थे पुरुषं सिनीतः ।

तयोश्श्रेय आदानस्य साधुर्भवति हीयतेऽर्थादयउप्रेयोवृणीते ॥

श्रेयश्च श्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।

श्रेयो धीरोऽभिप्रेयसोवृणीते श्रेयो मन्दो योगक्षेमादवृणीते ॥

दूरमेते विपरीते विपृची अविद्याया विद्येति ज्ञाता इति प्रवृत्तिरूपवर्णाश्रमधर्मनिवृत्तिरूपतत्तद् धर्मप्रज्ञापका वेदाः श्रेयश्श्रेयो मार्गप्रदर्शिकाः परमात्ममूलसंसारवृक्षमाश्रिता वर्णाश्रमाश्च तमेवाश्रित्य स्थिताः ।

पञ्चजनन्या विशा इति निगमं व्याचक्षाणः यास्क आह चत्वारो वर्णा निपाद पञ्चमा इति ते च वर्णाः द्वीपान्तरेष्वपि प्रागात्मन् किमुत न सर्वत्र जम्बूद्वीपे इति । तद्यथा श्रोमद्भागवते पञ्चमस्कन्धे विंशतितमाध्याये वर्णितम् जम्बूद्वीपे ब्राह्मणक्षत्रियवैश्यशूद्राभिधायं वर्णास्त पञ्चापर नामधेयाः द्वीपान्तरेषु प्लक्षद्विषु । प्लक्षे हंसः पतङ्गः ऊर्ध्वायनः सत्याङ्गः । शालमलद्वीपे श्रुतधरः, वीर्यधरः वसुधरः, इन्द्रधरः । कुशद्वीपे कुशलः कोविदः, अभियुक्तः, कुलकः । क्राञ्चद्वीपे पुरुषः ऋषभः द्रविणः देवकः । शाकद्वीपे ऋतवतः सत्यवतः, दानवतः अनुवतः । पुष्करद्वीपे वर्णनामनिर्देशो न कृतो यथा जम्बूद्वीपे परन्तु व्यवहारतोऽत्र यथा ब्राह्मणादयो गृह्यन्ते तथा तत्रापि स्युरिति मन्यामहे । तत्र केवलमेतावदं प्रतिपादितम् तद्वर्षपुरुषाः भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाराधयन्ति इति । सकर्मकेण कर्मणा ब्रह्मसालोक्ष्यादिसाधनेन कर्मणेत्यर्थः ।

अत्र च जम्बूद्वीपे चतुर्णां वर्णानामुपास्या देवाः शिवविष्णुसूर्यशक्तिगणपतयः सुप्रसिद्धा एव पञ्चदेवाः प्लक्षेचोपास्यदेवं निर्दिशति व्यासः महानदीरूपकस्य यासां जलोपस्पर्शनविधूतरजस्तमसोहंसपतंगोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो विबुधोपमसंदर्शनप्रजनना स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते । एषं शालमलद्वीपीया, भगवन्तं वेदमयं सोममात्मानं वेदेन यजन्ते । तथा कुशद्वीपीकसो भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते । क्राञ्चद्वीपीया आपोमयं देवमपां पूर्णेनाञ्जलिना यजन्ते । शाकद्वीपीया भगवन्तं वाय्वात्मकं प्राणायामविधूतरजस्तमसः परमसमाधिना यजन्ते । पुष्करद्वीपविषयेषु भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीत्यनुपदमुक्तमेव ।

संसाररूपस्य सनातनस्यास्य वृक्षस्य परमात्ममूलस्याश्रयणेन सर्वे स्थावरजंगमास्तिष्ठन्ति । प्राणिजातानि च तत्र ब्राह्मणादयो मनुष्यवर्गाश्च वर्णाश्रमोपेतास्सर्वे सर्वत्र विलसन्ति स्म । पञ्चजनन्या विषा, इति मन्त्रे, तथोक्तपुराणवाक्ये च, भारत-एव तत्रापि तदैकदेश एव वर्णाश्रमविभाग इति विशेषानुपादानेन सर्वत्र तद्विभाग इति निश्चितं प्रतीयते अतो वर्णाश्रमोद्धारणे ह्येव तनैरपि भाव्यम् । तत्तत्स्वस्वधर्मपालनेन



मूलावधारणेन मूलावधारणमपि कर्तव्यमिति न्यायेन परमात्ममूलगवेषणापि कर्तव्या  
मननशीलैर्मनुष्यैरित्यलम्पल्लघितेन ।

काशी—हिन्दू-विश्वविद्यालय  
प्राच्यविद्या-विभागीय  
धर्मशास्त्राध्यापक—पं० राधाप्रसाद शास्त्री, द्विवेदी ।

मि० पी० शु० द्वि० सं० ८७

२१ । १२ । ३०

### One End Works in Nature and in Finite Selves

(From the Stand-point of Sankara-Vedanta)

KOKILESWAR SASTRI, VIDYARATNA, M.A.

Sankara has drawn out a distinction between respective characteristics of the intelligent Self (Chetana) and the non-intelligent elements of Nature (Achetana). You are particularly requested to bear in mind this point that Sankara has characterised the intelligent principle (Chetana) as *Suārtba* (स्वार्थ), that is to say, it exists for itself and it has the reason or purpose of its existence in itself. *Chetana* is described as स्वतः-सिद्ध, i.e., it is self-sufficient and does not depend for its existence on any other thing. In contrast with this characteristic mark of *Chetana*, the *Achetana* (अचेतन) material elements are described everywhere as *Parārtba* (परार्थ), i.e., existing and working for something else which is other than its own nature, or in other words—which exist and work for the 'purpose' (End) of something other than these elements. Sankara points out the fact that *Achetana* (अचेतन) has no purpose of its own—

“अचेतने स्वार्थानुपपत्तेः” etc. (वृ० भा०, 4. 3. 7)

“एवं तर्हि स्वार्थस्त्वं चिनिमत्वात् न परेण प्रयुज्यसे” (उप० सा०, गद्यांश)

“The non-intelligent (matter) can serve no purpose of its own” and you, being, intelligent, constitute an end or purpose in yourself you are not impelled by others.”

(1) Sankara has thus described the nature of 'Purpose' inherent in Brahma—

“स्वात्मनोऽनन्याः कामाः.....नहि कामयितुं अचेतनमस्ति” (तै० भा०)

“The Ātmā is identical with its purposes or कामाः, i.e., its purpose is non-separate from its own nature. Non-intelligent things cannot desire, cannot have any purpose in themselves.”

Divine desires (कामाः) are prompted by no extraneous stimulating causes or motives, nor is Brahma influenced by them. For, its purposes are not separable and different (अनन्याः) from it.

Sankara thus observes in the *Brahma-Sutra* (1.4.14):—"All the passages setting forth *creation and so on* subserve the purpose of teaching *Brahma* . . . Creation is described merely for the purpose of teaching us . . . as a *means* for the cognition of the Absolute *Brahma* but does not bring about an independent result."

The manifested *nāma-rūpas* are to be taken as a means for the realisation of the purposes (संकल्पs) of God. God is best known by our mind through His self-manifestations—through the manifestation and expression of His Will (संकल्प) in the created world. These *Samkalpas* (संकल्पs) are but Divine Ideas existing as potential powers in *Brahma*—but they realise themselves in the particular individual objects which they evolve and sustain. The phenomenal objects are the expressions in time of the Ideas which are not in time and the Ideas can express themselves *freely* in time—

“नामप्रकाशवशा हि रूपाणां चिक्रियाव्यवस्था” ( बृ० भा०, 2. 4. 10 )

“सति च रूपव्याकरणे, विषयप्रतिलम्भात्, नाम व्याक्रियते”

( ब्र० भा०, 2. 4. 20 )

“When general ‘Names’ or Ideas express themselves, the changing particular ‘forms’ follow.”

“As the particular forms are manifested, the general names or Ideas also finding them as their dwelling place, express themselves.”

And again—

“व्यक्तिषु उत्पद्यमानासु अपि आकृतीनां नित्यत्वात्” ( ब्र० भा०, 1. 3. 28 )

“On the production of the particulars, the universal *Ākritis* or ideas are constantly present.”

These creative Ideas are a plurality of causes and they are the constituent elements of one Supreme Reality, and these are behind phenomena. All particular changes are but the modes of action by *means* of which the causes realise themselves and thus the particulars cannot serve any independent purpose of their own.

Similarly, all the particular elements of *human organism* work together for the realisation of the purposes (संकल्पs) of the Self which controls and directs them—

“सर्वा हि कार्य्य-करणविक्रिया नित्यचैतन्यात्मस्वरूपे.....सत्येष भवति । तच्च ‘एकार्य्यवृत्तित्वेन’ संहननं अन्तरेण चेतनं असेहतं न भवति” ( तै०, 2. 7 )

“The functions of the senses and the organism are seen to be performed by a combination of physical and psychical elements together. Such co-operation for the purpose of a *common object* (एकार्य्य-वृत्ति) is not possible without an independent intelligent principle not so combined.”

Take the following also—

“देहेन्द्रियमनोबुद्धीनां संहतानां, चैतन्यात्म-‘पाराध्यं’ निमित्तभूतेन,....यत् स्वरूपधारणं तत् चैतन्यात्मकमेव” ( गी० भा०, 13. 22 )

"The body, the senses, the mind, the intellect which are combined or organised together to serve the *purpose* of an intelligent self, and which are what they are, only as *made* by that intelligent self."

You are to note here that it is not a *passive* adaptation of inert matter which submits to the influence of its environment merely.

Sankara elsewhere remarks—

"The Director is inferred by a logical necessity from the *activity* manifested by the ear and others combined, inured for the *benefit* of something distinct from them all (i.e., the self). As things combined or organised for a common end (एकार्थवृत्तिवेन) exist for the use of other thing not so combined, we argue therefore there is a *director* of the ear, etc., and for whose use the whole lot exists and has been combined."

Each of these fulfils a *purpose*, a function, and in fulfilling it, each contributes to the realisation of the *purpose* (अर्थ) of the cause within.

In the *Madhu-vidyā* (मधुविद्या, वृ० 2. 5. 1—19), the great truth is emphasised, viz., there is a reciprocal relation among all the elements of the world. Sankara shows here that the world is a whole of inter-connected parts and their reciprocal मधुत्व consists in the fact that there is not only intimate relation between phenomenal things but they mutual *determine* each other—

"भूतानां शरीरारम्भवत्वेन उपकारात् मधुत्वं, तदन्तरगतानां तेजोमयादीनां करणत्वेन उपकारात् मधुत्वम्" etc. etc.

There is mutual determination between the external elements (भूतगण) and the body, and between the physical and the psychical elements.

The activities characteristic of a particular species (जाति) are, Sankara suggests, what determine and dispose (प्रयुक्तः) the particular way of working of the elements of the animal organisms—

"धर्मः क्षत्रियादीनां नियन्ता । धर्म-सत्याभ्यां 'प्रयुक्तः' कार्य-कारण-संघातः, ...स येन जाति-विशेषेण (Species) संयुक्तो भवति ...शरीरिभिः संवध्यमान ...मधुत्वेन उपकरोति" etc. etc.

We find from the above remarks that the elements are mutually determined in the interest of the species (जाति) ; that is to say, the whole working has reference to the *racial ends*. We may conclude therefore that the development of organic forms in a body is *purposive* to the interest of the *typical* result.

This is the truth we find everywhere inculcated. In the *Katha-bhāṣya*, the following important sentence occurs—

"न शेषां 'पराधीनां' संहत्यकारित्वात् जीवनहेतुत्वमुपपद्यते । 'स्वार्थेन' असंः हतेन परेण केनचित् अग्रयुक्तं संहतानामवस्थानं न दृष्टं यथा गृहादीनां लोके । तथा-प्राणादीनामपि संहतत्वात् भवितुमर्हति । अतः इतरेणैव संहतप्राणादिविलक्षणेन तु सर्वे संहताः सन्तो जीवन्ति प्राणान् धारयन्ति । ...यस्मिन्नात्मनि सति, एतो प्राणापानी चक्षुषादिभिः संहतौ उपाभितौ यस्यासंहतस्य 'अर्थे' प्राणापानादिः सर्व' व्यापारं कुर्वन् वर्तते संहतः सन्, स ततोऽन्यः स्मृतः" (कठ० भा०, 5. 2)

"It may be urged that 'the body becomes destroyed only by the exit of Prāna, Apāna, etc., and not by the exit of Ātmā distinct from these.' This is not so. These acting jointly *for the benefit* of some other, cannot be the source of life. The existence of house, etc., composite in their nature, has not been seen to be undirected by some other not connected with them, for whose benefit they exist; so also it should be in the case of the combination of Prāna and the rest. Therefore it is by some other alone, dissimilar to the combination of Prāna and the rest, all these combined maintain their life. On which Ātmā, dissimilar to those combined, these two Prāna and Apāna combined with the eyes and the rest depend and *for the benefit* of whom (not so combined), Prāna, Apāna and the rest perform their functions in combination, he is established to be *other* than they."

We find therefore that there is an End or purpose present in nature and within the organism, which works.

(2) Non-intelligent blind energy is incapable of producing order and adaptation ( रचनानुपपत्तेश्च नानुमानं, ब्र० भा, 2. 2. 1 ). It is supposed, for this very reason, that the natural world is adapted to the *ends* of the spirit. The forces, if unarranged, uncombined, unutilised by a presiding consciousness or mind cannot give rise to a single orderly system ( रचना ) of the universe. In the adaptation of the organism ( देह ) to the external circumstances, animal life makes the best use of the external environments, throws off disadvantages and *utilises* the conveniences and thus builds up the organisms. There is therefore present in nature the End which nature has to reach. It is operative through the whole field of nature forcing it to particular forms—a self-realising idea. Such an end, such an idea,—must be at the *beginning*. We are obliged to refer this 'idea' to an infinite *mind* which as its *subject* must be distinguished from the *object* in which it works.

"An idea busy in the world, but present to no subject, is a contradiction," as Martineau observes.

The Sāṅkhya idea of Prakṛiti is different. According to Sāṅkhya, Prakṛiti is the "condition of equilibrium consisting in a uniform diffusion of three tendencies—power of doing work counterbalanced by resistance (of mass)." The world in this view is something *given* in its *complete* form and is *self-existent* and *independent*. It is a complete whole *given in its totality*; it is eternally complete—unchangeable. Development within it discloses no *new* property which is not to be found in the pre-existing elements. The manifestation of effect is therefore only its passage from potentiality to actuality. Evolution is the development of the differentiated *within* the undifferentiated—"liberation of energy stored up in a *collocation*, by overthrowing the arrest, which goes on to a fresh collocation." Hence, only the collocations change.

But the Vedantic conception is quite otherwise. Satwa, Rajas, Tamas—सत्त्व-रजः-तमः—owe their mutual *relations* of equilibrium together to some controlling influence of a whole which brings about connection and combination of interacting elements, so that each and all co-ordinate to *realise* a final end or *purpose*. Such interaction and reciprocal adaptability and sympathy

of objects and of different parts ( परस्परोपकार्योपकारकत्वम् ) cannot be the result of *mechanical* working of blind energy, but it proves the presence and working of an immanent purpose which has brought about and connected the elements, so that a purpose ( पुरुषार्थ ) may be realised—

“यत्प्रयुक्ताः यदर्थश्च...क्षेष्टः स अन्यः सिद्धः”।

“संहतानां परार्थत्वं दृष्टं” ( तै० 2. 7 )

“For whose purpose and by whom urged or moved . . . these activities work, he must be other than these.”

“It is seen that those which are combined together serve the purpose of some other for whose sake they are combined.”

Prakriti, from the Vedantic position, is not therefore an irrational power independently working out effects ( परिणाम, विकार ), but it is a rational creative power of Brahma. We can never understand the universe “as *becoming* merely, but as *being* that is becoming.” *Vikāras* ( विकारः ) are not mere changes, but movement to a definite end or goal,—a progress—

“एकरूपस्यापि...उत्तरोत्तरमाविष्कृतस्य तारतम्यमैश्वर्यशक्तिविशेषैः श्रूयते”,  
( ब्र० भा०, I. 1. 11 )

“Although *identical* in its nature . . . there are degrees of its progressively higher and higher manifestations—by the splendour of His glorious power.” [This ‘glorious power’—ऐश्वर्य-शक्ति—is *Māyā*, as Sankara himself explains in another place—“तदाश्रया तदैश्वर्यभूता”]

“आदित्यादिषु हि सत्त्वमत्यन्तप्रकाशं...अतस्तत्रैव आविस्तरं ज्योतिः...न तु तत्रैव तदधिकमिति । यथा तुल्येऽपि मुखसंस्थाने...आदर्शादौ तु स्वच्छे स्वच्छतरे च ‘तारतम्येन’ आविर्भवति तद्वत्” ( गी०, 15. 12 )

“The better manifestation of consciousness in the Sun, etc., is due to a higher proportion of *Satwa* . . . . . To illustrate,—the same face of man is reflected in a mirror in a *greater or less degree* of clearness, according as the mirror is more or less transparent.”

“उत्तरोत्तरविशिष्टगणेषु ब्रह्माकाशान्तां लोकान्...परं परं वरीयो विशिष्टतरं जीवनं हास्य विदुषो भवति” ( छा० भा०, I. 4. 1 )

“He wins gradually higher and higher worlds up to *Brahmākāśa* ( ब्रह्माकाश ) in order of merit—which is the highest and best supreme . . . . . he gains gradually higher and higher forms of life progressively.”

“इदमस्मात् परं इदमस्मात्परं—इति पुरुष एवेभ्य सर्वेभ्यः परः प्रतिपद्यते इति युक्तं । .....पुरुष-प्रतिपत्त्यर्थं ‘पूर्वपर-प्रवाहोक्तिः’ ” ( भा०, 3. 3. 14 )

In this quotation the phrase ‘पूर्व-पर-प्रवाहः’ is significant: “‘It is higher and better than this’, ‘it is higher and better than the former’—in this way, the supreme self is the highest of all, the best. In this *unbroken series of the degrees of higher and higher orders*, the highest self is to be gradually realised in the higher and higher forms of objects.”

(3) Our idea of the conditioned is composed of—(1) some kinds of being ( सामान्य ) and (2) the limits or conditions ( विशेष or विकार ) under which they are known. All the definite beings are qualitatively distinct in our consciousness and are all relative realities. These relative realities can be conceived only in connection with an Absolute Reality—*कारणव्यतिरेकेण अनुपलब्धेरसत्*” ( गी० भा०, 2. 16 ). Successive changes are determinations of a single substance; it follows therefore that there are a plurality of substances producing series of changes which are the outer expression of those active essences which must be *many*, though ultimately constituting the nature of One Reality, and the changes cannot be conceived *apart* from those essences or causes—

“दधि-घट-रुचकाद्यर्थिभिः ‘मतिनियतानि कारणानि’ (essential causal substances) उपादीयमानानि लोके दृश्यन्ते।.....न हि दध्यर्थिभिः मृत्तिका उपादीयते, न घटार्थिभिः क्षीरं” ( ब्र० भा०, 2. 1. 18 )

“सर्वस्य वस्तुनः ‘स्वेन स्वेन रूपेण’ भावात्मनैव उपलभ्यमानत्वात्” ( 2. 2. 26 )

“Those who want to produce certain effects such as curds, jars, etc., employ for the purpose certain *determined* (i.e., corresponding) *causal realities* such as milk, clay, etc. He would not employ clay for the production of curd; neither would he employ milk, if he wants to produce a jar.”

“Every object has a positive determined ‘nature’ of its own.” “Each causal substance,” Sankara says, “has a certain *capacity* for some particular effects only and not for other effects; this capacity is the certain power of the Cause.”

Sankara, it will be seen, never separated the effects or the manifestations from their causes which contain them within themselves. “The cause,” he remarks, “is always found to be larger in extent than the effect, and what is smaller in extent is *included within* the larger”—

“कारणं हि लोके कार्यार्थं भूयो दृष्टं, यथा घटादिभ्यो मृत्।...यत् यस्य अन्तर्षत्तिं तद्वत्, भूय इतरत्” ( छा० भा०, 7. 12. 1 )

He brings out this non-separability, this essential fact, in various ways:—

(1) In distinguishing between unreality and reality, he observes in his commentary on the Gītā, that the effects cannot be known *apart* from their causes; as soon as you separate them from their causes, they would at once be unreal.

“कार्यस्य घटादेः मृदाविकारणस्य च, तत् कारणव्यतिरेकेण अनुपलब्धेः..... कारणव्यतिरेकेण अनुपलब्धेरसत्” ( गी०, 2. 16 )

“The pot is a *particular* thing; it is one form of clay which is *universal*, is regarded as a reality. Pot is a mere form or guise under which the universal clay ( मृत् ) is hidden.” But clay is sensuous universal; it is again dependent on, and manifestation of, pure universal behind it. The same universal appears in many different shapes and remains *identical* with itself in all its forms. The clay is not confined to one particular form—pot ( घट ) but goes beyond it to others and hence *transcends* these. Thus, each distinguishable object has a nature

—a universal—of which it is the expression and which is present in it hidden behind.

(ii) Commenting on a passage in the Chândogya Upanishad, he thus concludes—

“जाग्रद्विषया अपि मानस-प्रत्ययाभिर्निर्घृता एव; सदीक्षाभिर्निर्घृत-तेजोवक्षम-यत्वात्.....संकल्पमूला हि लोकाः” ( छा० भा०, 8. 5. 4 )

This is an observation the importance of which cannot be too prominently emphasised.

“All sensible objects ( जाग्रद्विषयाः ) are determinations of intelligible principles (of Divine mind)—मानस-प्रत्ययाः—which contain them. As we find in the *Srutis* that they are embodiments of Fire, Water, Food—तेजः-अप-अन्न—the universal constituents—which are again determined by Divine purposes (संकल्पs), i.e., the Universals of Thought.” We thus find that behind the plurality of phenomenal objects, Divine purposes (संकल्पs) are present on which the former are grounded.

The same truth is more pointedly stated elsewhere—

“अन्यादीन् (phenomenal objects) परमार्थसद्रूपान् वदति, योऽविजानन् वदति । न तु ते रूपत्रयव्यतिरेकेण परमार्थतः सन्ति । तथा तान्यपि रूपाणि सद्पेक्षया नैव सन्ति” ( छा० भा०, 7. 17 )

“One who speaks without understanding, takes the objects, fire, etc., as real truths; while as a matter of fact, these objects have no real existence *apart* from the three universal constituents or forms, viz., Fire, Water, Food—तेजः-अप-अन्न. Even these universal forms have no real existence *apart* from Sat (सत्), i.e., they are included in Divine Purpose or Thought.” Brahma is the Supreme form related to all other forms.

(iii) Again elsewhere—

“सामान्य-विशेषानर्थो नामव्याकरणवाक्ये विवक्षितः । ...अनेके हि विलक्षणाः ...सामान्य-विशेषाः...तेषां पारम्पर्यगत्या एकस्मिन् महासामान्ये अन्तर्भावः प्रज्ञानघने” ( वृ०, 2. 4. 9 )

“In the *Srutis* describing how the process of the evolution of the differences of Nāma-rūpa took place, objects are described as consisting of universals and particulars. There are a plurality of distinguishable universals with the particulars contained in them. All the plurality of the universals (with their particulars which they include), in their progressive order ( पारम्पर्यगत्या ) are included within the supreme universal Intelligence.”

We find from this description of the Evolution that behind the plurality of phenomenal particular objects, there are a plurality of universals ( सामान्यs ) on which they are grounded and of which they are the expressions. All objects have thus a *double* character—the universal and particular—and they are *inseparable*.

Elsewhere we find Sankara remarking—

“सामान्यमात्मस्वरूपप्रदानेन विशेषान् विभर्त्ति; ..... विशेषाः सामान्ये उमाः, न तत एव निर्भिद्य ग्रहीतुं शक्यन्ते” ( वृ० भा०, 1. 6. 1 )

“The universals are the sustaining principles which contain the particulars . . . . the particulars are interwoven into the universals and they cannot be severed from them.”

Universals include the particulars in their own being (विशेषाणां सामान्ये अन्तर्भावात्), and it is the universals (निर्विशेष) which give reality to the particulars (विशेष). There is no essential difference of kind between them; the one is the expression of the other. Yet they are arbitrarily separated. Kant separated Thing-in-itself (सामान्य) from the phenomenon (विशेष). Ramanuja stated we had no knowledge of the *Nirvishesha* (निर्विशेष).

These sāmānyas or universal causes may be looked upon as secondary causes and Brahma is the prime cause including them. This we find from the following passage—

“एवं क्रमेण सूक्ष्मं सूक्ष्मतरं, अनन्तरमनन्तरतरं कारणमपीत्य, सर्वं कार्यजातं परमकारणं परमसूक्ष्मं च ब्रह्माप्यर्त्ति । नहि स्वकारणव्यतिरेकेण, कारण-कारणे कार्योपपत्तयौ न्याय्यः” ( वृ० भा०, 2. 3. 14 )

“The phenomenal objects or the effects cannot at once directly merge in the final cause Brahma. They must merge successively in their own preceding causes, in reverse order. In their ascending series in the reverse order, the earlier is more and more subtle than the latter, into which each successively disappears. Observing this order, the objects will merge in their own subtler and subtler causes, in succession, until at last the most subtle, the most inward final cause—Brahma—is reached.”

The universals, according to Sankara, are ultimately Divine Purposes (संकल्पः) which find expression in phenomenal individual differences upon which the latter are grounded. The supreme self includes within itself all the intelligent universal purposes which are behind the phenomena. Being Divine Purposes, they are included in the Divine Thought. They are the constituent elements of one Supreme Being. They constitute the nature of Brahma. Sankara calls them “कामाः ब्रह्मणोऽनन्याः”—not different from Brahma. For this reason the *Chândogya* describes—

“All these abide in the Divine Will; Heaven and Earth Willed, the air and Akâsha Willed the whole universe Wills—in its unmovable form, abides in the Will, during origination, during continuance, etc., etc. (7.4.1)<sup>2</sup>

As the external world is the expression of the Purposes of the Absolute Self, it conforms to, and serves the purpose (परार्थ) of the Finite Selves—its opposition is only apparent.

<sup>1</sup> Cf. “आप्रवृत्तिरपि मानस-प्रवृत्ताभिर्निर्वृता एव, सदोक्षाभिर्निर्वृतातेजोवक्ष्यमयत्वात्”

<sup>2</sup> “तामि एतानि संकल्पात्मकानि...संकल्पं कृतवत्यादिव आवापुषिषी, संकल्पेता वायुश्च आकाशश्च.....स्वेव रूपेण निश्चलानि कथ्यन्ते.....सर्वं जगत् संकल्पमूर्तं, संकल्पे प्रसिद्धितानि स्थितौ, एवमुत्पत्तौ” etc.



(4) As the world is grounded on a Transcendental Supreme Purpose which is present behind it, it reveals higher and higher purposes, i.e., the realisation of more and more, higher and higher, forms implied in it from the very beginning. It has evolved the five elements and the higher contains the properties of the lower. Ākāsha comes first and has the property of sound, but the last—the earth—contains the five properties of each preceding series (*vide* प्र० भा०, 6.4). The same reality is seen more fully in man than in beasts and insects. Four gradually higher and higher forms or types—उद्भिज्ज, अंडज, स्वेदज and जगयुज—have come out. When the evolution reached the species man whom it has supplied with organs of knowledge and action (*vide* वृ० भा०, 24.11), it seems as if its further business is to perfect the man. For this reason, man is not satisfied with the mundane objects merely; he is *ever and ever striving to realise*<sup>1</sup> *higher and higher goals*—purposes—which the world is gradually revealing.

"By restraining the first *natural activities* one by one and thereby *gradually* inducing fresh and *higher activities* it (Sruti) serves to create an aspiration to *reach the innermost self*." (गी० भा०, 18.66)<sup>1</sup>

"Who are most devout, rendering service to the Lord, they will resort to the last path, gradually abandoning the successive lower and lower paths in their descending order." (18.66)<sup>2</sup>

But as no stage of mundane development is intrinsically perfect and not vitiated by evil, the human desire or purpose is not being fulfilled or completed in any of these stages under *earthly* conditions. The goal must therefore be supra-mundane transcending the earthly order. For, a principle of goodness (साध्वर्य) is the presupposition and condition of the manifestation of a good developing in the world—

"The world 'good', signifying the *cause*, extends to the effects in the shape of the *world*; just as clay does to its modifications—jar and the rest. Just as, wherever we have a notion of the jar, it is always accompanied by the notion of clay; so, in the same manner, the notion of the *world* is always accompanied by a notion of the 'good' "—(छा०, 2. 2. 1)<sup>3</sup>

Man must participate in that Good Purpose (साध्वर्य of Sankara)<sup>4</sup> which is fulfilling itself in the universe. As God is acting behind the process of the world, the world is moving perpetually to realise the Divine Purpose. The *Gītā* calls the working, in the world, of this Divine Purpose as "भूत-कर्म"

<sup>1</sup> "पूर्वपूर्वप्रवृत्तिनिरोधेन उत्तरोत्तरापूर्वप्रवृत्तिजननस्य प्रत्यगात्मभिमुख्येन प्रवृत्त्युपादनार्थत्वात्"—गी० भा०, 18. 16

<sup>2</sup> "भगवत्कर्मकारिणो ये युक्ततमाः.....ते उत्तरोत्तर-हीनफलशान्तावसानसाधनाः" (18. 66)

<sup>3</sup> "साधुसत्त्ववाच्योऽर्थः ब्रह्मना.....लोकादिकार्ये अनुगतः; यथा घटादि-दृष्टिर्मृदादि-दृष्ट्यनुगतैव सा.....'साध्वर्यस्य' लोकादिकार्येषु कारणस्य अनुगतत्वात् मृदादिवत्" (छा०, 2. 2. 1)

<sup>4</sup> Cf. सर्वकल्याणानामसिद्धयेन कल्याणं—"The Highest Good of all other goods." (वृ० भा०, 5. 15. 1)

(जन्म कर्म च मे विव्यम्)<sup>1</sup> The *Gitā* wants us to participate in this Divine Action or Purpose, so that in our lives we may not be led captive by sensuous desires and forget the Transcendental Purpose or goal—"मत्-कर्म-परमो भव"—"Participate in my Divine Action" (गी० भा०, 12.10). We must embrace the Divine Good as our own good and see that it is fulfilled. The *Gitā* looks upon the Divine Purpose or Action as धर्म-संस्थापन—the establishment of Righteousness in the world. But there is the other side of the shield. The good cannot be attained unless you overcome evil, oppression and suffering—"विनाशाय च दुष्टतां".—This is the establishment of Righteousness. This is the message of Vedānta—

"परिप्राणाय साधूनां विनाशाय च दुष्टताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥" (गी०, 4. 8)

"For the protection of the virtuous and the good, for the destruction or overcoming of evil, for the firm establishment of righteousness or good, I am born in every age."

We are all parts of the system of nature, members of the universe. The parts belong to the whole and the whole is in the parts complete and undivided. We do not exist *apart* from the world and we cannot therefore have any good which is separate and isolate from the good revealed in the world, which is not the good of the whole. We are not independent of, separate from, the world or the whole. For, the whole is present in each part (समोऽहं सर्वभूतेषु), and we must see the fulfilment of every part in the whole. The false view of *Anyatva* (अन्यत्व) —separateness—must be supplanted by the idea of *Ananyatva*—non-separateness. Each of us, we must remember, is the *same* (अनन्य) and yet is *not the same* (अन्य) with God or whole. Our non-separateness is the true idea—the solidarity—"लोक-संग्रह"—of the *Gitā*. We must all *identify* ourselves with the Good Purpose operating within the world as well as in us.

From what has been stated above, it is clear that in Vedānta there cannot arise the question of *dualism* between matter and mind, between particulars and universals, between parts and whole. They are not two different entities, as in the system of Aristotle and in Kartesians. Nor can our self be an addition from outside to matter. Self is rather the goal which nature had to reach by continuous transformations,—which Bosanquet calls "the soul-making business of the world." It has brought about what it had in itself—

"सत्त्वान्ध अघरस्य" (ब्र० सू०, 2. 1. 6)

"कारणात्मनैव कारणे सत्त्वं 'अघरकालीनस्य' कार्यस्य भ्रूयते" (भाष्य)

"What is to be produced subsequently must be present implicitly in the cause."

The phrase "अघरकालीनस्य" is to be particularly noted here. True sense of the aphorism is that the higher is *contained implicitly* in the lower. Nature must have contained life and consciousness in it; otherwise they could not have emerged afterwards from it. There is always a continuous transformation of nature or Prāna and for this reason it is known in Sankara-Vedānta as

<sup>1</sup>Vide *Gitā*, 49.

परिणामि-नित्य, and the consummation of the human form was the End which nature had in view. It is an important tenet in Vedānta that—

“What does not exist in ‘implicit’ form in the cause, cannot become ‘explicit’ in the effect, and what subsequently becomes explicit must have been present in the earlier stages in implicit form (कारणात्मना).”

“यच्च यदात्मना यत्र न वर्तते, न तत् तत् उत्पद्यते, यथा सिकताभ्यस्तैलम्”  
( ब्र० भा०, 2. 1. 16 )

Thus there is no dualism between matter and mind; both are aspects of a single reality which has taken innumerable forms in the world. This truth has been beautifully brought about in the story of Sweta-ketu in the Chândogya panishad. What is called as matter in its triplicate forms—तेजोवच्च—can give rise to the most exquisite manifestations of psychical functions—speech, Prâna and mind—वाक्, प्राण and मन. The essence of Food (अन्न), etc., taken by us produces thoughts, memory, etc. There is no causal relation between the two. There is the one everlasting principle hidden in everything (“नामरूपविकारैः कृत्तम्”) having names and forms, which manifests itself in manifold forms, as breath, speech, thought, etc., from the lowest progressively to the highest, as salt is hidden in water. All these are but functions of a unity which is the fundamental basic principle of all functions—

“परमेश्वर एव तेन तेन आत्मना अवतिष्ठमानो अभिधायन् तं तं विकारं सृजति” ( ब्र० भा०, 2. 3. 12 )

“It is the same Iswara—the Fundamental Unity—who assuming innumerable changing forms on Himself has manifested himself.”

This beautiful truth the Chândogya has placed before us.

## II—ARABIC AND PERSIAN BRANCH

December 27, 1930. 2-30 P.M. (Telang Library)

*Chairman:* A SIDDIQI, M.A., Ph.D., *Head of Department of Arabic and Persian, University of Allahabad*

*Secretary:* MAHESH PRASAD, MAULVI, ALIM FAZIL,  
*Hindu University, Benares*

### I—Proceedings

The Secretary explained to the meeting the objects of the Section and expressed his gratification at the ready response of the scholars to his invitation. Resolutions were then taken and were passed after discussion. Dr. Siddiqi drew the attention of the Section to the neglect of Arabic and Persian in the schools of India which was responsible for their miserable condition. Maulvi Mahesh Prasad emphasised the need of deputing the Arabic and Persian scholars

of India to Europe to study modern methods of research. Molvi Mohd. Azhar Ali Faruqi, Lecturer, Udai Pratap Intermediate College, Benares, read his paper in Persian on "The Method of Teaching as it is and as it ought to be." Munshi Debi Narayan, Advocate, Benares, gave a learned discourse on "The Study of Arabic and Persian." Mr. Sayeedul Haq's paper on "A Remarkable MS. of Omar Khayyam's Rubaiyat in Desna Library, Patna" was taken as read. The Section dispersed after the concluding remarks of the Chairman.

## II—The System of Teaching Persian or Arabic

By MOLVI MOHAMMAD AZHAR ALI FARUQI

There are two kinds of institutions for Arabic and Persian studies. Firstly the institutions in which only Arabic and Persian are taught. These also are of two classes. In one the teaching is of the old type which is called "Dars-i-nizamia". But in the other students are prepared for the Government and University examinations of Munshi Fazil, Dabir Kamil, Molvi Fazil, etc. Secondly there are the ordinary English schools and colleges in which Arabic or Persian is not compulsory but optional, and students study it as a part of classics.

It is time now that the program of Dars-i-nizamia was amended. Times have changed and the old method should be recast. Essay-writing should be given special attention to, as one of the frequent complaints against this method of teaching is that even the scholars who are highly educated cannot write the language perfectly correctly.

Translation also deserves greater attention. Some of our scholars devote the whole time of their life to the study of philosophy and do not pay any heed to the study of the modern useful arts and sciences. It is a matter of gratification that this matter is receiving adequate attention at the hands of the Osmania University founded by the present ruler of Hyderabad-Deccan. A very large number of useful books of other languages have been translated into Urdu by the Translation Bureau of the University.

For the Government Examinations the students try to attain proficiency in Arabic or Persian only. The courses of these examinations change from year to year. But the students who prepare for these have no training in modern Arabic or modern Persian. The reason is that the teachers of these subjects have no intercourse with the countries in which these languages are still spoken. They are only conversant with these languages as they are taught in India. Even the newspapers and the magazines of Muslim countries are not available for us, neither our text-books contain matters of modern fiction or modern discoveries.

The text-books taught in English schools and colleges do not contain necessary and useful lessons. Even the average student who studies English is able to write something or the other on most of the subjects taught to him. But the Arabic or the Persian student finds it impossible to express his thoughts on these subjects in Arabic or Persian. No useful education will be imparted

through Arabic or Persian unless the text-books of these languages are of the same kind as we find in English.

The neglect of essay-writing is a special feature of English schools and colleges also and the result is that students commit large number of mistakes when they write Arabic or Persian and these mistakes persist all their lives.

There is another great defect of the examination in English schools and colleges. The question papers are generally to be answered through the medium of English. If the students are required to answer their papers in Arabic or Persian considerable improvements will be effected in these studies.

### III—A Remarkable MS. of Omar Khayyam's Rubaiyat in Desna Library

By MOLVI SAYEEDUL HAQ DESNAVI

Omar Khayyam has captured the imagination of the West more than that of the East. As a matter of fact this son of tent-maker has been assigned a place in the third order of the Persian poets. But with the translation of Fitzgerald, Omar, I mean his spiritual self, found himself. Translations in various European languages popularised this Persian bard in the saloons of Chelsea, cafes of Montmartre, and in the clubs on both sides of the Atlantic. Omar's quatrains were illustrated and the sale went up to millions. The cult of Omar caught on. Various Khayyam clubs were started in Europe and America and with many Omar became a practical living religion.

Europe claims to have first illustrated Khayyam. This supremacy of Europe has been unchallenged for so many years but the discovery of an old manuscript in the Library of Desna near Bihar Sharif in the district of Patna (India) has startled the orthodox opinion and shaken the nerves of Europe. It may not be out of place in this connection to mention that Desna is the birth-place and home of the great Islamic savant, Allama Sulaiman Nadir, who was elected Vice-President of the World Muslim Conference held at Mecca. This MS. is an illustrated one. It is dated 911 A.H. transcribed by a Persian copyist. That Khayyam was illustrated in Iran more than 400 years back challenges supremacy as yet held by Europe in the matter of the illustration of Omar's Rubaiyat. It proves the claim of the East to have been the first to illustrate Khayyam. The Desna MS. is the oldest illustrated transcription of Khayyam's Rubaiyat. In this matter Asia holds the palm over Europe. The beautiful decorative paintings in that book belong to the Bahzad School of Painting, representing the greatest art produced under the successors of Tamerlane. I have personally seen the MS. and really it pays one to have even a fugitive look at it. Professor Mahfuzal Huq of the University of Calcutta had blocks prepared, and he sent them over to some European experts on painting. They gave their opinion that the paintings belong to the school of Bahzad, the Raphael of the East. Besides being an illustrated one, this MS. is one of the four or five oldest MSS. of Khayyam's Rubaiyat in the world.

Sometime this year the discovery of this literary jewel in a village (Desna) was paraded in the columns of the Statesman. The Pioneer in its "Notes and

Comments" columns wrote "the discovery of this MS. must stir the least bibliophile of men. When European scholars get on to the trial of this present MS. with its beautiful illustration and illumination, there will be keen competition for it and India will be hard put to it to retain it." Two articles on the MS. were published in the Illustrated London News in May and August 1930, and blocks were printed therein. The editor of the London News suggested the desirability of sending this manuscript for exhibition at the International Exhibition of Persian Arts to be held in London and convened by the Shah of Persia: "It will be interesting to know if this book is coming to London for exhibition."

The MS. has been sent to the Secretary, International Exhibition of Persian Arts.

Now it is one of the most talked of MSS. in the world, but long before it was such I first introduced it to the reading public by writing an article on it in the B. U. College Magazine in the year 1926 and by writing something on it that very year in the "Notes and Queries" columns of the Statesman.

Before finishing I should like to say a point which has been very seldom touched. How is it that Omar Khayyam was so, 'taking' in the time he was first introduced to Europe by Fitzgerald. The reason is that Omar was by culture a Victorian out and out. There is in his utterances the same world-weariness, the same melancholy as in the Victorian poems. "The World is no more than it looks, a dull dirty place. The Bird of Time will be soon on the wing. Make the most of the worldly existence." This is the vein in which Omar seems to think. Omar Khayyam's epicurean philosophy is the outcome of the typically Victorian world-weariness in his poems. Under Omar's sunniest notes there is an undertone of gloominess. Under his most crystal utterances there is a senn-tone of melancholy thought. Let me pick up at random a few quatrains to justify my statement:—

Think, in this battered Caravan serai  
Whose doorways are alternate night and day  
How Sultan after Sultan with his pomp  
Abode his hour or two and went his way.

They say the Lion and the Lizard keep  
The Court where Jamshyd gloried and drank deep:  
And Behram the great hunter—the wild ass  
Stamps over his head and he lies fast asleep.

Ah, my beloved, fill the cup that clears  
Today of past regrets and future fears  
Tomorrow? Why Tomorrow I may be—  
Myself with Yesterday's seven thousand years.

Who knows that in some more optimistic un-Victorian age Omar may lie pushed aside from the intellectual throne he sits on!

## XXVI

### NOTABLE PUBLIC ADDRESSES AND PAPERS

#### I—Man is Out to Conquer

By SASADHAR BANERJI, B A , B.ED.

(1) *The Map of the World*:—Here is before us a map of the wonderful world to which we have the proud privilege to belong. If we pause for a moment, cast our eyes to the hoary ages of antiquity and recall to mind the marvels of creation and geology—how out of chaos sprang into being this magnificent cosmos, how the elements combined into matter, how the different forms of land and water grew up, how the vegetable kingdom, the giant forests and dreary deserts adorned the earth, how then gradually the innumerable insects, manifold birds and beasts were ushered into existence, and how ultimately the race of Adam and Eve began to multiply and inhabit this earth—an unspeakable thrill, a pleasant pulsation vibrates through and sweeps across our whole being, infinite joy and wonder well up in our hearts. Even the story of the simple crust of earth is a wonderful romance by itself.

(2) *The Cave man* —A study of the history of the human family shows that ever since man appeared on the face of the earth he has been continually making head-way not only to adjust himself but to conquer the circumstances under which he found himself.

(3) *An American Skycraper* —From the cave to the skyscraper is a fascinating Epic. The Woolworth building in America is a wonder of modern science.

(4) *Eclipse of the Sun*.—With the advancement of human knowledge in astronomy, the discoveries, inventions and calculations of famous astronomers and scientists have killed superstitions and even a schoolboy now knows the rational and scientific explanation of how eclipses take place.

(5) *A Volcano* —Recent researches in Geology, experiments in Physical Geography and investigation into the nature and work of the womb of mother Earth have established a very intimate connection between volcanic eruptions and earthquakes.

(6) *Waterfalls*:—These are the famous Niagra Falls which are visited every year by thousands of sight-seers. The falls are now harnessed into the service of man and the Hydro-Electric Power is a permanent record of the splendid triumph achieved by him.

(7) *New York*:—The magnificent city of New York that we see before us, with its thousands of public buildings, palaces, banks, colleges, museums, libraries, hospitals—is the world's greatest entrepot and manufacturing city.

(8) *Another skyscraper*:—The Singer's Sewing Machine Company has this monster building of several dozens of storeys. The electric lifts have made it unnecessary to climb up the steps laboriously. Even the postal letters etc. are lifted up from ground floor to their destination mechanically. At intervals the lower storeys are moved up and the upper ones are moved to guard against vitiated air that may permanently injure the occupants of the lower floors.

(9) *The Taj Mahal*:—It is a solid beauty, a dream in marble—a marvellous expression of the gigantic creative genius of the best artists and engineers of the age.

(10) *Asboka Pillar in Peshawar*:—This is the pillar with the principles and morale of the superb religion of the Lord Tathagat inscribed on it which as a beacon light points out to the pathless travellers of the sea a clear route to the haven of heaven.

(11) *Kutub Minar*:—This Minar which is also called "Prithviraj Stambha" discovered later to be monument built by the last Hindu Emperor Prithviraj, is the highest monument in the world, two hundred and fifty feet high and unparallelled in stateliness and grandeur.

(12) *Steam Engine*:—The bubbling tea-kettle gave a start to the invention of the steam engine which has now become a wonder, running eighty to hundred miles per hour and serving the interests of man in a thousand and one ways.

(13) *The Floating City*:—This is Leviathan, the greatest steam-ship existing in the World—a floating city as it were 907 feet in length and furnished with all the necessaries of human comfort and luxury.

(14) *The Bridge*:—This marvellous bridge over the two distant and stiff arms of Alps speaks of man's ingenious skill, his wonderful engineering and his inexhaustible energy.

(15) *The Katha in Bengal*.—The speaker takes his seat on a rough mat perhaps in the cool shade of a spreading banyan tree. The rich and the poor, the high and the low, the young and the old, men and women all alike gather round him after their noon-day meal.

(16) *The Grocer's Shop*:—In the evening after the day's toil men and women of all description, of every quarter assemble in the nearest grocer's shop for hearing the Ramayan or the Mahabharat.

(17) *Happy and contented families*:—The grandfather, his face beaming with a smile of complacency and joy, stands with his stout and cheery grandson at the door of his neat and beautiful house.

(18) *The inner apartment of his cottage*:—Nothing costly, nothing gorgeous, nothing needless, is there in his room. Some wooden boxes and stools and some earthen pots satisfy his requirements.

(19) *The interior of another room*:—Full of very simple furniture—all manufactured in the village in which he lives.

(20) *A homeless beggar*:—A heart-rending picture of the majority of the now-a-days peasantry of Bengal.



(21) *A picture from Soviet Russia*:—A working educator is talking to the village-folk on the Nation's history.

(22) *Another picture from Russia*:—The recently educated Russian girl is helping the older people of the neighbourhood to read and write.

(23) *A Mahomedan meeting*:—Our Mahomedan brothers have gathered to discuss and criticise the measures of Reform.

(24) *A Hindu meeting*:—Our Hindu brethren have assembled to discuss the governmental reforms.

(25) *Kabaddi*:—Our own time-honoured game of "Kabaddi" or "Vol, dig, dig" costs not a farthing but is extremely conducive to health.

(26) *Scientific Spinning*:—Four boys are spinning at a time rapidly and with the least possible exertion.

(27) *Handicrafts*:—Here some boys are making wicker or cane baskets, chairs, boxes, cradles and such of the nice necessary articles.

(28) *A Carpentry Class*:—Here the boys are learning the use of hammers, chisels, hand-saws, borers and other tools.

(29) *Handicrafts*:—Here the boys are learning various devices of paper cutting, making paper flowers and bouquets, garlands and lanterns.

#### *Conclusion*

We see that the history of human civilization and progress is nothing but the history of the slow and gradual evolution of a mighty will—a will to exist, a will to grow, a will to win. From the very dawn of creation of man this tremendous irresistible, unconquerable will has been sweeping fast like huge whirling monstrous torrent through woods and rocks and plains to the shoreless infinite eternity. Man was out to conquer; a divine unrest and all-devouring hunger, a stinging curiosity and inquisitiveness drove him out of his primitive cave and carried his arms over the land and the sea, through the aerial and ethereal regions, and to the bottom of the deep and the womb of the earth. Nothing can stand the precipitous force—the ever-increasing momentum with which he is marching on his campaign against Nature.

### II—An Educational Pilgrimage in India

By S. C. N. RAO SARODE, *Peripatetic Lecturer on New Education*

(1) *The Brahma Vidya Ashram, Adyar*:—The Brahma Vidya Ashram is a postgraduate international University situated at Adyar, in the premises of the Theosophical Society. It has only a thatched hut and a cottage for its headquarters on the bank of the Adyar river. There is a beautiful lotus pond nearby, with cocoanut and areca-nut groves all round and is about two furlongs from the sea-beach. Students from various parts of the world gather here for the study of the Brahma Vidya or the Divine Wisdom. It comprises of all subjects, but they are studied from a synthetic point of view and the chief study is about Man, his inner nature and his powers in relation to the universe. The students need not be graduates of any University in order to get admission here. Indeed most of them happen to be adults who come more with the object of

gaining knowledge than for academic degrees and qualifications. Any of us who have missed to study much in our youth, can go there and join for a further study which will be really very interesting. Since the rules are not very rigid, it is within the reach of all adults. Thus a businessman who desires to study a little of Sociology, General Science and General History or Psychology and so forth can join it and make a good study suited to his needs and his longings. Of course it is not a vocational study; it is merely for thought and culture.

The lectures on each subject and the topic are prearranged, the session beginning on October 1, each year. Printed or typed synopsis of each lecture is distributed beforehand among the students, sometimes as early as two weeks, so that the students may be able to concentrate their attention and think over the subject beforehand and come with a ready and receptive mind for the morning classes which are held between 7 and 11 A.M. beginning with a short international prayer along with a representation from each religion. They are also given the opportunity of making use of the great Adyar Library to consult the best possible authorities on the subject. This individual work is done between one and five in the afternoon, and the students make notes of their study. The doubts and difficulties are brought before the discussion class which ensues after one or two lectures on the subject each week. The students study various metaphysical sciences as well as cultural subjects. The session for each year lasts for about six months, leaving time for each student to pursue his or her own career or profession at home.

(2) *The National Theosophical School at Adyar*:—The beauty of the education here will become evident when we see boys and girls in their volunteering service and their performances in scouting and in all administrative fields. Both boys and girls study together so that they may be able to thresh out the life's problems together and guide their country to its proper destiny. All the teachers and students live in thatched huts built beautifully and arranged very conveniently. They are not only healthy but rationally convenient and artistically beautiful. The library is free and open to all children, ranging from fourth year up to eighteenth year in age. The workers here believe in destroying books by use rather than preserving and wasting their value without use. The children working as they are under the Dalton Plan, are given library periods with questions about which they consult the books and find out answers for themselves. The teacher rectifies them if he finds it necessary, otherwise asks them to find out the faults and mistakes or to verify with each other's notes. The Dalton Plan and the Montessori system are carried on successfully here. The friendly relationship between the teachers and the pupils and the harmony with which they work together, their play, gardening and the watering of plants and so forth cannot but impress those who go there. Children here have forgotten all their caste and creed, and dine together. A real spirit of brotherhood is growing among these young citizens. There are what are called Roll-Call Talks given every evening by the various house-masters or the principal immediately after the evening meal.

(3) *Madanapalle College, and High School*:—Madanapalle is a Sanatorium situated to the east of Mysore State in Chittor District. Half a mile from the town of Madanapalle surrounded by beautiful little hills and dales which are a great help to scouting and picnics and camps in the college with extensive playgrounds. The special point of reference here is the activity of the students as scouts and dutiful citizens of the country. A loving relationship between the teachers and the students is particularly impressive.

(4) *Miscellaneous*:—We pass through the Mysore Province where the provision for the depressed classes is admirable

Then through the Maharashtra where we see mothers infant-in-arms going to the school. Physical culture such as the Suryanamaskar is a religious duty in the Maharashtra. Every boy and girl has to do it. Hence they are healthy, unlike the Madrasis whose diet is non-nutricious and leaves the children too weak for study or physical labour. At Kolhapur I saw grown up boys and girls of the Saraswathi Vidyapith carrying on their physical exercise together and also helping each other in learning cycling.

Next we pass on to the Nizam's dominions where the Osmania University has for its medium of instruction the Urdu language and many books are translated into Urdu.

We enter then the Central Provinces. At Nagpur we see many types of new teachers in the national institutions such as the Tilak Mandal Schools, where they have come with the ideal of service in the cause of education. At Akola in Berar I saw a sample of independence and initiative among the teachers who had come for training.

Next is United Provinces. The Montessori School at Allahabad needs no mention. The Theosophical National Girls' School called the Vasantashrama at Benares is a residential school where girls enjoy the utmost freedom with a wonderful guidance and opportunity for developing initiative, independence and administrative ability. Now we pass on to Lucknow University. The library here is a special feature just on the same lines as the National School Library at Adyar.

I shall pass on now to a more interesting University called the Gurukula at Hardwar. (I regret I cannot speak of the education I saw at other places including the hill stations such as Rikhikesh, Dehra Dun and Mussoorie.) As soon as one enters the college quadrangle of the Gurukula when the students are having their morning prayer or at the time of the Homa, he cannot but be impressed by the peculiarity of atmosphere there. The students are simple and clean in contrast to all other universities and you see no denationalisation of attire and so forth. The attire suits the Indian whether very well. The students are frightfully simple and well-behaved. No modern facility is discarded in the institution and the Time-saving devices are many. Not only can they have an enjoyable bath with a profuse amount of water but within half an hour two hundred of them can bathe at a time without any inconvenience whatever at a reservoir. They have a clean and a wholesome diet with plenty of vegetable and milk and unlike in many places, specially in South India, it is very nutritious and is also vegetarian.

At Mussoorie I had an occasion to enjoy an orchestra given by the students of the Woodstock School and College.

### III—Broadcasting in Education

By B. N. JHA, B.Sc., L.T., B.Ed., U.P.E.S., *Lucknow*

Broadcasting, the outcome of wireless electric transmission, has after the great war, contributed in various fields to man's progress and enjoyment. Largely in West, and sporadically in the East, it has been a business matter: whether reports market prices, the state of stock exchange, shipping news, exact time signals, perhaps professional publicity or political announcements, and many similar purely practical matters for which the personal relation to the calling is of importance, without loss of time and with the removal of the barriers of distance between different countries. Business broadcasting has enormously widened the basis of existence for the individual. Next to this is the broadcasting which does not increase the tension of business life but provides relaxation, the diverting and entertaining but also stimulating broadcasting which improves the mind and feeds the spirit.

It is only during the last seven or eight years that the possibilities of extending broadcasting for educational purposes have been explored. This development is not a chance issue of the main movement but something deliberately launched mostly through the combined efforts of the broadcasting and educational authorities. It has therefore progressed both on scientific as well as pedagogical basis. Experiments have also been tried to test the utility and efficacy of the schemes for educational purposes. It has been utilized in all the educational stages. As an instrument of tuition it has been employed mostly in primary and to a certain extent in the secondary stages. In adult education the tuitional aspect has not been so important as the aim of helping the grown up to listen in their leisure hours something from which they could derive cultural benefit. Although the device has been employed in several countries in Europe and America, my acquaintance with the subject is more or less restricted to the working and experiments as tried in England and Germany and my observations in course of this paper, will consequently refer to what is being done and considered in these countries only.

#### *Organization*

In England the British Broadcasting Corporation in collaboration with the Board of Education and London Country Council, who showed foresight in realizing the possibilities of this device, has been mainly responsible for the development. The history of the movement dates back only to 1923 when the British Broadcasting Company then operating as a public utility service decided to take the initiative in exploring the possibilities of wireless as a medium of Education and to transmit educational programmes without waiting for official recognition. An advisory Education Committee was set up by the British Broadcasting Corporation to advise on and to watch the progress of Educational Broadcasting. The Committee included representatives of Local Education Authorities,

Directors of Education, and representatives of various teacher's organizations. In 1924 one of His Majesties Inspectors from the Board of Education was transferred to their service as Education Director. After an experimental series of school broadcasts, in 1924 a regular daily service was begun. Thus the movement started so recently is in its infancy, and surely in its experimental stage. It has its exponents as well as its critics but the rapid growth that has taken place since 1923 is an astounding phenomenon. The Director General of the British Broadcasting Corporation can every afternoon take out his watch and say, 'at this moment 200,000 children are listening to a wireless lesson in History or Geography or General knowledge' as the case be. Who can say what the influence in the next ten years would be.

In Germany broadcasting is done by the Reich Postal Department which however leaves the arrangement of programmes to nine local broadcasting companies and as a tenth company to the Deutsche Welle (German wave length) which has the greatest broadcasting area and works with the highest sending power. It is intended to a certain extent as the cultural sender which is not supposed to broadcast either purely entertaining or publicity matter. The directorate of the company has on it a special cultural advisor whose business is to exercise influence on the selection of the programmes. Those broadcasting stations which send out pedagogic or instructional material have their own pedagogical committees on which the school inspection officials and the teachers are represented.

#### *Aims*

Before giving any account of the schemes and the experiments tried, it is necessary to discuss briefly the reasons for assuming the usefulness of school broadcasts.

1. The ordinary school curriculum needs to be supplemented by concerts, plays, and good lectures for stimulating the mind and broadening the outlook of the pupils. Broadcasting aims at fulfilling this lack.

2. Some of the schools having insufficiency of specialists on their staff give instructions in some of the modern subjects in such a third hand way, that much of life and interest is gone. Now, wireless lessons since they are given by experts with their first hand knowledge, might prove invaluable aids to the class teachers work by awakening new ideas both in the children as well as the teacher.

3. The inspirational effect produced by the very idea that the living voice of the speaker at the other end is of a renowned specialist is considerable.

4. Through broadcast lessons there is a possibility of establishing uniformity of instruction in certain topics, because the same lesson is given by one man to all the schools.

5. There is a peculiar link felt between schools lying far apart because of an unconscious, immeasurable, yet real connection that is established through a common lesson.

#### *Scheme and its working—(a) School broadcasts*

Regarding the plan of the working of school broadcasts it is possible to give only a brief account here. Although the scheme is in its infancy it must be

admitted that sufficient foresight has been shown by the organizers in the analysis of details. The subjects in which broadcast lessons would be particularly profitable has been duly considered. The essential qualifications of the lecturers who would give successful deliveries, the times of broadcasting as would fit in with the school time tables, the previous preparation on the part of the teacher and the class, the following up of the lesson after it has been given, have all been carefully looked into.

So far as the subjects are concerned, for reasons which can be deemed perfectly justifiable only those have been included in which broadcast lessons are likely to be most valuable—e.g., English reading and Literature, because of the opportunity of letting the children hear good reading from phonetic experts; Geography because travellers of wide repute could be engaged to relate their experiences in foreign countries; History because the specialists being in touch with the original sources could supply a living background to the text books; Foreign languages because children can be given the chance of hearing the language spoken by one whose mother tongue it happens to be.

The British Broadcasting Corporation issues a series of booklets called 'broadcast talks to schools,' one pamphlet dealing with one subject. The material contained in it is selected and arranged by the Central Council for school broadcasting and the lecturer of the subject concerned. Each pamphlet generally contains (*a*) a necessary prefatory note for the teacher showing the previous preparation needed, and the method to be followed, (*b*) a detailed syllabus of the whole series of talks on the subject, (*c*) an outline treatment of the material as would help the class to be ready with proper apperceptive masses, (*d*) a bibliography indicating books to read on the topic, (*e*) the necessary apparatus, illustrations, and black board work which is to accompany the lesson when it is delivered, (*f*) a set of questions which children are supposed to try as a test of assimilation of the material.

Regarding the choice of lecturers the desire of the Council has been to obtain people who are masters of their subjects, are also interested in the possibilities of teaching by wireless, and above all are good broadcasters, such who suffer minimum loss of personality in transmission. The claim of the broadcasters is, that they can bring the expert into the school through wireless, and that the children are impressed by the fact that they are hearing to the voice of an eminent person. An expert having devoted his life to research in some branch of knowledge has that special experience which would give vitality to what he says. This is necessary in order that a wireless lesson may supply something which cannot be supplied by ordinary methods of teaching in schools. Besides being an expert, a good delivery on the part of the lecturer is essential. He has to rely mostly on aural effects and a bad voice would be fatal.

A pamphlet issued by the Corporation gives an account of who's who in general as well as school broadcasting. It may be worth mentioning that some of those engaged in giving broadcast lessons to schools are—(1) Mr. Lloyd James, the Phonetic expert. (2) Messrs. James Fairgrieve and Earnest Young, the geographers, (3) Prof. Winifred Cullis, the physiologist etc. The list of general

broadcasters contains the names of such eminent persons as, Prof. Julian Huxley, Prof. Cyril Burt, Prof. Carr Saunders, Dr. Haldane, Sir George Newman, Prof. J. Arthur Thomson, etc.

The school broadcasters despite being experts are requested to speak slowly and clearly, spell any difficult words, keep a clear thread running through their lessons, and recapitulate the main points at regular intervals always keeping in view the age of the children which are being addressed. Any comments received from the teachers are passed on to lectures for information.

Regarding the broadcasting session, time tables, and programmes almost the same organization as for general school work is followed. Just as there are three terms in the school year so there are three broadcasting terms also. Certain days of the week are chosen and the times for talks in various subjects are fixed. A time table for each term is issued. (A copy of 1930 autumn term is appended). The broadcast lesson periods are ranged between 2 P.M. and 4-30 P.M. The duration of periods is different for different subjects and classes. The minimum time is 15 minutes and the maximum is 30 minutes. A standard time table is arranged for all the divisions of the school—beginners, juniors, advanced, and secondary. As a rule except for concerts etc. there is never more than one broadcast lesson for a class on a day.

The question of time table has been a matter of great discussion between the school and broadcast authorities. It is impossible to suit the times of transmission to individual time tables of the various schools. After consultation with the various educational organizations it has been decided that until the educational value of the lessons is fully established they have to be confined to the afternoon periods, as stated before, and the schools would adopt their own time tables to suit the wireless lessons. The head teacher in making this adjustment is quite free to rearrange the periods for different subjects as he thinks fit. Of course, in finding time for a wireless lesson he has to disturb to a certain extent the balance between various subjects in the time table. Amongst the school taking wireless lessons different institutions have taken away the time from different subjects of the ordinary curriculum. (The adjustments made by some of the schools are for illustration appended. They indicate suitable as well as unsuitable types of arrangements).

At the end of each term a syllabus giving details of time and subjects for the coming term is circulated to the schools taking wireless lessons, and to their local as well as higher education authorities, for agreement and approval. This avoids difficulties during the current term.

It has been mentioned before that suitable booklets giving details of preparation necessary for the class and the teacher are issued to ensure co-operation between the broadcasters and the listeners. The teacher by keeping the necessary illustrative and other material, ready and by proceeding on the lines indicated, makes the lesson successful with his co-operation. In order to ensure the effectiveness of the lesson and to see that children properly assimilate the material, written exercises are given, questions after each lesson have to be answered, and

practical work or illustrative exercises suggested are gone through. In most cases the formalities of an ordinary lesson are all imposed.

To check the success or failure of the various courses of lessons essays and written work are invited by the Broadcasting Corporation. Sometimes short terminal examinations are also held. The best example of such work are regularly mentioned at the microphone. This has a great stimulating effect on the class work of the listening pupils. This part of the test is particularly of great benefit to the broadcast lecturers to improve their methods.

School broadcasting has been employed mostly in primary and to a certain extent in secondary schools. Until 1926 no special broadcasts had been arranged for secondary schools because some of the courses were supposed to be suitable both for the elementary schools and the junior classes in the secondary schools.

It has been doubted if broadcast lessons can serve the same purpose in secondary as they do in elementary schools, and the reasons are not far to seek. Secondary schools are not all alike in the sense that Elementary schools are, both in the matter of syllabus as well as organization, and consequently uniform courses for all secondary schools could not be possible. Then a secondary school has specialist teachers, a liberal book supply, and in most cases is equipped with gramophone, magic lantern, baby cinema, etc. Renowned persons are often invited to speak to the students. Hence broadcast lessons if they could give something over and above these, then alone could they be considered profitable. A live lesson by a good specialist assistant master in a secondary school may be worth more than the artificial lesson of broadcast. Still it has been possible to create some interest by confining the wireless lectures to special topics, e.g. talks on modern scientific achievements. Separate course have been provided for junior and senior forms. The lecturers chosen have been authorities on their subjects. The material presented therefore has been of such a nature as does not occur in the available books. The lecturing method too has been adjusted to the needs of the grown up boys and girls.

In connection with the school broadcasting scheme it may be worth mentioning that the technical side of broadcasting and receiving has also been attended to. Since good reception is a 'sine qua non' of school broadcasting, it is necessary to have suitable receiving sets and to keep them efficiently. It is only then that the class will be able to hear a lecture without undue strain. Again the set should be of a reasonable cost and such that a teacher possessing little technical knowledge can handle it. A four valve set (made by Messrs. A. J. Dew & Co., London) costing about £20 has been found quite suitable for distances and geographical conditions within England. Several schools have set up their own receivers by taking only spare parts. The cost of the receiving set has to be borne by the school and not by the corporation. The local Education Authorities often contribute fairly towards the cost. In order to give technical help the British Broadcasting Corporation have an advisory engineering staff who undertake a series of visits to inspect and advice.



*(b) General broadcasting—Adult Education*

One of the stages where educational broadcasting presents difficulties of organization yet where it can be made really useful is in connection with Adult Education. Both in England as well as in Germany, broadcasting has been utilized for giving suitable talks to the youths of both sexes who are waiting to enter life or have entered it. The object of adult broadcasting is not the same exactly as it is for school broadcasting. Here they have broadcast talks rather than wireless lessons, thereby connoting a different object which is distinctly cultural rather than tuitional. The range of subjects chosen embraces the important problems of the present age, those which are of social, cultural, domestic, and national value. Greatest experts which the country can afford are engaged to speak on these topics. And thus the programme always gives a sense of expectancy rather than sourness in the listener. To the adult it is the engagement of leisure, while to the school boy it is a part of the lesson.

Broadcasting for adult education was organized in England some three or four years after it was tried in schools. Arrangements at the listening end proved in the beginning a matter of great difficulty. In case of schools a class of children assembled in front of a loud speaker with a teacher in charge could be assumed. The parallel in adults education would be a group of individuals collected say in the village hall with a group leader. This however is not an easy thing to arrange, for why should individuals leave their own set at home, if they have one, and sit like school children. The point however is that the essential thing is not the gathering together, but the advantage of having a discussion in being together. An exchange of ideas with other listeners is essential. The individual can only ponder but not exchange views with others. He might however like to discuss with his friends only and not in a forced group. Thus it is possible to imagine a group of friends listening in and comparing views. On the basis of these considerations suitable groups have been organized for listening in. Workers Educational Associations have proved very helpful in the organization of suitable groups.

The time table for general broadcasting starts from 10 A.M. and goes on till late in the night. The type of talks are of general interest pertaining to cultural, sociological, psychological, and literary topics, including humour and criticism. The broadcasters are men of very great renown like—Haldane, Eddington, Burt, Huxley, Lloyd George (Miss), Lady Chatterji, etc.

*Broadcasting organization in Germany—Some special Developments*

It has already been mentioned before that the Reich Broadcasting Company and others have cultural advisors and pedagogic Committees. The latter keeping in touch with one another and the educational authorities make the school broadcasts of real value. Regarding the popular educative broadcasts meant for the youth they are planned so well that they are not purely entertaining but worth listening to in leisure hours. Youth movement being a special development in Germany, the problem of the leisure education of the 'Jugend' has become one of the vital ones of late. The value of broadcasting for leisure hours has there-

fore been more strongly realized in Germany than anywhere else. Besides organizing the listening in side as in England, in Germany they are trying to attain a scientific and pedagogic treatment of the broadcasts themselves. There are in Prussia at least two establishments in the Technical College Berlin, and in the State College of Music (also in Berlin), which are occupied in studying the physical basis and the artistic results of broadcasting. Special attention is devoted to the problems of oscillation, and the influence of the sending and receiving sets on musical and spoken sounds, whereby it can be determined what over and undertones are absorbed or deformed by any particular set. By noting the oscillations and recording them on gramophone discs, it has been possible to let the instrumentalists, singers or speakers, hear immediately after their performance what they have entrusted to the microphone and how they have done it. It is interesting to find that these records are made use of practically, in a school for broadcasting speakers. The 'Deutsche Welle' has founded a sort of training school for these speakers in the State College for Music. For improving and developing the scientific side of broadcasting sometimes Congresses of broadcasters are held where questions of great importance are discussed. Even for the listening side sometimes training is given to a hearer in the spatial extension of the area of his audibility.

In order to make the reception of abstract subjects easier for the hearers, use is often made of a discussion between two or three persons. The variety of the voices itself renders the task of listening easier. The dialogue form of the treatment of the subject is an aid to clearness regarding the material contents.

On the whole in Germany the experience of the few years has led the broadcasters to realize that listening in is much more educative for the youths in their leisure hours, than any other form of instruction. Hence, specially for the education of adults, a receiving set with a loud speaker has been installed in the village hall in various places in Germany where the broadcasts are listened to in common under the suitable direction of the school teacher, or the pastor and afterwards form the subject of debate.

#### *Kent Experiment*

No account of educational broadcasting can be considered complete unless a mention is made of the experiment tried in the county of Kent of England, to investigate into the potentialities and usefulness of broadcast lessons in elementary schools. From the time that broadcasting had been applied in Education the demand for wireless lessons had been growing and hence an investigation was felt necessary. In 1926 the Carnegie Trust provided £300 for the purpose of such an enquiry, and Kent was considered a suitable area. Private generosity raised £1,000 for the provision of wireless sets in the schools. In 1927 the enquiry was launched and continued for the three terms of the year. A report was published in 1928.

#### *Procedure and findings*

A committee was formed, and the general method decided upon. The schools were selected after due consideration. They were about sixty-two in

number. Both town and country schools were included, and it was seen that they represented various grades of efficiency. The same type of apparatus was fitted in all the schools. The academic year was divided into three terms, and the experiment continued over the whole year, advantage always being taken of the difficulties experienced in the previous term. Some lectures were allotted 30 minutes, others requiring a particular effort of concentration lasted only 20 minutes. Co-operation between the teachers and the lecturers was ensured as far as was practicable. The lecturer helped the teachers by including what preparation was necessary, what points in the lecture were to be particularly noted, and what stuff was most essential for revision. They also indicated books, maps, allusions, etc. The lecturers were supposed to have first hand acquaintance with the type of schools they were talking to.

The question of how the value of the lectures was to be judged, and whose opinion was to be considered the reliable evidence, was decided in favour of the teachers after a good deal of deliberation by several committees. Reliance was placed on the collective opinion of the teachers, for they were the people in a position to judge cumulative effects. They could form judgments in relation to the knowledge of the children, and observe manifestations of interest both in general school work as well as outside activities of the children. To avoid vagueness, it was decided that teachers should be guided by a type of questionnaire which would help them to analyze their individual opinions closely. These questionnaires were drawn at two conferences of teachers, inspectors, etc. The set of approved questions was sent round to all the schools partaking in the experiment. Their replies summed up mostly constituted the conclusions drawn from the experiment. The questions were such as could be answered in yes or no, e.g. 'Did the class obtain a reasonable grasp of the matter of each lecture? Can a wireless course of this kind supply views? Information?; Did impressions of lectures last longer than impressions of ordinary lessons?; Having used a wireless set in your school would you regard it as an educational loss to be deprived of it?; Do you think the time given to this course (Geography or History etc.) was justified?' The whole lot of inquiries were sought in two directions—(1) the influence which broadcast lessons produced as regards comprehension, interest, benefit to children, interest aroused in parents, and their comparative value as compared to ordinary lessons, (2) how far broadcast lessons were helpful in the teaching machinery so far as applicability to the different subjects of the school curriculum was concerned.

It is possible to quote here only in brief the general conclusions arrived at by the authorities after a due consideration of the affirmative and negative answers received from various schools:—

Conclusions as regards (1)—

"I.—That there is a real and persistent demand from teachers for courses of broadcast lessons in subjects closely associated with the ordinary subjects of the curriculum.

II.—That in the opinion of the teachers in general, the broadcast lessons—  
Imparted a knowledge of facts; Stimulated interest in observable ways; Did not

encourage inattention; Were particularly stimulating to clever children; Supplied views and information which the teachers themselves could not have supplied; Interested some parents in the work that their children did in school.

III.—That all courses were not uniformly successful, that much remained to be done to ensure better co-operation between lecturer, teacher, and pupil, and further investigations would prove very enlightening."

Conclusions as regards (2)—

*Nature Study*—A school which lacked a keen and competent teacher of Nature Study could profit by wireless lessons, for the rest, it was doubtful whether there would be a special place for Nature Study wireless lessons.

*Geography*—The wireless lessons could add reality to ordinary geography lessons, could convey essentials of knowledge incidentally, and could stimulate the spirit of adventure in children.

*History*—The course of lessons was a distinct success as the presentation by the expert of the significant details provided a background to the events described in books.

*English*—The speech lessons so far as the phonetical aspect was concerned, achieved a most desirable aim and met with success. The literary lessons were also useful but did not come up to the same level as the speech ones.

From all the above, it is clear that the general results of the experiment must surely be considered encouraging, indicating possibilities of further achievement if all the essentials, viz., a good lecturer, a well-working apparatus, the proper co-operation between the lecturer and the teacher, are made available.

An account of Educational Broadcasting leaves one surely with the impression that it is yet in a stage of infancy at best, and to forecast any big future for the scheme would indeed seem presumptuous. But it cannot at the same time be denied that it is a device full of possibilities. Opinions of course, have ranged on both sides. The too enthusiastic exponents have gone to the length of depicting a school fifty years hence as one having classrooms and pupils as at present, but the children instead of being ranged round a teacher to be imagined as sitting round a loud speaker, thus revolutionizing all existing methods of education. The cynical critics have on the other hand scoffed at the device as a passing hoax. Neither of these positions seems at all sound and deserving consideration. There are sober critics who however deserve consideration, and they declare that wireless lessons are contrary to the best tendencies of educational thought since they reduce the child to the position of a passive listener rather than allow him to be an active participator in the process of education. Now broadcast lessons certainly cannot supersede the teacher. Yet the teacher surely cannot afford to ignore a useful instrument which modern science offers into his hands. If one were to see children of eleven and twelve in a London County Council school rallying round a loud speaker with keen interest, to hear Fairgrieve talk on 'Peoples and lands of the Empire,' or to be for a while with a little group of German 'Jugends' at one of the 'Jugendburgs' in Prussia sitting round the fire listening to broadcast talks in social history, one simply cannot help feeling that

the future both of the school as well as of the general broadcasts teems with great possibilities.

#### IV—The Declaration of the Asiatic Culture Association for the New Movement of the World Peace

By LIU YEN HON

This is the twentieth century. Twentieth century means the civilized century. What is the definition of civilization—no body knows; but it seems that in civilization, there is nothing foolish, nothing cruel, nothing rough, nothing low or mean; no murder, no robbing in the world, such is the primitive definition.

Now, if we look upon the world for the last many centuries, what did the people do? What was done by statesmen and military officers? Take news from the newspapers, as we know them. How much money is used for army, for navy: what new poisonous gases are discovered now and then; class struggle is continued; how many poor die here and there. The National anthem is so elevating and the national guards are so strict. Oh! the Prince of Peace has not come yet.

Every one knows that when the future war comes, the largest towns like London, Paris and New York, with their population about six to seven millions will become ashes in three hours, if the warriors throw down bombs from aero-planes. Not only men, women and children will be killed, but even the animals will be killed. Such is the life enjoyed by the civilised people, such is the education given by wise doctors, scientists, discoverers and such is the civilization prevailing in the whole world, to be copied and followed by uncivilised nations, eager to learn from them, and yet, I am afraid, they could not be compared to such a civilised people.

Now we have only one doubt. We shall ask the wise man about it. In twentieth century, our position is high, our science is in evolution, and our knowledge is complete, but there is only one thing, that seems not nice—Why are our heads so cheap? Why is our life so worthless? At any time when the future war will break out, our life will be cheaper than that of birds, beasts, insects; even the life of the great men, rich ladies, learned scholars, etc., will be on the same level; no exception underneath the bomb-power at all.

Let us think a little while. Here is a wolf in the village or in the town. Many brave men and even boys will be ready to strike it. Why? Because the wolf is a fierce brute; to kill a brute is our human duty. Again, if a tiger happens to be here, we would do the same with it also. Again, if a snake or a mad dog happens to be anywhere we would do the same.

Why do we do it? Because we know our duty. But do you know how many men are killed by a wolf or a tiger or a lion. They may be eating one or two men per day. That is enough for their life. Even a tiger is satisfied with a man or a beast, because a tiger or a lion's life is very simple, and he is contented after he eats one or two men. Do you know how many men are killed in a war? Even in a single day of the Great War there were many thousand killed. But until now no man has been so foolish, as to spend his time on thinking how to stop war. While the wise men are thinking of teaching the young ones how to

kill each other, they are at the same time abusing the tiger, lion and wolf, etc., as cruel but they forget that they themselves are a thousand times more cruel than the beasts. Oh! what shame on mankind, on men of education, on our civilization.

Mankind is not born of stones and woods, they are all born of mothers. Why do they then keep their position so selfish?

Friends, let us cast a glance back on the ancient times which are supposed not to have been as civilised as our age. We can recollect many teachings which we received from our ancient grandfathers in the form of Buddhism, Hinduism, Confucianism, Taoism, Christianity and from many prophets of the whole of Asia. We never learnt that man should kill man in order to live. We cannot understand the new science of man-eating, struggle for existence, etc. We only know that, as a matter of fact, they struggle not for existence but for death. That is a terrible suicide. They have made our planet a slaughter house, a hell.

Friends, we know the history of man; his development from generation to generation. History had its origin about the Euphrates river valley or in India or in Ceylon. It moved gradually to West Asia, to Greece, Rome, France, England and the whole of Europe, then across the Atlantic Ocean to America; then passed the Pacific Ocean to Japan, Corea, China, Burma, Siam and then returned to the Indian Ocean, Persian Bay. Arabia will now join Greece in Europe again. In this way the wheel seems to be turning. This change is, as it were, in a garden with plenty of trees; flowers blossom around the whole year in each season; spring, summer, autumn and winter. The flowers change season by season, month by month and time after time. But one day the world will become a single home. The flowers of the whole garden will open out at the same time.

Friends awake, the time has now come. Flowers of the Asian knowledge-tree will open soon. Many souls of the saints of ancient times, it seems, have transmigrated to the bodies of our young boys and girls and they have made our Asia rejuvenated. Just as the sun sinks down in the West, then rises again in the East; as the moon decreases in the last part of the month and we meet the new moon in the new month, so we should now enjoy the flowers, buds of the garden, breathe the new ennobling air of the morning sun. Why are you lagging behind?

It is now high time for you to get up. Time and tide wait for none. After the Great War there has come a radical change in the outlook of the European nations. Those who have suffered from this man-made plague, now want to change the entire surface of the earth.

Russell, Spengler and H. G. Wells have attacked the war-mania of hungry wolves. New prophets, new philosophers as Tolstoy, Romain Rolland, etc. have introduced the essence of Buddhism, Hinduism, Taoism and Confucianism to Europe and America, for the sake of humanity and universal beneficence in place of the murderous education. They have declared that killing is a sin and to teach killing is a greater sin. This is exactly what Asia has been declaring since ages. What they say now is exactly in consonance with our ancient culture.

We are of course not so foolish as to stick to all our old habits and manners as the conservative section everywhere does. That is pure nonsense. But we

have the mine of the diamond of the vast Asia. Such jewels and precious stones of ours, as universalism and cosmopolitanism are not so narrow and shallow as make us harp only on nationalism or class-hatred. Now our duty lies in comparing our condition with that of other people and select the best and perfect method to abolish the modern violent and brutal teaching from our midst and to adopt the fittest method to keep life in order and to establish a new society for the harmonisation of the whole world.

Of course, to achieve this it is not necessary to follow the East or to copy the West. Our aim is to bring an entirely new civilisation which is neither the one nor the other. This will be the true civilisation of the twentieth century. Let this small earth become one home, as a new garden of Eden.

Modern education claims to make good boys. But they become tigers or wolves. Therefore it is our duty to give them right teaching, to correct and save them and tell them not to be revengeful, but to spread our Asian light to illumine the dark corners of the world and to carry its message to the whole world as our grandfathers did. This has been the Asian people's inherent duty from thousands of years until now. We shall continue to do it. There is a great difference between the old times and modern times. In old times our grandfathers planted the sweet tree which is flowering now. We shall now have the fruits in the earthly gardens in the new century.

Our chief aims should be the cultural unity of Asia and the suppression of the war-spirit, in the interest of the whole world.

#### V—Education and Up-bringing of the Indian Princes

By SHRIMANT SARDAR CHANDRAJIRAO SAMBEHAJIRAO, *Angria, Gwalior State*

I consider myself very fortunate today to have got the opportunity of presenting to you for deliberation a subject which is not generally considered the normal task of educationalists. Education of our children is the national duty to which we are all alive, but I venture to open today the subject not of the education of the governed but of those who have the privilege and the responsibility to govern.

India is intersected with a large number of States, small and big. The Government of these States is in the hands of their Chiefs, Rajas, Maharajas and Nawabs with powers of life and death over their subjects. Ladies and Gentlemen, how many of us think of this situation and contemplate over the education of these angles and their kith and kin, I mean their Sardars and Jagirdars who are no small partners and compatriots in the making of these States, today as they were in the past? Their greatness, their affluence, their bigotry, their legitimate family pride, their high and low associations are matters so complex and potent that their convergent effect unmistakably makes a different being of them, entirely different from the ordinary mortal whom it is their privilege to govern. These beings you will pardon me if I say so and bear with me, for I am one of them, are scions of dynasties whose names are the honour of our country and the glory of Aryan polity and civilisation. I dare say that one must belong to them to appraise them and assess them correctly in these days of democracy.

What a vast territory is under the State! What a teeming population under this hierarchy of princes! Can we neglect the education of these born aristocrats that conduct the destinies of millions?

In countries where the public help the Government in every sphere of their function it may be easy for the princes to rule such a self-governing people but the case of the rulers of Indian States is different. Their subjects are either unfit or not considered to be fit for self-government. They are excluded from helping the Government and that makes the task of the kind-hearted monarchs extremely difficult.

I trust you have comprehended the situation and you will agree with me when I say that every national effort should be made to chalk out a programme to found educational institutions that will suit these most responsible souls in their childhood and youth. Their lot is as pitiable as it is enviable. It is something of the princely tiger. When they are babies their affectionate but blinded parents prove their first enemies. The habits of a hungry tigress are too well known. The environments of a palace with the hidden vipers, the mean valets, are, you will all agree with me, more terrible than the feminine filial eccentricities. If they outlive these, then the young princes are the ports of every sportsman or marksman. But even if they outlive these dangers and accidents they sometimes become a nuisance to their own silvan citizens under their charge. Alas! there exists this royal party all at once at the order of the unseen and well known manager. I do assure you there still survive in India rulers of a very high order that would do honour to any race or country and who are models of kingship that historians might admire and socialists envy. But I have pointed out above a bad case which unfortunately is not of a rare occurrence.

The task of educating the young princes, Sardars and Jagirdars haunts us day and night and I beg you to lend us your most valuable experience and advice towards its solution.

With your permission, however, I venture to throw a few suggestions, proposals for your deliberations and criticism. I propose the establishment of small schools in every centre where such families reside. The place should be healthy and not very far from the town where the children can build their bony bones, form healthy habits and learn without developing an aversion to school life or lessons in general. Here, or in a like institution, lessons in the secondary-school-curriculum may be finished, proficiency in the mother tongue and a thorough knowledge of the first principles of their own religion being never neglected. Never deprive our children of this religious education. No curriculum devoid of lessons in religion can ever do for us. However crippled we may be we survive on the strength of our religious bias that still forms a part of our life-blood.

A visit to historic and sacred places of India, and industrious centres would be a useful way of spending the long vacations of grown up boys. The heirs-apparent should be kept at some Universities, Indian or European. The second sons should take to careers, at premier institutions, that will make military and naval officers of them or if they choose should take to the study of civics and Administration and thus help to build nations and States.



Gentlemen, if you think I am dreaming please allow me to do so a little longer. Let the heirs apparent after receiving full education be kept under some venerable royal guide as a teacher, friend and philosopher, for no school or university can ever impart that supreme instruction which makes a king of an ordinary man. A couple of months at the Secretariat of the Chamber of Princes might still further unfold before these youthful princes a screen that might acquaint them with the problems with which they have to deal as responsible governors of their own States.

I have avoided reference to the already existing institutions established for a like purpose, for I would supplement their work and not criticise them. Ladies and gentlemen, I thank you for giving me this unique opportunity of opening a subject which ordinarily does not find a place on the agenda of educational conferences.

## VI—The Origin of the Alphabet and Numbers

By R. N. SAHA, M.R.A.S.

THE ORIGIN OF THE GAUDIAN SCRIPT (THE BENGALI, THE HINDI AND THE TAMIL) AND ITS WIDE DIFFUSION SHOWING ANCIENT BENGAL AS THE CRADLE OF CIVILISATION (FULLY ILLUSTRATED)

The riddle of the origin of the alphabet and numerals is as yet unsettled. The various theories of the *Indo-Scythian* or *Saka-Brahmi* alphabet have not yet any wide acceptance. The golden fleece has yet to be won.

The *origin of the Indian Alphabet* was first discussed by Sir William Jones (1749-1794). Isaac Taylor summarised the facts of the case in his book, "The History of the Alphabet" (1883).

In writing the Bengali, the Tamil and the *Devanagar alphabets* we find that the distinct portion or the body of each letter is written first, then the perpendicular and lastly the horizontal or rectangular line. In the *formation of compound characters* it becomes quite evident that the radical portion or body of each letter is the *important element in the formation of the letter* and the vertical or horizontal portion is quite unimportant. This primitive *radical root* of the *Indo-Scythian Brahmi* alphabet is preserved unchanged in the Arabic or the Georgian. [See plates I to III and VI.]

It should be noted that the *various forms* of straight or curved *Matra* and *Dari* as appendages have effectually disguised the real nature of the *Indo-Scythian Brahmi alphabets*, forming the so-called distinct and different varieties of the Eastern Brahmi or Vedic alphabets such as the *Deva-Nagar*, the *Kaithi*, the *Bengali*, the *Burmese*, the *Urya*, the *Tamil*, the *Telugu*, the *Kanarese* and the *Ceylonese*.

We also find that the *four directions of writing* show one copying method. At first all alphabets and numerals were written in "retrograde" fashion from right to left. We find in the *Eran coin* of "Rano Dharmapalasa" (*Vide Plate XXIX*) that the letters are written from right to left as in the *Etruscan coin* in "retrograde" fashion showing that *Indo-Scythian Brahmi*, like the *ancient*

*Latin or the Greek* was written at first from right to left as in the *Kharosthi* alphabet and numerals.

As regards the *chronology* of the Indian alphabet the recent discovery of Pre-historic Indian Seals at *Harappa and Mohenjo Daro* (Punjab) showing Shiva Linga, Solar star and bull with trident mark and an archaic script and numerals carries the *Indian Chronology* back to four millennium B.C. (Vide Plate XXXI). The discovery of a *Sabeian or Persepolitan MS. Alphabet* (Vide Plate VIII) may well remove the so-called "Formidable Difficulty" of chronology showing the common origin of the "Mismary" or the Cuneiform, the Pehlevi and the "Farshy" or Persian. From the three Tables showing close affinity of the Hieroglyphic and the Semitic alphabets as also of Chaldean, Assyrian, Pehlevi, Persian, Arabic, Zend, Georgian and the Kharosthi-Aramaic or Phœnician we see that these cognate alphabets existed side by side in Mesopotamia as early as the sixth century B.C. [See Plates VII, VIII and IX.]

There is absolutely no fundamental difference in phonetics or in the order of arrangement of letters in the so-called "Clerk's" alphabet or the "Pandit alphabet". The Arabic or the Semitic methods of "Abjady," "Aekaghy" and "Abtasy" order of letters (Vide Plates XVII-XVIII) are all *phonetic arrangements according to the law of sound-shifting*. The Sanskrit or the Indian alphabets are similarly arranged in seven classes or *vargas* according to the law of sound shifting. There are also several methods of arrangement as in *Siva Sutra*, in *Panini* and in *Dravidian* or *Tamil* method. The second and fourth letters of the five *vargas* in the Sanskrit are merely compound letters aspirated with the letter 'h'. In the Telugu, U-chañ, Tibetan-Bengali and the Mongolian "Galik" Bengali alphabets we find that the ten aspirated letters of the five *vargas* are distinctly formed by the addition of "h" at the bottom of each letter (vide Chinese printed book discovered by Bayer in 1728 and Plate XXI). The paucity or multiplicity of letters in an alphabet does not indicate loss or elaboration of phonetics in a language. The Semitic groups contain 22 to 32 letters in the alphabet. In the Arabic 52 sounds could be expressed with 28 letters as in the Sanskrit with its 52 letters.

#### THE DISCOVERY OF THE BHAT LIPI ALSO CALLED BRAHMI LIPI, BRAHMA-BHAT OR BETAI-BHAT LIPI OF BENARES (WITH TWO PLATES)

This script contains practically 28 letters as in the Arabic. There is no *matra* as in the Kaithi, the Chitra-Gupta, Kaistha, or Brahma lipi. There is no *medial vowel marks* as in the Arabic. This script is used in the "Kursi Namas" by the "Dasa Namiya" Sannyasi Bhat people who were the ancient bards of Rajputana. The script is of great importance as it is the connecting link of the Sylheti-Nagar script and the older and ancient Manipuri script of Assam.

It should be noted that so late as the thirteenth or fourteenth century A.D. the Mahommedans of Delhi province were using also the "Kaithi-Nagar" script for their Iranian or Hindi dialect of Persia. When Shah Jalal of Yemen with his 360 Arabic followers settled in Assam about 1300 A.D. he is said to have introduced this Baitali or Brahma-Bhat script of Benares and Behar in Sylhet as the Deva-Nagar, the Arabic-Kaithi or the Musalmani-Bhat script for the Bengali

language. Thus the Kaithi, Kaistha-Brahma or the Betal Bhat script *without matra and medial vowel marks* becomes the Sylheti Deva-Nagar script *with matra and medial vowel marks*. The formation of the letter "A" of the Sylheti-Nagar script like the Arabic is quite patent showing Aleph Zabar "A" with the *matra*. [See plates IV and V.] The Sylhati-Nagar Script shows also the letter Lam-Aleph as in the Arabic.

Thus we see that the Betal-Bhat script or the Brahmi script existed under various names in Sindh, Multan, Delhi, Benares, Behar or Magadh, Sylhet and Manipur in Assam as Sindhi, Multani, Marwari, Mahajani, Biswari, Maithili, Kaithi, Sylheti-Nagar and Manipuri script.

THE DISCOVERY OF THE MAITHILI OR MATHUR-BHAT LIPI OF BEHAR AS IS STILL USED BY THE GIRLS OF BEHAR IN THEIR CORRESPONDENCE ALONG WITH THE KAITHI SCRIPT (WITH TWO PLATES)

This variety of ancient Kaithi script of practically 28 letters as in the Arabic and similar to Mahajani, Biswari, Multani, Sindhi and Marwari script shows the use of the Brahma Bhat or the Betal Bhat lipi in Benares and Behar. There is *no matra* as in Kaithi but the script shows *medial vowel marks* as in classical Arabic. This is important showing it to be a variety of Betal-Bhat lipi having medial vowel marks. [See Plates IV and V.]

THE DISCOVERY OF A GEORGIAN INSCRIPTION NEAR THE ISWAR-GANGI SHIVA TEMPLE AT BENARAS WHICH SHOWS THE AFFINITY OF THE GEORGIAN-PHILIPPIAN ALPHABET WITH THE ARABIC AND THE INDIAN SYSTEM OF WRITING (WITH ONE PLATE)

Despite the ravages of time and the elements, there are not less than 120 graves in India with Armenian inscriptions. Benares can boast of a Georgian grave containing the only inscription in Georgian found in India. This Georgian tomb is that of a Lesgian Mahommedan and has been discovered near the Iswar-Gangi Shiva temple. Unlike Mahommedan tombs placed east to west, this tomb of a Mahommedan Pir or Saint faces north and south and is also worshipped by the Hindus. [Vide Plate VI.]

*The Georgian alphabet* is one of the completest in existence. Like the Himyaritic, Ethiopic, Ghez, Safa, Barbare and other South Arabian alphabets, it is written *from left to right*. The Georgian alphabet is ascribed to King Pharnavaz I, a contemporary of Alexander the Great about the *third century B.C.*

Taylor in his *History of the Alphabet*, Vol. II (1899), makes the following remark that *the Armenian and the Georgian alphabets* may be held to have consisted of the *primitive Iranian letters*.

The evidence of early *Armenian coins* with Arsacidian legends points to same. Dionsius Thrax wrote a Greek Grammar about the second century B.C. This was translated in Armenian for teaching Armenian. The number, order and names of *the Armenian letters* given therein conform to the Arabic "Abjadi" arrangement.

The inscription gives very valuable *epigraphic evidence* and confirms the

observation of close resemblance of this Pehlevi or Iranian variety of South Arabic or Aramaic-Saka with that of the Indo-Scythian Deva-Nagar-Bhat script, as made by M. J. Klaproth and Brosset. The cradle of the proto-Pehlevic or the proto-Aramaic is in Saka Desha. [See plate VI.]

The *Georgian or Karttuli alphabet* consists of 28 letters, as in the Arabic, with some variants. It has preserved almost unimpaired the Semitic arrangement of the Arabic as has been observed by Taylor. It should be noted that the vowels are separate and twelve in number as in the Zend Parsi and Deva-Nagar.

The Boghazelli (Boghaz, Abu-ghaz) or the Georgians seem to be connected with the ancient Hittites as far back as 3000 B.C. to 2500 B.C. A. E. Cowley in a Lecture on "the Hittites" remarks that the Hittites were racially connected with the Kassites, the Akkadians or the Sumerians, Hitti, Hyksos, Kheta, Khattai, Khittim or Boghaz-Keui (Khasa and Kirat).

The *Hittite language*, like the Karttuli or the Georgian, is a suffixing language and is similar to the Persian, every word of which bears also affinity with the Arabic. The Arabic prepositions form the post-positions of the Persian language. The adjective suffix "eli, ili, i, uri," in Georgian, "war, wala, er, i" in Persian, Urdu or Hindi are derived from the Arabic prefix particle "Al" or the suffix "y, ay, iya." The Georgian, the Persian, the Minni, the Mitanni, the Kassi (Khazi, Boghazi, Kusi or Kohi) and the Akkadian or the Sumerian languages are all akin.

The bilingual *Indo-Sassanian coins* of Persian kings with Pehlevi legends in Pehlevi script and Sanskrit legend with distinct Deva-Nagar and Bengali script (See Plate XXIX) containing the bull, the trident, the crescent moon, the solar chakra and the globe-in-crescent in the head dress show their unmistakable connection with the Minæan, the Sabæan, the Al-Masnad or the *Himyaritic coins* of southern Arabia with similar symbols of the stylised bull and crescent moon, the trident and the snake of the moon-god dating from the fourth century B.C.

The striking similarity of the Georgian and the Indian alphabets becomes quite patent when we compare the Georgian with the Deva-Nagar, by adding the vowel mark Aleph or the perpendicular "A" to each of the Georgian letters or the geometrical radical or root forms of the proto-Arabic, from which they are directly derived in their turn. [See Plate VI.]

Just as every Bengali or Hindi letter may be formed by adding "A" (Alif) to each Chaldeo-Arabic or Georgian root letter so each Arabic or Georgian letter may in the same way be formed by subtracting "A" or Alif from each Bengali or Hindi letter. The subtraction of "A" or one stroke in the formation of compound letter shows that the radical portion of a letter in the Bengali or its Hindi (Deva-Nagar) variety could not have been borrowed from the Semitic, the Chaldeo or the Georgian alphabet.

From the comparative tables of Alphabets and Numerals we see that a "letter," "Haruf," "Varna" or figure is formed by one or more united or dis-united number of stroke or strokes made up of dot or dash. The root of each letter or numeral formed by means of single stroke or multiple strokes, whether united or disunited, is clearly seen in every Chaldeo-Semitic (Western Saka)

and Chaldeo-Bengali (Eastern Saka). The Arabs do not claim to have invented the alphabet or the numerals according to *Abu Bekar Bin Washi*, who gives eighty kinds of ancient alphabets, each of them being derived by imitation and formed by the rules of geometry from the Chaldean. He has used the term "Aqlam Al-Hindi wa Al-Sin" also.

*Abu Bekar bin Washi* in his "Rimuj-ul-Aklam" written about 800 A.D. mentions "Al-Kalam Al-Hindi" or the Eastern alphabet in three places in pages 6, 7, 8, where three varieties of the "Al-raquam Al-Hindi" or the Eastern numerals are used as three varieties of "Al-Kalam Al-Hindi" numerical alphabets. He uses also the terms "Bilad Al-Hind" in page 39, "Hadud Al-Sin" in page 92, and "Bilad Al-Hind wa Al-Sin" in pages 74 and 79. The "Al-Kalam Al-Hindi" alphabets forming fourteen dotted and fourteen undotted "luni-Solar" Arabic letters of the "Al-Raquam Al-Hindi" or the nine Arabic numerals with superposed zero are known as Arabic. The term "Al-Hindi" meaning eastern used by Ibn Washi does not denote "Indian" in its modern geographical sense as *wrongly translated by Hammer*. It also means a geometrical, algebraical or arithmetical sign or a black dot or sign form.

With regard to the *Al-Dawidi alphabet* which consists of 29 Arabic letters (page 39) *Hammer* translates that "this alphabet was particularly used in India." If it was did the "Indians" then use the Arabic alphabet? Pertaining to the Hieroglyphic alphabet of King Berhemeos (Hermes) the Egyptian (page 74) *the translation of Hammar*, is—"This is one of the oldest alphabets used by the magicians and Pharaohs in Egypt; and it was transferred from these to the sooth-sayers of India and China." How could this be possible? Did the Indian Hindus and the Chinese Soothsayers adopt the Egyptian alphabet?

As regards the *Hermesian alphabets* of Egypt the translation is—"In this manner these Hieroglyphical alphabets became innumerable, like the alphabets of the Indians and the Chinese." If so, why did not Abu Bekar give any list of them in his valuable *history of alphabets* which was written purposely for the benefit of mankind (page 92). Again we find *the translation* is as follows—"The few of those who in our time are acquainted (800 A.D.) with this knowledge (of Egyptian philosophy) live retired in some islands near the frontiers of China and continue to lead the steps of their fore-fathers." Surely "India and China" in 800 A.D. did not form part of the dominions of the Pharaohs of Egypt. The following passages are quoted from Abu Bekar's monumental work.

شوق المستهام في معرفة

رموز الاقلام

Page 39

في صفة القلم الداودي

و هذا القلم كثير و الاستعمال بلاد الهند

Page 74

في ذكر قلم الملك برهميوس المصري

ثم انتقل الي كهنا بلاد الهند و الصين

Page 79

مثل اقلام بلاد الهند و الصين فان

لهم اقلاماً ليست كعرتي لما علي حروف الف بالنظر

Page 92

الهوامسة الهومية

و الهياكل الروحانية - و براهبي الحكمة وقد

قل نسلهم في زماننا هذا وانتهوا في

بعض الجزاير

التي في حدود الصين وهم علي ما كانوا عليه

*Dr. Narendra Nath Law* in his book "Promotion of Learning in India during Mahomedan Rule" has similarly translated the word *Hindui* هندی wrongly to denote modern Indian or Nagari-Hindi numerals and not "*Al-Hindi*" or the Arabic numerals with zero, in which the Moslem kept their account (page 93). *Ferishta* meant that Moslem accounts in official records were kept in Arabo-Persic "*Hindui*" numerals.

In Chapter VIII *Abu Bekar* deals how "by following the simple rule of geometry one alphabet is derived from another as the Coofic has been derived from the Syrian, the Hebrew from the Chaldean, the Latin from the Greek, and others, in this manner, from some original." This is fully dealt with in the book entitled "*Solution of Secrets and Key of Treasures*" by *Jabar Hayan Essoofi*. The following passages are quoted from *Abu Bekar*:—

واما المذهب الثاني - اعتمدوا في رسمها علي القواعد

الهندسية واستبناطها من بعضها البعض لكوني

من السرياني والعبراني من الكلداني واللاطيني

Pages 79-80.

من اليوناني وغيرها من الاقلام الاصلية

*Lalit Vistar* mentions sixty-four kinds of *Brahmi* alphabets. We see also that there are no less than 109 kinds of Bengali alphabets (*vide K. F. Holle, "Indische Alphabetten," 1877*).

It would be seen that the most ancient alphabet was the Bengali or the *Aboma-Burmese* or *Chakma-Bengali* (cf. *Saka-Brahmi* alphabet of *Gaur Bhatta*, the eldest of the eight sons of *Chitra-Gupta Brahma*; cf. *Siamese* and *Kambodian* alphabets). [See Plates X and XII.]

Again we see that to each *Burmese* letter a perpendicular *dari*, *Alif* or "*A*" is added to form one variety of the ancient *Abom* (Assamese-Bengali) alphabets. We see clear affinity of the *khmer* or the *Tai* family alphabets (the *Siamese* and the *Cambodian*) with the (1) *Ahom*, (2) *Khamti*, (3) *Shan*, (4) *Laos*, (5) *Chakma-Burmese*, (6) *Manipuri Nagri-Bengali* and (7) *Sylheti Nagri-Bengali*. The *Manipuri Nagri* alphabet is of 32 letters and is only a variety of *Brahma-Bhat*, *Betal-Bhat* or *Chitra-Gupta Kayastha-Brahma* (*Kayathi*) alphabet without *matra* and also comprised of 32 letters as in the Persian. (*Vide* Plates V, X to XII.)

Similar to the erroneous etymology of the words "*Al-Hind*" and "*Al-Sin*" there has been an equally false interpretation of the words *Yavana*, *Yona*, *Yonaka*, *Yona-Kamboj* or *Unan* as Greek. An incalculable amount of mischief has been done to Indian philology by scholars in their zeal to see everything Indian to

Greek origin. Panini, Patanjali and Manu frequently mention the Yavanas, Kambojas, Sakas, Paundras (Kols, Chols), Pahlavas, Paradas, Kiratas, Odras, Hunas, Khasas, Chinas, and many other Eastern Scythian or Mongolian Kshatriyas as "Bratya" Hindus. The Vedic Hindus used all kinds of "Yavanani lipis" or "Saka" scripts such as Kharosthi or Kohiriyasti script of Kashgar, Persia and Afghanistan, Zend script, Pehlevi script, Georgian script, the Greek script, the Kamboja or Tibeto-Burman script.

The following passages are quoted from Manu Sanhita:

शानकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।  
वृषलत्वं गताः लोके ब्राह्मणादर्शनेन च ॥  
पौण्ड्रकाश्चोड्द्राविडाः काम्बोजा यवनाः शकाः ।  
पारदा पल्लवाश्चीनाः किरता दरदाः खशाः ॥

मनु १०।४३।४४

We find that the following Scythian types such as the Yavana, Kirata, Gandhar, Chin, Sabara, Barbara, Saka, Tushara, Kanka, Pahnava, Paunda, Pulinda, Kamboja and other Mlechha tribes mentioned in Sanskrit literature once dominated throughout the length and breadth of India. The Mlechhas and Yavanas were equally honoured as "Vedavit" Rishis as it is evident from the following Sanskrit passage:—

स्लेच्छा हि यघनास्तेषु सम्यक् शास्त्रमिदम् स्थितम् ।  
ऋषिषत् तेषुपि पूज्यन्ते किं पुनर्वेदविद्भिजः ॥

The evidences of scripts, words and languages, confirmed by ethnology, unmistakably prove the unity of the Hindi, Hindu, Saka, Yavana, Munda, Manchu, China, Huna and Shana. (*Vide* Plates XX and XXVIII.)

That mankind is born of one mother is also expressed in the Arabic phrase:—

كُلُّنَا نَسَاؤُك وَاحِد

THE ORIGIN OF THE SAKA OR KHAROSTHI-BRAHMI NUMERALS AND THEIR  
WIDE DIFFUSION [*Vide* PLATES XIV TO XIX]

THE INDO-PARTHIAN-SAKA-KUSHAN NUMERALS

The mystery of the highly developed Saka and Kushan or Kharosthi-Brahmi numerals of the second century B.C. vanishes when we compare them with the identical Aramaic, Pehlevi (Zend) and Nabatean or Palmyrian numerals, all derived from the Eastern Saka-Aramaic. The form of Nabatean or Proto-Arabic and Saka "four" is exactly similar, viz.,—+ (cross).

The Aramaic method has been adopted in the group addition found in Kushan inscription and numerical notation. In the Nepal and other MS. notation the 22 symbols are used as in Hebrew, Syriac, etc. In the Saka numerals (as also in the Arabic forms) we find also the clear evidence of the "ganda" or its three scales of counting, which is also present in the Kolarian system, viz.—by four (Ganda, Kara, Gara). Note Soya-Ganda 5, Derh-Ganda 6, Paune ek Ganda 7, ten and twenty = (2½ Ganda and 5 Ganda). The Saka, therefore, owing to its

Burhykia system, uses only *four letters* (smaller number of symbols) symbols for 4, 10, 20 and 100—Dal, Yeh, Kaf, Gaf. In the *Kushan* variety there are 19 letter symbols for 9 units, 9 tens and one for 100 (up to 9 hundreds), the greater number of symbols being due to *not using the counting by twenty system*.

In *Lepcha* or *Bhutia* as also in *Lushai* or *Kuki-Chin* or *Chakma* counting by multiples of ten and twenty is also seen, viz.—*Khe-sum*  $(20 \times 3) = 60$  in descending order or *Tuk-chu*  $(6 \times 10) = 60$  in ascending order, or as  $4 \times 3 + 3 = 15$ . In *Kachari* Ho-Jai (Assam) counting by multiples of four and twenty (*Kuri*) "*Za-Khai*" is also seen. The system of counting by four (*Chaukia*, *Gandakia*) and representing numbers by vertical lines was universally present in Bengal including Assam. From Bengal the method of counting by finger-reckoning reached the *Akankols* of the *Andaman Island*.

The *Brahmi-Kharosthi* inscription numerals of third century B.C., the *Nanaghat hill cave-numerals* of the early *Andhra* dynasty of southern India about the second century B.C., the *Nasika cave numerals* dating back to the first or second century A.D., the *Saka and Kushan* numerals of the second century B.C., the *Gupta and Vallabhi* inscription numerals, (300 to 600 A.D.) and the system of *Tai-Bengali* notation by vertical lines, prove the numerals by their close affinity of forms to be as old as the *Assyrian* alphabet and numerals.

The character and expression of numerical ideas are of finger-reckoning (by *al-jumal* or group addition) processes in the old and the new world such as the digits (finger, *aungula*), the *articulis* (joint, *musthi*, *fist*, *panja*, *pasuri*) or the *ganda* (four) and the *gai* (*panja*, *hand*). The word for *five* (*pancha*) is a word for *hand*, *panja*, *musthi*. The *ten* (*two hands*) and the *score* (*Kuri*, *Buri*, *pulli*, *bands and feet*, twice two-hands) methods of counting form an integral part of the history of the perfected *Decimal* numeration.

As to the origin of the Shape of Zero symbol it should be noted that at first the value of "tens" was represented by different symbols according to the progressive series of place values of "tens" or the number of places of such symbols, viz., tens, hundreds, thousands, etc. Then the symbols denoting such different series of "tens" were replaced by a uniform series of *super-script Zeros* which became the multiplying symbols of any of the *nine integers* and the different forms of *tens* lost their decimal or integral place values. The different forms of symbols of progressive series of decimal place values of tens, hundreds, thousands, etc., were replaced by one or more zero-symbol denoting ten when placed at top or right side of any of the integers. Thus the symbol for zero as a multiplying symbol had no value in itself. The origin of the shape of zero and its original numerical significance are clearly preserved in the *tenth century and twelfth century European Arabic or Al-Hindi zero symbol*, where we find that the shape of zero is double five or ten or  $9 + 1$  or  $4 + 4 + 1 + 1$ ,  $2\frac{1}{2}$  *ganda*. This concealed form of "ten" in zero symbol shows that zero-symbol is as old as the symbol for ten which was used in *Egypt* or in *Babylon*.

THE SUPER-SCRIPT ZERO SYMBOL USED AS A POWER FOR TEN GRADUALLY  
REPLACED THE SYMBOL OF TEN USED AS AN INTEGER

The symbols from 5 to 10 in the Arabic are formed by actual number



of finger-reckoning strokes as in the Nabatean or Saka (ganda or four, gai or soya-ganda) method. Note Soya-ganda or five= $4+1$ , 6= $4+2$ , 7= $4+3$ , 8= $4+4$ , 9= $4+4+1$ , 10= $4+4+2$ . It would be clearly seen that the Arabic, Nabatean and Saka or Tamil numeral forms from 5 to 10 are formed by actual additions of strokes on the form of four (ganda).

#### A. The Counting by Four or Ganda-kia Method

From the comparative table of Saka, Javanese, Bengali, Hindi, Arabic, Nabatean, Zend, English, Chinese and Mayaglyph (Mexican) numeral forms of the integers it will be seen that the forms in all these reveal the counting by four or the ganda method or the primitive finger reckoning method. [See Plate XVI.]

The Al-ghobar Arabic numerical symbols from one to five show their formation by actual integral number of strokes and from six to nine the modern symbols at first sight do not show the actual integral number of strokes in their formation. They were obliterated by time but their Saka or Eastern origin can be plainly discovered as shown in the table. In the earliest European forms of Al-ghobar Arabic numerals we find that zero is represented by a dot in a circle or a triangle in a circle or by a circle divided into two halves by a line (Ghobar numerals). This clearly shows that the form of modern zero is derived from the symbol for ten. From the table it could be clearly seen that the pictographic symbol for ten in the Etruscan, Roman, Arabic and the Saka-Brahmi gave rise to the decimal place value symbol for zero. [Vide Plate XVI.]

#### B. The Gai Method or the Counting by Five

In the Syriac and Palmyrian, numerical forms (as also in the Roman, the Greek, the Chinese and the Mayaglyph numerals) we see the method of counting by five or the gai method (Soya-ganda) where symbols from five to nine are formed as  $4+1$ ,  $5+1$ ,  $5+2$ ,  $5+3$ ,  $5+4$ , and  $10=5+5$  (ten fingers of two hands) as in the primitive finger-reckoning. Thus it is clear that the counting by four, by five, by ten and by twenty methods originated from the ancient Saka finger-reckoning system of Al-raquq Al-Hindi wa Al-sin or the "Indo-Saka" notation. The Saka system of writing numerals from right to left (as in  $343=3+20+20+100\times 3$ ), the ancient Tamil system of writing numerals from left to right ( $23=2\times 10+3$ ), the Chinese system (as in  $23=2\times 10+3$ ) or the Saka Sambat 867="Giri Rasha Basu" $=768=867$  in descending order (right to left) all show the germs of multiplication and the knowledge of place value of the nine integers as in the ancient Assyrian system, viz.— $4434=4\times 1000+4\times 100+10+10+10+4=4000\times 400+34$ . The Egyptian does not show signs of multiplication as in  $1000+1000+1000+1000+100+100+100+100+10+10+10+10+4=4434$ , which is therefore cumbrous.

The Mexican symbol for 10 is expressed in two "Gai", "Anga", "Pa-ng", "Pasuri", "Panja" or five ( $10=5+5$ ). The Mexican system of counting by twenty (poulli) as Cam-poulli (1 score), Ome-poulli (2 score), Ma-cuil-poulli (5 score) [Kuri=Buri=Puli] is also similar to the ancient Kuri or Buri of the

Bengali Saka system of numerals. Again the "*Quipu*" [the Knot Abacus] or the Knotted cord of the Peruvian Incas was a simple device used as a means of numeration from which we find that a strictly decimal system with its place value was fully known and used in the group addition in tens, hundreds and thousands thus: a single Knot  $1+0=10$ , a double Knot  $1+00=100$ , a triple Knot  $1+000 [10 \times 10 \times 10]$ . One or more vertical threads without Knot represented the integers 1 to 9. Not more than nine single Knots are placed in one group. (Cf. "Kar-zapa" system of "counting beads" from right to left or from left to right by the Krishna and the Kali worshippers of Bengal.)

Lastly the *Australian system* of counting by twenty or "Bootarra" is plainly a Bengali system of counting by Kuri or Buri (puh=buli). In Australian we see Ko-en, Mc-et, Ki-arp, Ko-apt, Ki-ab, K-anbo, Kan, Ka, Ki-upa, Me-a=one, Bu-ualt, Bu-llar, Be-njira, Boo-lita, Boo-tayteh (Dwi, Twi)=Two, Mun-nar, Monya=five, Taytch-munnar= $2 \times 5$  or 10—ten, Boolar-ra= $2 \times 10=20$  (cf. das-dah-rah, cf. Ba ra  $2+10$ ). Like the Egyptian, the Roman system is also cumbersome as it did not go beyond addition. The Jaina school of Mathematics treated in the Bulletin of the Calcutta Mathematical Society 1929 by Dr. Bibhuti Bhushan Datta, carries the *place value system of decimal notation* at least to second or third century B.C. The Roman Numerals are all finger-reckoning signs:—viz., I, II, III, IV, V, VI, VII, VIII, IX,  $[V+V]=X$ , two hands and are all *pictographs of finger*. On the *grave posts of North American Red Indians* we find numerical symbols from 1 to 9 marked by dots, vertical or horizontal strokes showing that counting was fully known to the ancient American Indians (similar to that of the Mexicans or Peruvians). Ancient *Punch-marked coins of India* show similar dot marks (1 to 9), for the numerals. The recent find of *Seals at Harappa* (Horpa=hilly) and Mohenjodara (Mo-hoje-Dara) showing the symbols of Bull or Taurus, Shiva linga, moon and sun with script and numerals very closely resembling the Sumerian or Assyrian forms prove that the Kol-Aryan or Scythian Hindus like the Durga-worshipping Hittite Hindus of Boghaz-Keuhi were also using in Sind a Indo-Sumerian-Hittite script and numerals about 4000 B.C. The place names (Horpa, Mi-hoja or Mi-Hora) indicate their Kolarian origin (cf. the number in an Indian seal with the Sumerian where  $3 \times 60 + 10 + 2 = 192$ , is same in both).

#### THE ORIGIN OF LETTER-FORMS AND NUMERICAL FIGURES

A "letter", "Haruf" or "Varna" or a numerical figure is made up of one or more united or disunited number of stroke or *strokes of dot or dash*. The root of each letter or numeral formed by means of a single stroke or multiple strokes, whether united or disunited, is seen in every Chaldeo-Semitic (Western Saka) and Chaldeo-Bengali (Eastern Saka). [Vide Plates 1 to III and XVI.] The Arabs also call their alphabet *حروف التاجي* "Huruf-al-taji". It should be noted that the 22 primitive letters of 6 classes viz.,—"Abjad, Howaj, Hutti, Kalaman, Safass, Qurast" of the Arabic or the Phoenician alphabet including the Babylonian and the Egyptian consist of four vowels and 18 consonants as in the primitive Tai. (Vide Plate XXV). Abu Bekar also calls the Arabic Alphabet as "Al-Kalam,

Al-Hindi" showing that the Arabs or the Semitic people did not invent the alphabet or the numerals.

The *root figures of numerals* may be traced from the Chaldean and the Bengali or the Saka-Kushan numerical figure roots. The *earliest* numerical forms were formed by dots or strokes (vertical or horizontal) united or disunited whether in the old or in the new world. [Vide Plate XIX.] The *negative evidence of inscription* only shows the use of zero as a multiplying symbol of ten in series about 773 A.D. but the use of the place value of integers is clearly seen in Saka or Assyrian notation. The *absence of zero* as a separate symbol is due to its symbolic use as a multiplying *Superscript* or *Sub-script* zero signifying ten. This was so even in the book of Abu Bakar Bin Washi (800 A.D.) where we find *three types of 'Al-Kalam Al-Hindi'* numerical alphabets with *super-script* or *sub-script* zero. [Vide Plates XVII and XVIII.]

In the *Hindu system of numeration* each succeeding place is ten times the preceding according to the rule of Decimal numeration. This has been also stated by Arya-Bhatta (born 476 A.D.). The *Arabic alphabetical numeration* (Hisab Al-jumal) only contains 28 signs 1 to 1000 as in "Darya Abjadi memoria Technica". The nomenclature of *Arabic system of numeration* however did not go beyond thousand. It has one highest term for numeration which is a "million" مليون "meaning thousand" times thousand. This is "really a step away from a decimal scheme". It should be noted that the proper place of zero, not being an integer is at the top of integers, which are written in progressive series.

Thus in writing a large number, say, 1234, the integers are always placed according to place value in group addition [Hisab al Jumal] that is,  $1000 + 200 + 30 + 4 = 1234$  where zero being a multiplying symbol having no value by itself can only be placed at the top of integers.

We find that the *two kinds of decimal notation* "Al-raquq Al-Jumal" and "Al-raquq Al-jebar" both were used from the earliest time, one for ordinary and the other for higher calculation. Both were decimal systems of calculation. The so-called "gobar" or "dust" numerals were made known to western scholars by Silvestre de Sacy, who discovered them from an Arabic manuscript found in the library of the ancient abbey of St. Germain-des-Pres. This *decimal system has nine integers, but no zero* in its modern sense. A dot above an integer denotes tens, two dots hundreds, three dots thousands and so on. This *system of dots as multiples of tens* is to be found in Persia with numerals quite like the modern Arabic. This *scheme of decimal super-script zero* (dot) was also adopted by the Byzantine Greeks. Pihan also gives two forms, Asiatic and Maghrebian of "Ghobar" or the "Al-jebar" numerals. The *super-script dot* is also found for zero in the Bakhsali manuscript possibly as early as the third century A.D. It was used in *sub-script form* in the Kitab al-Rihrist in the tenth century. From Abu Bakar Bin Washi's "Rimuz-ul-Aqlam" we find that the Arabs were freely using the *super-script dot as a multiple of ten* and hence we find the absence of zero as a separate multiplying symbol among the integers.

## THE ASTRONOMICAL ORIGIN OF SCRIPT

The *astronomical origin* of the alphabet and numerals are shown in Plates XXXIV and XXXV. The Arabs divide their alphabetic characters into two luni-solar classes—Huruf Samsi and Huruf Quamri. The "Darya Abjadi" chakra connects the 28 letters to 28 lunar constellations. The Assyrians have ascribed the letters of their alphabet to the twelve signs of the Bodiac, the seven planets and the three solar triad "aleph, lam and mim" as has been observed by Abu Bakar Bin Washi and by R. F. Mead (1916).

## ASTRONOMICAL ORIGIN OF COIN SYMBOLS

## THE NABAGRAHA NEGAMA OR VANIKA-GUPTA COINS

In the *Patna Nabagraha coins* about 1000 B.C. (See Plate XXX) we see 3 forms of nine planets showing the sun with eight globes, eight rays or as a solar lotus with eight petals.

*History of Durga Poojah and the evidence of the Indo-Chinese coins of the Vaniks about 700 B.C.* clearly show that Indian history and for that the Negama or the Gandha-Vanik history and the brilliant history of Vaisya Empire, including the Maurya Empire, the Gupta Empire, the Solanki or Chalukya Vanik Empire, the Pala and the Sena Empires, did not begin with the expedition of Alexander about 326 B.C. or with Sandrokottas alias Chandra Gupta cum Asoka Bardhan—the Scythian Vaisya Kings of Pataliputra.

## NUMISMATIC EVIDENCE OF SIVA-DURGA SYMBOL

## IN THE WEST

In punch-marked square or circular coins (showing trimurti or three human figures) and in Indo-Scythian coins (showing four-armed and three-faced Shiva) we see astronomical symbols of *Dwadas-Aditya*, *Shiva-Durga* and *Nabagraha Shiva-Durga* [Vide Plates XXIX to XXXVIII] used by the Negama or Vanika-Sangha and the Solar and Lunar races of Indo-Scythian kings. The *history of Numismatic* clearly shows that *the art of coinage* began with the Indian punch-marked coins of the Gandha Vaniks or the Saka Negamas. The Lydian coin of Asia Minor with Rahu or Gorgon-head, 700 B.C., the Etruscan coin of 480 B.C. with Gorgon-head, holding two snakes to represent solar and lunar eclipses, the Etruscan coin of fourth century B.C., with solar bull and Corvus (Crow), male head (of Shiva) and solar star signs, the Rhodes coin of 400 B.C. with full-faced Helios or Surya and rose bud or the lotus symbol, the crescent (moon) with Gorgon-head, the heads of Mars, Saturn, Jupiter, Mercury and Venus in various Roman and Grecian coins of Europe all show *Nabagraha solar marks* in connection with bull, lion, elephant and other Shiva-Durga zodiacal emblems. The Carthage coin of 240 B.C. shows the Nabagraha sun as a star of eight rays and a solar horse. Another Carthage coin shows the head of Persephone or Basanti-Durga with sun having eight rays and solar horse. The cow-calf or *Kama Dhenu* symbol is also found in various ancient coins of Europe, as in the Phœnician coin of Corcyra. (Vide illustrated edition of the Coins of the Ancients in British Museum.)

Triskeles (3 legs) coin with bull symbol about 700 B.C., the Svastika or Omkar coin of Corinth 625 B.C. with a square divided into 8 parts, the Svastika coin of Crete 600 B.C., the Tripod, the three Laurel-leaves 480 B.C. (like the three circular dots or three tridents), the Hekate Triformis or Trikali-Durga with torch and lion in coins of 400 B.C., the Triskeles and lion in Aspendus coin 480 B.C., Athena with bull, Athena with owl, Athena with lion, Athena with owl and elephant, Athena with sun and crescent moon symbols all clearly show that the Shiva-Durga symbols of the Negama Punch-marked coins migrated into Europe and that Europe was indebted to India for its art of coinage.

From Plate XXXVII we find the *Assyrian Durga on bull* about 2450 B.C. The Europa or Durga on bull found its way to Crete about 600 B.C. as shown in the Gortyna coins; we see *Durga on bull in Greece* about 570 B.C. (Plate XXXVIII). We also find Durga on bull introduced by the Etruscans or Scythians in Italy about 900 B.C. (Plate XXXIV). We see *Assyrian Astarte* (Anath-Athena) or Durga on lion about 1000 B.C. The Assyrian Anath or Astarte is no other than the Scythian goddess 'Anahid' with her starry crown. We also find *Phoenician Astarte* or Durga on lion introduced in Carthage about 600 B.C. The Phœnician coin shows *Astarte-Baal* (Shiva and Durga on lion) about 700 B.C. We find *Trimurti astarte* (Tri-Kali) introduced in Cyprus about 500 B.C. Hecate Triformis in the coin of Alexander Tyrant about 400 B.C. The *Harappa Seals* (Punjab) shows also Nabagraha Siva Linga, solar star, bull with trident containing an archaic script and numerals resembling the Hittite-Sumerian about 4000 B.C. The *Bamanghati Seal* of Sri Rana Bhanja Deva (a Bhumia Vaisya Raja of Singhbhum) inscribed in Bengali script and similar to Harappa Seals shows Nabagraha symbol of bull, Siva linga, crescent moon and solar lotus dated about 65 Savant 143 A.D. [See Plates XXXI and XXXVII.]

#### KRISHNA-KALI AS ANOTHER FORM OF SIVA-DURGA

The Dol-jatra festival of the Hindus is the worship of Indra-Krishna, known as Rohini-nandan, or Yosodanandan with Radha (Kali), the blind moon or the star Pea-hen at the turning points (tropics) of the summer and winter solstices which occurred in Bhadra and Falgun when the Vernal equinox began in Jaistha about 4500 B.C. The *four seasonal festivals* at the equinoxes and the solstices, viz., the two Durga-Pujahs and the two Dol-Jatras have thus merged into the "Easter" festival of Christianity. [See Plates XXXII-XXXIII.]

The *results of modern philology* are confirmed nowhere by the "unholy" discovery of *ethnology* as in India and more specially as in the case of Bengal—the rendezvous of all nations. The *Dinajpur pillar* inscription dedicated to a Shiva temple about the year 831 A.D. shows that even at that time Gaura or Kol Desha was under the rule of Indo-Scythian Kamboja or Yavana kings who were followers of the Vedic cult and builders of Shiva temples. Shiva and Durga have therefore been boldly labelled as "Anarya Devatas" by some scholars.

## BENGAL—THE HOME OF SAKTI CULT AND THE CRADLE OF CIVILISATION

Bengal was the first home of the Vedic *Gandheswary-Durga* or *Tara Buddheswary* cult of the Vanikas which as the Krishna-Christ cult, Durga-Ganesh, Durga-Krishna, Krishna-Kali or *Jesus-Mary cult* with Europa Durga Nabagraha cult went to Europe. Bengal gave Buddha-Shiva and Aditya-Durga or Nabagraha Solar cult. [See Plates XXXII to XXXV.]

The name of Gaur, Kola Desha or Saka Desha with its entire Gangetic valley conjures up the memory of sixty centuries of its varied and glorious past. Bengal comprises Burma and Assam including the Tibetan plateau geographically.

The *place-names* of Bengal clearly show their ancient connection with Tibet, Cambodia, Mongolia, Manchuria and China and betray the common Indo-Scythian, Indo-Mongolian or Indo-Dravidian origin of the people.

The Vedic word "*Ganga*," *zum zum* in Arabic is similar to the Chinese word "*Kong*," "*Kiang*" or "*Giang*" meaning river as in Me-Kong, Yang-tse-kiang, Si-kiang. The word '*Gang*' is used everywhere in Eastern Bengal to denote a river as in Kaing-gang, Kata-gang, Kui-gang, Mukti-gang, Bara-gang in Assam. In Burmese the word for river is "*kyang*." The Chinese word "*King*" or "*Kong*" meaning city or village as Pe-king, Hong-kong, Nan-king, Me-kong is "Gaon," "Gan" or "Grama" in Bengali.

The Chinese word "Heng," "Ho," "Fo," "Po," meaning river is similar to "Ho," "Sar," "Hawor," Hada or Hrada in Bengali (cf. Hwang-ho, Pei-ho). The *place and river names* of China and Indo-China show that they were peopled by the Gangetic peoples of Bengal in pre-Chinese time. The word "*Goon*" or "*Kan*" means village, "Sangha," "Chung" or "Jung" or "Gunja" in Burmese and in Bengali. The words "Ran-goon" and "Ara-kan" in Burmese are of Bengali origin.

Pt. Umesh Chandra Vidyaratna suggested that Mongolia was the first home of the Vedic Aryans but we find mention of the Man-chu or "*Manzu-bar*" peak on the "*Hima-bata*" mountain which is so named in Rig-veda, where Umapati Vagaban Shiva was engaged in devotion. The Prakrit words Hima, Yoma, Ahom, Assam, Siam, Som, Kom are all synonymous, meaning mountain and are similar to Greek Imaus, Himaus. The Rig-vedic word "*Hima-vant*" is found in the following passage in Mahabharat:—

गिरिहिमवतः पृष्ठे मञ्जुवान् नाम पर्वतः ।

तपते यत्र भगवानस्तपो नित्यमुमापतिम् ॥

महाभारत १४।८।१०

It is a patent fact that all classical "tongues of civilised peoples" have died out and the Semitic or the Aryan peoples abandoning their ancient tongues have adopted their modern Scythian dialects.

It should be noted that the *Hindustani* or Hindi, the Iranian or the *Urdu*, the Perso-Tamil and the Perso-Kol-Aryan or the Scythian Bengali dialects based on identical grammars and written in similar "Al-Hindi" wa "Al-sini" or Eastern

alphabets are spoken by the Arabo-Persic and Turko-Scythian Bengali Mussalmans, the Iranian or Pehlevic Parsis and the modern *Hindus* which include the Turko or Irano-Aryans, Scythio-Dravidians, Aryo-Dravidians, Mongolo-Dravidians and Munda-Dravidians of modern India. [Vide Plate XX.]

Pertaining to this Gangetic civilisation of *Hindi* and *Hindusthan*, the ancient land of the *Ganges*, the following famous verse of Dr. Iqbal is quoted in Hindi and Urdu:—

सारे जहां से अच्छा हिन्दुस्तां हमारा ।  
 हम बुलबुल हैं उसकी वह गुलिस्तां हमारा ॥  
 गुरबत में हों अगर हम रहता है दिल वतन में ।  
 समझो हमें वहीं भी दिल हो जहां हमारा ॥  
 पर्वत वह सबसे ऊँचा हमसाया आसमां का ।  
 वह संतरी हमारा, वह पासबां हमारा ॥  
 गोदी में खेलती हैं जिसके हज़ारों नदियाँ ।  
 गुलशन हैं जिनके दम से रशके जिना हमारा ॥  
 ऐ आबरोद गंगा वह दिन है याद तुझको ।  
 उतरा तेरे किनारे जब कारवाँ हमारा ॥  
 मज़हब नहीं सिखाता आपस में बैर रखना ।  
 हिन्दी हैं हम, वतन है हिन्दुस्तां हमारा ॥  
 यूनान, मिस्र, रोमा सब मिट गये जहाँ से ।  
 अबतक मगर है बाक़ी नाम व निशां हमारा ॥  
 कुछ बात है कि हस्ती मिटती नहीं हमारी ।  
 सदियों रहा है दुश्मन दौरे जहाँ हमारा ॥  
 इक़बाल कोई मेहरम अपना नहीं जहाँ में ।  
 मालूम क्या किसी को दरदे-नेहाँ हमारा ॥

سارے جہاں سے اچھا ہندوستان ہمارا —  
 ہم بلبلیں ہیں اوسکی وہ گلستان ہمارا —  
 غربت میں ہوں اگر ہم رہتا ہے دل وطن میں —  
 سمجھو ہمیں وہیں بھی دل ہو جہاں ہمارا —  
 پریت وہ سب سے اونچا ہمسایہ آسمان کا —  
 وہ سنتری ہمارا وہ پاسباں ہمارا —  
 گودی میں کھیلتی ہیں جسکے ہزاروں ندیاں —  
 گلشن ہے جلکے دم سے رشک جلا ہمارا —  
 اے آبرود گلکا وہ دن ہے یاد تجھکو —  
 اُترا تیرے کنارے جب کارواں ہمارا —  
 مذہب نہیں سکھاتا آپس میں بیز رکھنا —  
 ہندی ہے ہم وطن ہے ہندوستان ہمارا —

یونان - مصر - روما سب مٹ گئے جہاں سے —  
 اب تک مگر ہے باقی نام و نشان ہمارا —  
 کچھ بات ہے کہ ہستی مٹتی نہیں ہماری —  
 صدیوں رہا ہے دشمن دور جہاں ہمارا —  
 اقبال کوئی معکرم اپنا نہیں جہاں میں —  
 معلوم کیا کسی کو درد نہاں ہمارا —

Regarding this first home of human civilisation in the Gangetic Valley of Himachal Dr. Tagore has aptly sung in the following verse:—

ভৈরবী

অগ্নি ভুবনমনোমোহিনি !  
 অগ্নি নির্ম্মল সূর্য-করোজ্জ্বল ধরণি !  
 জনক-জননী-জননী !  
 শীল-সিন্ধু-জল-ধৌত-চরণতল,  
 অনিল-বিকম্পিত-স্নায়ু-অঞ্চল,  
 অম্বর-চূষিত-ভাল হিমাচল,  
 স্তম্ভ-তুষার-কিরীটিনি !  
 প্রথম প্রভাত উদয় তব গগনে,  
 প্রথম সান্ন-রব তব তপোবনে,  
 প্রথম প্রচারিত তব “সুহৃ-বনে,”  
 জ্ঞান, ধর্ম, কত পুণ্য কাহিনী ,  
 চিরকল্যাণময়ী তুমি ধাত্ত !  
 দেশ-বিশেষে বিতরিছ অন্ন,  
 জাহ্নবী-যমুনা-বিগলিত-ককণা  
 পুণ্য-পৌষ-স্তম্ভ-বাহিনি !

#### THE UNITY OF THE ALPHABET PROCLAIMS THE BROTHERHOOD OF MAN THE SCYTHIAN MIGRATION IN ANCIENT TIMES

##### 1. *The Visi-goths or the Western Scythians*

A. F. R. Hoernle in his "History of India", 1906 has rightly observed that "wholesale migrations often took place in ancient times, hence in Europe and India we see many races, languages and religions". The whole of Europe was over-run by various Scythian races such as the Pelasgians, Etruscans, Basques, Huns, Goths, Visi-Goths, Franks, Greeks, Galliks, Turks and Turko-Arabs. Like the Latin or Etruscan and the Greek, the Gothic alphabet, invented before the Deluge and introduced by the Goths about 370 A.D., was long in use in Europe. The Pelasgic or Etruscan letters were prior to the Cadmean or Greek and all varieties of Scythian letters travelled progressively from East to West.



## THE KOLARIAN OR THE INDO-SCYTHIAN HTAI OR TAI-KOL

2. *Tai-Tamil migration into Africa and Australia*

As regards India Dr. Hoernle further remarks that "Lingustic reasons unmistakably show that at some very remote time the Mon-Khmer or the Munda-Kolarian race not only spread over the whole of India but extended also far east-wards into Burma and Siam". "Another ancient indigenous people of India are the Dravidians, who freely inter-married with the primitive Mon Tai or Munda-Kolarian race of India and we also find *their connection with the Africans and the Australians* as there are evidences which show that the continent of India was connected with the main land of Africa and Australia in very ancient time" forming the vanished "Gondwana land". (*Vide* Plate XL.) There is also a clear linguistic connection of the Dravidian speech with the Persian as also with the Kolarian speech including the Bengali and the Hindi.

It is admitted that the Dravidians traded with the Perso-Scythians near the Persian Gulf as far back as the seventh century B.C. according to A. F. R. Hoernle. There has also been two other *Kolarian migrations from Assam into Burma and Tibet and into Siam, Cambodia and China, Central Asia, Mongolia, Corea and Japan*. The history of the ancient Ahom-Burmese Empire of Assam and Burma is thus older than that of China.

THE AHOM-TAI-BURMESE OR THE KOL-MUNDA-KHMER  
BENGALI PRAKRIT ALPHABETS

The Gaudian alphabet of Bengal, Ban-Gaur, Banga, Myan-ga or Maga, Mon-golia or Mon-Tai is the most ancient Indo-Scythian alphabet. The laws of Phonetics clearly show that the primitive Bengali alphabet as preserved in the Tai, Ahom, Khmer or Arakanese Chakma-Bengali alphabet consists of only eighteen consonants as in the Tai, Shan, Khamti, Laos, Burmese, Peguese, Tamil and Ceylonese. It should be noted that the various Malayan alphabets such as the Javanese, the Mankasar, Battak, Bugi, Rejang, Lampong, Tagala, and Bisaya alphabets of Java, Sumatra, Celebes and Philippine Islands all belong to the Mon-Tai or Munda family alphabets of Bengal. Each of them consists of eighteen consonants. The grammatical rules of "sandhi" in Bengali-Prakrit show that the first letter of a Varga becomes the third or the fifth letter and that the second and the fourth letter of a Varga are merely aspirated compound letters, hence in the primitive Mun-da, Mon-Tai, Mon-kol, Ban-Gaur, Ban-gala (Ban-ga) or Kolarian-Bengali alphabet there were only eighteen consonants as in the Tamil (Tai-mir), the Ceylonese (Cin-kol=Sin-hol) and the Maldivian which formed the Southern branch of the Munda-Dra-vidian (Tai-kol, Ut-kol, Mon-kol, Tai-kol-ling, Mon-Tai and Tai-mir).

In the Sylheti-Nagari and the Manipuri-Nagari or Mon-Tai Kuki we see that Bengali Prakrit was written in about 22 or 28 Nagari-Tai letters as in the Hebrew or the Arabic. The Ahoma Chakma-Bengali Coins further show that Bengali could be written in Persian characters. The legendary evidence shows that the eighteen-handed Ugra-Chandi Durga represented the eighteen-lettered primitive Bengali alphabet which was finally elaborated into fifty two

letters as in the Tai-Malayalam or Grantha Tamil and in the Ceylonese alphabet. The fifty-two-handed Kali or Durga preserved at Ajmer museum represents in her 52 hands the fully developed Kolarian or the Scythian alphabet and is indicated by the formula "Om Namah Sidham Kshetrajnyah" in teaching Bengali or Tamil alphabet. Similarly the formula Om Namah Sivayah, Om Namah Buddhaya or Om Namah Tri-Ratnaya is used in teaching Burmese or Tibetan alphabets. The Onmun or the Nido script of Corea having 18 consonants also begins with "Om". (*Vide* Plate XXVII.)

With the discovery of the Sanskrit in 1784, Indian Linguistics, thanks to the researches of Western Scholars, show the intimate connection of the Indo-Aryan and the Indo-European. With the discovery of the Non-Aryan or the Indo-Scythian (Kol-Khmer-Mon-Tai or Malaya-Munda-Dravidian) we now find further intimate connection of the Indo-Scythians with the Indo-Aryans and the Indo-Europeans. The Kol speeches, the Mon-Khmer, Mon-Tai or the Munda-Tai and the Munda-Dravidian, Mun-dai-Dra-vid (Tai-mir) or Tai-Malay speeches once belonging to the Austro-Asiatic or the Gondwana land speech, have indelibly stamped their mark on the Indo-Aryan or the Indo-European and showing the origin and development of Indian Hindu or the *Eastern Hun culture* and its intellectual debt to this primitive Scythian or the Austric Mon-Khmer or Kol (Gaudian) race of Bengal or the Tai-Khmer or Tai-mir (Drabir, Da-mil), Tamil or Malayalam race of the South.

"The basis of our Hindu pre-Vedic and post-Vedic culture are largely *Dravideo-Austric* or mainly Austric in the Ganges valley and the East and Dravidian in the West and the South" according to Dr. Suniti Kumar Chatterjee: he further observes that "the material culture, the customs and usages, the religious notions and practices, the Myths and legends of the Indo-Aryans or the Indo-Europeans are in their origin non-Aryan—Austric and Dravidian" (Tai-Tamil).

The Sanskrit speaking Aryans of Aryavarta have failed to impose their language or its later Deva-Nagar alphabet on the Mongolo-Dravidian (Bengalis or Tamils). The primitive Dravidian speech such as the Tamil or Malayalam shows its affinity with the Persian as an agglutinative Persian, where the pronouns are agglued to verbs and "might really have been a language with consonant group initially as observed by *Jules Bloch*, which is further confirmed by its consonental alphabet of 18 letters as in the Tai (Taic or Saka) family alphabets of Bengal and Burma. The Pelasgian-Greek alphabet, the Phoenicean alphabet or the Glozelian alphabet which civilized Europe was at first of 18 radical consonants as in the Tai.

#### THE WIDE DIFFUSION OF THE TAI-TAMIL-MALAY ALPHABETS

It should be noted that the Bengali migration in ancient time not only peopled the Pacific Islands (*Vide* Plate XXXIX) but it went even to the extreme north as far as Corea and Japan. In the south it reached Ceylon and the Island of Maldive as is evident from the Tai Tamil script and language. Nepal and Tibet received their alphabet from Bengal. (*Vide* Plate XIII). From Tibet the Tai alphabet went to Kashgar in Central Asia. The Tibetan Bengali alphabet was

bodily transplanted into Mangolia, Manchuria, Corea and Japan, where it is written in top-bottom fashion. (*Vide* Plates XXI and XXVII.) In Corea we see Bengali form of speech and the Tai script of eighteen letters.

A few instances may suffice to show this connection:—1. Ane doeshun mal boijea handa, Bengali—Ain deshio bol bujhite chai. 2. Doeshun mal boiji soopila, Bengali—Deshio buli bojha sahaj hoi. In *Maldivé* also one can discern the Bengali form of speech and the Tai script of eighteen letters. A few examples may clear this:—1. Ma-ge Ama-ya Bafa-ya gedara-gai, Bengali—Moga (mora) Ma o bap o ghore hoi. 2. Umba Ama Kobaha, Bengali—Tomar ma kothai hoi.

*Australian vocabulary* similarly shows that Bengali influence reached Australia or Astro-Malaya at a very remote time. The following phrases will clear this point:—1. Koine-a ellim. Bengali—Kona ek allai. 2. Koogek ellim. Bengali—Kona.ek allai. 3. Kaip-i-kalk. Bengali—Kona ek brikkha (K=B). 4. Myng arter. Bengali—Ankhi ti, the eye. 5. Tallon arter. Bengali—Nola ti, the tongue. 6. Tenung arter. Bengali—Thaing ti, the foot.

The "Physical isolation of India" is only a creation of modern scholars. The discovery of sand-buried civilization of the Bengalies in the Eastern Chinese Turkestan by Sir, Aurel Stein, shows how the physical isolation of India was effected in the east by the gradual "drying up of the land" and the abandonment of Hindu civilization at those parts from the first century B.C. to ninth century A.D. and resulting in the brilliant outbursts of Bengali Colonisation in the Pacific Islands.

Again the evidence of Philology, confirmed by Ethnology too, shows that *the Kol language*, like that of *the Australian*, has retained the three numbers in the singular, dual and plural for the nouns and pronouns as in the Arabic and the "Sanskrit". The formation of the comparative and superlative degrees is formed exactly as in the Arabic or the Persian by ablative or genitive prefixes *أعلى* *أعلى* *أعلى* which in the case of the Kolarian are formed by suffixes as in the following examples—(1) Ora-ete daru salangi mena, Bengali—Ghar hote taru lamba hoi, English—The tree is longer than the house. (2) Saben Janoar Ko-ete hathi salangi menaya, Bengali—Sab janoar hote hati lamba hoi, English—The elephant is the tallest of all animals. (3) Ini saben Ko-ete bugin menaya, Bengali—Ini sab hote vala hon, English—He is the best (of all). The comparative and superlative degrees are formed similarly in Persian—

(1) *زینب احسن من فاطمة* (2) *خدا بهترین از بادشاهان* (3) *هو اکبر الکمل* (4) *السمیع قوی علی النمر*

That *the Basque or Bas-Kol* (Eus-Kor) Colony of Spain and France once migrated from Bengal, Gaur or Kol Desha may be judged by comparing the identical structures of Basque declension by post-position with the Kolarian and Bengali case suffixes. It should be noted that *the Bantu* or Munda Colony of central and southern Africa must have migrated from Bengal during the Palaeolithic age (3,000 B.C.) as the comparison of the Basque-Bantu-Kolarian-Magyar numerals, including the Australian, the Maori, the Kambodian or the

Java-Balinese, the Mexicanese and the Peruvianese clearly shows the close affinity of their nomenclature with the Bengali and the Tibetan.

The *Indo-Bantu or the Australian* (Maori-Malayi) languages clearly show the "deep unities underlying the most widely different forms of human thought and speech". The prefixes B, K, G, M, N, have been used before the numerals in Bantu, Kolaryan or Munda, Balinese, Tartarian, Tibeto-Burman, Kambodian or the Australian for examples:—(1) M-osi (Moja), P-ili, (Bili); (2) M-aid, (M-id), B-ar; (3) Ka-sa, Ka-ra; (4) M-oe, B-ar, (P-ir); (5) M-oet (K-oen). B-ullait; (6) P-akhat, P-ahni; etc.

THE ASOKA BRAHMI ALPHABET IS ONLY A VARIETY OF MAURYA OR  
MAHA-PRAKRIT OR TAI ALPHABET

The origin and history of alphabet and numerals have been a very "useful and fascinating study", which has occupied the attention of Western scholars for nearly 200 years and yet they have not proceeded beyond the Pictographic pitfall or the Pyadasi pitfall. The so-called aboriginal or non-Aryan races of India, viz., the Kols, the Mundas, the Tai or Mon-Tai or Mon-Khmer, Tai-bhot, Tai-pru or boro and Tamil or Tai-Khmer (Tai-mir) tribes of the Gangetic valley had not only an indigenous alphabet of their own but who also spoke in Prakrit, Maghadhi Prakrit and other Pre-Vedic Sanskrit tongues, which gave rise to the classical or medieval Sanskrit. They had an alphabet of eighteen consonants as in the Tai, Burmese, Tamil and Ceylonese and all varieties of Malayan alphabets of Sumatra, Java, Bali, Borneo, Celebes and Philippine Islands. The fifty-two classical Sanskrit alphabetical letters all arose out of the eighteen consonantal letters of the Tai-Tamil alphabets.

The Asoka Northern and Southern or Ceylonese types of Pa-li (Pa-ri or Mon-Tai, Maga-Tai, Mau-rya, Maga-dhi) alphabets are entirely Bengali (Ahom-Tai-beto-Burmese) in origin. (*Vide* Plate XXII to XXIV.) The Vowels and Vowel marks in them are all Bengali and not of Nagari type. The alphabet in itself is the oldest history of man, the alphabet alone speaks where speech is mute. It reveals the "casts from one mould". Here there is no "tragedy of the legend of Babel". The Arabic حروف التاجي, Georgian (Pehlavi) and the Tai (Prakrit, Prachi), Szu, Htai, Zai, Tai, Taic, Tsak, Taji, Dyak, Turc, Turuska, Saka) alphabets have hitherto concealed the standard roots of comparison of the world's alphabet. The demonstrative evidence of the origin of the alphabet from the Turanian or Tai-Tamil-Malay alphabet القلم الهندي والصيني and the "ineffaceable mark" it has left on the Semitic, the Iranian, the Indo-Aryan and the Indo-European might serve, it is hoped, to remove the "insuperable prejudices and bitterness" engendered by the exaggerated Aryan controversy for over a hundred years. For good or bad the Palaeographic X-Ray reveals the Skiagraph of the Tai-Tamil-Malayan vertebra in all alphabetic bodies. From the alphabetic evidence alone it is evident that the "Story of India" does not begin with the coming of the Aryans.

The *Ti-betan* (Bhotan, Pru, Bodo, Boro, Ti-prah) like the Tai or Ahom-Chakma-Bengali at first consisted of 18 consonants and 10 vowels. It was

then elaborated into 22 letters, then to 30, afterwards to 34 and lastly to 52 letters. *The Ceylonese* like the *Tai* and the *Tamil* also consisted of 18 consonants and 10 vowels. We find at least 8 varieties of *Tai Bengali alphabets*, viz., the *Shan*, *Khamti*, *Laos*, *Burmese*, *Ahoma*, *Chakma*, the *Tamil* and the *Ceylonese* including the *Maldivian* and the *Corean*. Of these the *Ahoma* is the most primitive *Tai* alphabet and contains only 18 consonants. The fully developed *Ahoma* is found in the *Laos* *Tai* alphabet. The fully developed *Tamil* is found in the *Grantha* *Tamil* or *Malayalum*.

The peculiar *Bengali* vowel symbols of short and long *E* and *I* of 2 and 3 dots or 3 and 4 dots or strokes (*Vide* Plate XXIV) are distinctly visible in the entire *Asoka Mau-rya* (*Mon-Tai* or *Maga-Tai*) inscription as at *Girnar*, third century B.C. and at *Nanaghat* inscription, second century B.C. as also in the *Kashgar-Bengali* Ms. script. We find *E* of three strokes in the *Amravati* and *Jaggaya peth* inscriptions, second century A.D., in the *Jaya Varma* inscription, fourth century A.D. In the *Kushana* inscription, first century A.D., we find *E* of 3 horizontal strokes. In the *Saka Dakshamitra Nasika* cave inscriptions, second century A.D., the *E* is of three dots. It is the same in *Rudra Dama* *Girnar* inscription. The *Pallavi Siva-Skanda Varman* inscription, fourth century A.D., has *E* of 3 dots. The *Josbodharman* or *Vishnu Vardhan Mandsar* inscription, 532 A.D., contains *E* of three dots. The *Horiuzi* Ms. of *Bengali* script of *Japan* about 500 A.D. contains *E* of three and four dots. The *Bower* Ms. about 400 to 500 A.D., also shows *Bengali* *E* of three and four strokes. The *Maukbari Sarva Varma* coin inscription contains *E* with two dots, which is similar to the *Gupta* inscription *E* of fourth century A.D. The *Mewar Aparajita* inscription about 661 A.D., shows *E* of three dots. *Naga Vatta*, *Bauk*, *Kakkuk* inscriptions, 861 A.D., contain *E* of three and four strokes. *Karmasataka* written by king *Bhoja*, eleventh century A.D., contains *E* of three or four dots. The *Bhubaneswar Bengali* inscription of *Ananga Bhim Deva* dated 1174 A.D., contains a typical *E* with two dots. The *Chandra Deva* Ms *E* and *I* are of two and four dots. The *Mount Abu Bengali* script of *Dhara Varsha* 1265 A.D., contains *E* of three dots.

The *Sarada* or *Kashmere Bengali* inscription from eighth to tenth century A.D., contains *E* and *I* of three and four dots as in the *Satyaki* inscription. The *Baijnath Siva Temple* at *Jullandhar* in *Kashmere* 1204 A.D., shows *I* of four dots. The inscription of *Bengal* eleventh century A.D., contains *I* of four dots. The *Devapara* inscription of *Bijoya Sen* 11 century A.D., contains *I* of four dots. The *Lakshman Sen* inscription 1122 A.D., contains *E* and *I* of three or four dots. Even at *Assam* we find in the *Baidya Deva* grant *E* and *I* with two and three dots. The *Ballavendra* grant in *Bengali* script of twelfth century A.D., in *Assam* shows *E* and *I* of two and four dots. *Purushottama Deva* king of *Urisa* and *Gaur* 1483 A.D., shows *E* and *I* of two and three dots.

In modern *Uria* *E* and *I* show two dots and three dots. The *Wartu Bengali* script of *Tibet* shows *E* and *I* with two and three dots. In modern *Tamil* there are two forms of long and short *E* with two and three dots. In modern *Telugu* and *Canarese* we find *E* with two dots. The *Ceylonese* long *E* has three dots. The modern *Bengali* conceals two dots and four dots in the two forms

of E. *The Modern Deva Nagar* has E with two dots and three dots. (*Vide* Plates XXIII and XXIV.)

The roots of the letter of two forms of E in *all forms of Indian alphabets* are found to be derived from the Gaudian or *Bengali Ahom Tai or Tibetan*. In the *English* E we find two dots. In the *old English* I we find two dots. The *modern Burmese* E shows two dots, and the long E has four dots. The *Georgian* E shows two dots. The *Pehlevy* E shows two dots. The *Persian and the Arabic* E has two dots. In the *Bugi and Man Kassar* we also see E with two dots.

It would be seen that the *Maurya Prakrit*, the *Maghadhi Prakrit* or *Pa-li Maga-Banga alphabet* used in the north and south of India was entirely derived from the *ancient Gaudian*, the *Munda-Dravidian*, *Mongolo-Dravidian* or the *Kour-ma* (Gour) or *Kowl-ma* (Bur-ma) *Tai Tamil alphabet*. The *Horiuzi Ms.* shows the older form of the *Bengali* or the *Gaudian* script. The *Elliot Ms.* or *square Pali* shows also an older form of the *Burmese* or the *ancient Kolarian Script*.

#### THE DEVA-NAGAR ALPHABET IS A MODIFICATION OF THE MAGA OR BENGALI ALPHABET

The Deva Nagar alphabet is derived from the *Ahom-Bengali—Burmese Tai* alphabet. The Deva Nagar vowel marks are entirely derived from one variety of *Bengali* vowel marks, which were at first of two kinds (one in use at the beginning of a word and the other at the middle or end of the word); the two kinds of vowel marks were promiscuously used even at the time of the *Bengali Rajahs* such as *Narayan Pal* and *Bijoy Sen*, tenth and eleventh century A.D.

#### THE SANSKRIT IS ONLY A VARIETY OF THE PRAKRIT

There were at least 27 dialects of *Prakrit* once prevalent throughout India; the *Vedic Sanskrit*, *Gatha-Sanskrit*, *classical Sanskrit*, *Budhist Pon-Tai* or *Pali-Sanskrit* being only dialectic varieties of same. The *Prakrit* tongue is admitted to be older than the *Sanskrit* tongue. *Prakrit* was once the sweetest vernacular tongue of India, whose feminine grace was once conspicuous from "*Cattak to Kapurdagiri*". *Pandit Bidhu Sekhar Sastri* in his *Pali Prakash* 1912 remarks that *Prakrit* is older than all forms of *Sanskrit*. The affinity of the *Prakrit* and *Vedic Sanskrit* is unmistakable. *Gatha-Sanskrit* is also a variety of *Prakrit*. He rightly remarks that the *modern Bengali-Prakrit* is even sweeter than the *Sanskrit*.

#### THE SURVIVAL OF THE GAUDIAN PRAKRIT (TAI, TAIK OR SAKA)

There was a time when Western scholars did not hesitate to attribute Indian culture, sculpture, astronomy, numismatic, etc., to Greek origin. The cause of Indian philology has been arrested by a second pitfall of a so-called *Buddhistic* or *non-Hindu* origin of Indian civilization. Such erroneous assumptions are being refuted every day. *Emile Senart* rightly observed that "the Buddha of whom the *Buddhist* tradition waxes eloquent has never lived as a man".

There was a time when majority of *philologists* and *ethnologists* believed in several independent origins of civilization but there is today an ever growing minority which believes in one centre of civilization and its subsequent diffusion.

The migration of Tibeto-Gangetic symbols of culture, creed and script to all lands in the face of the world clearly shows that the first home of civilization was started in the East. This was the Tai-Malay land of the Bargis and the Bodos, the Kols and the Mundas, the Kochs and the Kukis or the Khasas, the Mags, the Mechs or the Mlechhas, the Ahomas and the Chakmas or the Burmas and the Nagas. Here appeared Valmiki and Vyasha who wrote the first world history. Let me conclude in praise of this world-embracing Gaudian or Kolarian civilization of the East in the words of the bard of Assam:—

“Though the East is East eternal  
And the West is o’er the West,  
Yet the sun of eve and morning  
Warms the self-same purple breast.  
Yet *Orion* smiles for ever  
On the Ganges, on the Thames,  
Yet *the moon* that beams o’er Indus  
Casts on Dee her silver gems.  
East is of the West a partner  
West is of the East, a mate,  
Like the mind and soul of beings  
Bound they are by bonds of fate”.

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## Plate I

The common origin of the Indo-Scythian and the Indo-Semitic Alphabets

*The affinity of the Turanian with the Semitic*

۞ The Hindi Alphabet الفم الهندي or The Eastern Alphabet

The origin of the Bengali from the Arabic

by adding Alif or Dair or A. which is inherent in each letter

Discovered by Dr R N Saha M.A.

K ك	ك + T = ক = ক	P پ	پ + T = প = প
Kh خ	خ + T = খ = খ	Ph ف	ف + T = ফ = ফ
G ج	ج + T = গ = গ	B ب	ب + T = ব = ব
Gh ج	ج + T = ঘ = ঘ	Bh پ	پ + T = ভ = ভ
Ng ن	ن + T = ঙ = ঙ	M م	م + T = ম = ম
Ch ج	ج + T = চ = চ	Y ع	ع + T = য = য
Chh ج	ج + T = ছ = ছ	R ر	ر + T = র = র
J ج	ج + T = জ = জ	L ل	ل + T = ল = ল
Jh ج	ج + T = ঝ = ঝ	V و	و + T = ব = ব
Gn ن	ن + T = ণ = ণ	S س	س + T = শ = শ
T ط	ط + T = ট = ট	S س	س + T = স = স
Th ط	ط + T = ঠ = ঠ	S س	س + T = ষ = ষ
D ط	ط + T = ড = ড	H ح	ح + T = হ = হ
Dh ط	ط + T = ঢ = ঢ	A ا	ا + T = অ = অ
N ن	ن + T = ন = ন	A ا	ا + T = আ = আ
T ط	ط + T = ত = ত	I ع	ع + T = ই = ই
Th ط	ط + T = থ = থ	H ح	ح + T = ঞ = ঞ
D ط	ط + T = দ = দ	U و	و + T = উ = উ
Dh ط	ط + T = ধ = ধ	U و	و + T = ঊ = ঊ
N ن	ن + T = ন = ন	E ع	ع + T = এ = এ

ক খ গ ঘ ঙ চ ছ জ ঝ ঞ ট ঠ ড ঢ ন ত থ দ ধ ন

প ফ ব ভ ব ঝ ঞ শ স ষ হ ঞ অ আ ই ঊ এ ঐ

From the Telugoo we find that the ten aspirated letters are merely compound letters formed by adding H, hence they were later additions. There was also no T vaerga in the Bengali at first as in the Ahom—Burmese Tai alphabet. Therefore the primitive Bengali consisted of 18 consonants only.

The Urya or Ut-Kol alphabet with its curved Matra is only a modification of the Bengali. The Urya vowels and vowel marks are entirely of the Bengali type.

The common origin of the Indo-Scythian and the Indo-Semitic Alphabets  
*The affinity of the Aryo-Dravidian with the Semitic*

The Hindi Alphabet *الفنم الهندي* or The Eastern Alphabet  
 The origin of the Nagri from the Arabic  
 by adding Alif or Dari or A, which is inherent in each letter.  
*Discovered by Dr. R. N. Saha, M.A.*

K क	ك	U + T = क = क	P प	پ	U + T = प = प																																																																																																
Kh ख	خ	U + T = ख = ख	Ph फ	ف	U + T = फ = फ																																																																																																
Gh घ	جھ	E + T = घ = घ	Bh भ	بھ	U + T = भ = भ	Ng ङ	جنگ	U + T = ङ = ङ	M म	م	U + T = म = म	Ch च	چ	U + T = च = च	Y य	ی	U + T = य = य	Chh च्ह	چھ	U + T = च्ह = च्ह	R र	ر	U + T = र = र	J ज	ج	U + T = ज = ज	L ल	ل	U + T = ल = ल	Jh ज्ह	جھ	U + T = ज्ह = ज्ह	V व	و	U + T = व = व	Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए
Ng ङ	جنگ	U + T = ङ = ङ	M म	م	U + T = म = म	Ch च	چ	U + T = च = च	Y य	ی	U + T = य = य	Chh च्ह	چھ	U + T = च्ह = च्ह	R र	ر	U + T = र = र	J ज	ج	U + T = ज = ज	L ल	ل	U + T = ल = ल	Jh ज्ह	جھ	U + T = ज्ह = ज्ह	V व	و	U + T = व = व	Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए						
Ch च	چ	U + T = च = च	Y य	ی	U + T = य = य	Chh च्ह	چھ	U + T = च्ह = च्ह	R र	ر	U + T = र = र	J ज	ج	U + T = ज = ज	L ल	ل	U + T = ल = ल	Jh ज्ह	جھ	U + T = ज्ह = ज्ह	V व	و	U + T = व = व	Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए												
Chh च्ह	چھ	U + T = च्ह = च्ह	R र	ر	U + T = र = र	J ज	ج	U + T = ज = ज	L ल	ل	U + T = ल = ल	Jh ज्ह	جھ	U + T = ज्ह = ज्ह	V व	و	U + T = व = व	Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																		
J ज	ج	U + T = ज = ज	L ल	ل	U + T = ल = ल	Jh ज्ह	جھ	U + T = ज्ह = ज्ह	V व	و	U + T = व = व	Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																								
Jh ज्ह	جھ	U + T = ज्ह = ज्ह	V व	و	U + T = व = व	Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																														
Gh ङ	جنگ	U + T = ङ = ङ	S श	ش	U + T = श = श	T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																				
T त	ت	U + T = त = त	S ष	ش	U + T = ष = ष	Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																										
Th थ	ث	U + T = थ = थ	S स	س	U + T = स = स	D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																
D द	د	U + T = द = द	H ह	ه	U + T = ह = ह	Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																						
Dh द्ह	دھ	U + T = द्ह = द्ह	A अ	ا	U + T = अ = अ	N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																												
N न	ن	U + T = न = न	Ā आ	آ	U + T = आ = आ	T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																																		
T त	ت	U + T = त = त	I इ	ی	U + T = इ = इ	Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																																								
Th थ	ث	U + T = थ = थ	II ई	ی	U + T = ई = ई	D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																																														
D द	د	U + T = द = द	UO उ	و	U + T = उ = उ	Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																																																				
Dh द्ह	دھ	U + T = द्ह = द्ह	UU ऊ	و	U + T = ऊ = ऊ	N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																																																										
N न	ن	U + T = न = न	E ए	ی	U + T = ए = ए																																																																																																

NB The Dari is omitted in compound consonants.

Omitting Aspirants the 25 consonants + Vowels = 25 letters as in Arabic  
 म. ग. न. क. ख. ग. घ. ङ. च. छ. ज. झ. ञ. ट. ठ. ड. ढ. त. थ. द. ध. न. प. फ. ब. भ. म.

It has been erroneously supposed by Sanskritists that the Bengali character is only a "by-form of the Nagari type of Indian Alphabets", which only appeared in the 11th Century A.D. The reverse is true.

From the Skanda Purana we find that the whole of the Gangetic Plain was once called Gaur (Kol) Desha:—

स्वारस्वताः, कन्यकुब्जा, उत्कला मैथिलाश्च ये ।

गौडराष्ट्र, पञ्चधा चैव पञ्च गौडाः प्रकीर्तिताः ॥

## The common origin of the Indo-Scythian and the Indo-Semitic Alphabets

Affinity of the Tamil with the Arabic and the Deva Nagar.

Discovered by Dr R N Saha MRS

Note addition of perpendicular Aia in Part I and 2 explains matrix of the Arabic element

K $\text{K} = \text{K} + \text{I} = \text{K}$	S $\text{S} = \text{S} + \text{I} = \text{S}$
N $\text{N} = \text{N} + \text{I} = \text{N}$	S $\text{S} = \text{S} + \text{I} = \text{S}$
Ng $\text{Ng} = \text{Ng} + \text{I} = \text{Ng}$	Sh $\text{Sh} = \text{Sh} + \text{I} = \text{Sh}$
Ch $\text{Ch} = \text{Ch} + \text{I} = \text{Ch}$	H $\text{H} = \text{H} + \text{I} = \text{H}$
Gn $\text{Gn} = \text{Gn} + \text{I} = \text{Gn}$	Ks $\text{Ks} = \text{Ks} + \text{I} = \text{Ks}$
T $\text{T} = \text{T} + \text{I} = \text{T}$	H $\text{H} = \text{H} + \text{I} = \text{H}$
N $\text{N} = \text{N} + \text{I} = \text{N}$	H $\text{H} = \text{H} + \text{I} = \text{H}$
T $\text{T} = \text{T} + \text{I} = \text{T}$	Vowels
N $\text{N} = \text{N} + \text{I} = \text{N}$	A $\text{A} = \text{A} + \text{I} = \text{A}$
F $\text{F} = \text{F} + \text{I} = \text{F}$	AA $\text{AA} = \text{AA} + \text{I} = \text{AA}$
M $\text{M} = \text{M} + \text{I} = \text{M}$	I $\text{I} = \text{I} + \text{I} = \text{I}$
Y $\text{Y} = \text{Y} + \text{I} = \text{Y}$	II $\text{II} = \text{II} + \text{I} = \text{II}$
R $\text{R} = \text{R} + \text{I} = \text{R}$	U $\text{U} = \text{U} + \text{I} = \text{U}$
L $\text{L} = \text{L} + \text{I} = \text{L}$	UU $\text{UU} = \text{UU} + \text{I} = \text{UU}$
V $\text{V} = \text{V} + \text{I} = \text{V}$	E $\text{E} = \text{E} + \text{I} = \text{E}$
L $\text{L} = \text{L} + \text{I} = \text{L}$	O $\text{O} = \text{O} + \text{I} = \text{O}$
R $\text{R} = \text{R} + \text{I} = \text{R}$	OO $\text{OO} = \text{OO} + \text{I} = \text{OO}$
R $\text{R} = \text{R} + \text{I} = \text{R}$	OI $\text{OI} = \text{OI} + \text{I} = \text{OI}$
N $\text{N} = \text{N} + \text{I} = \text{N}$	OU $\text{OU} = \text{OU} + \text{I} = \text{OU}$

NB: Both scripts of Vattelottu in Tamil without matrix

1 2 3 4 5 6 7 8 9 0 Arabic

1 2 3 4 5 6 7 8 9 0 Tamil

1 2 3 4 5 6 7 8 9 0 English

Note: Both and matrix in the formation of Tamil numerals

NB: Tamil or Tri-Malini in a variety of Malayalam

has a curved Dāra or Aia in Telugu, Canarese &amp; Ceylonese

The "Tamil Muni Agastya" mentioned in Rig Veda, who introduced the Tamil alphabet in "Dakshinatya" is "Agastyah Vagatam Vishnuh" of Agni Puran, and is described in Garura Purana as "Gaura Desha nibushinah". The affinity of the Tamil, with the Ahom-Tai-Burmese alphabet is quite patent. The Tamil alphabet consists of 10 vowels and 18 consonants.



## Plate V

The affinity of the Baitali Nagari, the Sylheti-Nagari, the Maithili-Nagari and the Mon Tai or Manipuri-Nagari with the Arabic

## The Baitali Alphabet (Baitali Kaithi)

Or Nagari without matra

K	Kh	G	Gh	N
५	५	१	५	५
Ch	Chh	J	Jh	N
५	५	५	५	५
T	Th	D	Dh	N
५	५	५	५	५
T	Th	D	Dh	N
५	५	५	५	५
P	Ph	B	Bh	M
५	५	५	५	५
Y	R	L	V	S
५	५	५	५	५

## The Sylheti Nagari Alphabet (Nagari for Bengali)

Or Baitali Kaithi with matra

K	Kh	G	Gh	N
५	५	५	५	५
Ch	Chh	J	Jh	N
५	५	५	५	५
T	Th	D	Dh	N
५	५	५	५	५
T	Th	D	Dh	N
५	५	५	५	५
P	Ph	B	Bh	M
५	५	५	५	५
Y	R	L	S	H
५	५	५	५	५
A	I	U	E	O
५	५	५	५	५

## The Ancient Maithili Alphabet (Maithili Kaithi)

K	Kh	G	-	N
५	५	५	-	५
Ch	Chh	J	-	N
५	५	५	-	५
T	Th	D	-	N
५	५	५	-	५
T	Th	D	-	N
५	५	५	-	५
P	Ph	B	Bh	M
५	५	५	५	५
Y	R	L	S	H
५	५	५	५	५

N.B.—Sylheti-Nagari shows that Bengali was written in Deva-Nagari Vatta Script—a variety of the ancient Bengali script of Gaur Vatta, the eldest son of Chitra Gupta Brahma; Maithili script of Mathur Vatta shows its alphabet of twenty-two letters. (Vide Plate XI), Chitra Gupta Brahma had eight sons:—

मच्छरीरादमसुद्भूतः तत्त्वादकायस्य संकः ।

चित्रगुप्त इति नाम्ना तु ख्यातो भुवि भविष्यति ॥

गौडाख्या माधुरा इवैव भट्टनागर सेनकाः ।

अहिराणाः श्रीवास्तव्यः अम्बष्टाः करणास्तथा ॥

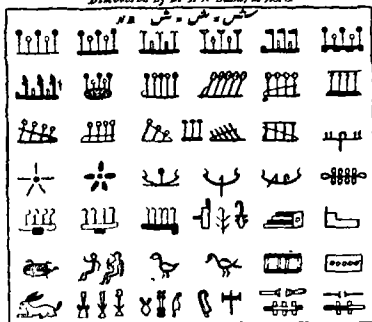
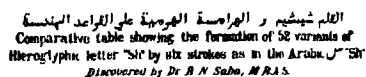
अपरेषामेव पुत्रा चित्रगुप्तान् महामते ।

कुशाकाः सर्वशास्त्रेषु हयग्वहा आह्वयसत्तमाः ॥ (पद्यपुराण)



## Plate VII

The affinity of the Hieroglyphic and the Semitic Alphabets, showing that Pictograph being visible form-graph and not sound-graph is not the origin of the alphabet



Comparative table showing the six strokes of the Arabic letter ش 'Sh' in the form of every Semitic 'Sh' letter

[illegible]

The Egyptian Hieroglyphic or pictographic alphabet consists of 22 letters, of 4 vowels and 18 consonants as in the primitive Semitic or the Western Brahmi alphabet. In the Egyptian or the Babylonian script the linear sound symbols were made to assume caligraphically some fancied pictures.



The affinity of Indo-Pehlevi and the Perso-Scythian Alphabets showing the origin of the Perso-Arabic and the Cuneiform scripts from the ancient Persian MS alphabet

الرموز الاقلام العربى الفرسى الپهلوى و البکلادانى											
ORIGIN OF THE ARABIC AND THE "CUNEIFORM" SCRIPTS:-											
Private alph. from an arab. M.S.	Pehlavi alphabet	Dravidian alphabet	Private alph. from an arab. M.S.	Pehlavi 600 B.C.	Dravidian 600 B.C.						
PPP	ا	ب	آ	ا	ب	ا	ب	ا	ب	ا	ب
ف	پ	ت	د	پ	ت	ف	پ	ت	د	پ	ت
ل	ث	ج	ه	ل	ث	ل	ث	ج	ه	ل	ث
م	ز	ح	و	م	ز	م	ز	ح	و	م	ز
ن	ح	خ	ز	ن	ح	ن	ح	خ	ز	ن	ح
ی	د	ذ	ح	ی	د	ی	د	ذ	ح	ی	د
ر	ذ	ر	ر	ر	ر	ر	ر	ر	ر	ر	ر
س	ز	س	س	س	ز	س	ز	س	ز	س	ز
ش	س	ش	ش	ش	س	ش	س	ش	س	ش	س
ص	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص
ض	ض	ض	ض	ض	ض	ض	ض	ض	ض	ض	ض
ط	ط	ط	ط	ط	ط	ط	ط	ط	ط	ط	ط
ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ
حروف مسبارى و پهلوى و فارسى											
The Sabeian or Persepolitan Mss. Alphabet											
Inscriptions over the wooden frames											
𐎧	𐎡	𐎢	𐎣	𐎤	𐎥	𐎦	𐎧	𐎨	𐎩	𐎪	𐎫
𐎬	𐎭	𐎮	𐎯	𐎰	𐎱	𐎲	𐎳	𐎴	𐎵	𐎶	𐎷
𐎸	𐎹	𐎺	𐎻	𐎼	𐎽	𐎾	𐎿	𐏀	𐏁	𐏂	𐏃
𐏄	𐏅	𐏆	𐏇	𐏈	𐏉	𐏊	𐏋	𐏌	𐏍	𐏎	𐏏

Recent excavation at tell of Ras Shamra near Latakia shows a Cuneiform alphabet of twenty-eight letters as in the Arabic, which may be dated about the thirteenth century B.C. according to M. Verolleand. R. F. Mead in 1916 has also published a Cuneiform script of twenty-two letters as in the Cananite of which four are vowels and 18 consonants as in the Tai or the primitive Phoenician Script.

If we compare the Babylonian or the Egyptian with the Neskhi Arabic letters we see how they are both derived from linear symbols, there being as many as twenty-three variants of the same cuneiform character as in the Hieroglyphic.

## Plate IX

The affinity of Indo-Pehlevic and the Perso-Scythian alphabets showing the origin of the Arabic and the Cuneiform scripts from the ancient Persian MS alphabet

AFFINITY OF CHALDEAN, ASSYRIAN, PEHLEVY, ARABIC, PERSIAN, ZEPD,  
GEORGIAN AND KHOROSMI ALPHABETS  
ALL EXISTING SIDE BY SIDE IN MESOPOTAMIA ABOUT 4000 B.C.

CHALDEE ASSYRIAN	CHALDEE PERSIAN	CHALDEE PEHLEVY	ZEPD PEHLEVY	GEORGIAN PEHLEVY	KHOROSMI SARA ARABIC	CHALDEE ARABIC PERSIAN
3000 B.C.	3000 B.C.	3000 B.C.	3000 B.C.	3000 B.C.	3000 B.C.	3000 B.C.
𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	أ
𐎵	𐎵	𐎵	𐎵	𐎵	𐎵	ب
𐎴	𐎴	𐎴	𐎴	𐎴	𐎴	ت
𐎳	𐎳	𐎳	𐎳	𐎳	𐎳	ث
𐎲	𐎲	𐎲	𐎲	𐎲	𐎲	ج
𐎱	𐎱	𐎱	𐎱	𐎱	𐎱	ح
𐎰	𐎰	𐎰	𐎰	𐎰	𐎰	خ
𐎯	𐎯	𐎯	𐎯	𐎯	𐎯	د
𐎮	𐎮	𐎮	𐎮	𐎮	𐎮	ذ
𐎭	𐎭	𐎭	𐎭	𐎭	𐎭	ر
𐎬	𐎬	𐎬	𐎬	𐎬	𐎬	ز
𐎫	𐎫	𐎫	𐎫	𐎫	𐎫	س
𐎪	𐎪	𐎪	𐎪	𐎪	𐎪	ش
𐎩	𐎩	𐎩	𐎩	𐎩	𐎩	ص
𐎨	𐎨	𐎨	𐎨	𐎨	𐎨	ض
𐎧	𐎧	𐎧	𐎧	𐎧	𐎧	ط
𐎦	𐎦	𐎦	𐎦	𐎦	𐎦	ظ
𐎥	𐎥	𐎥	𐎥	𐎥	𐎥	ع
𐎤	𐎤	𐎤	𐎤	𐎤	𐎤	غ
𐎣	𐎣	𐎣	𐎣	𐎣	𐎣	ف
𐎢	𐎢	𐎢	𐎢	𐎢	𐎢	ق
𐎡	𐎡	𐎡	𐎡	𐎡	𐎡	ك
𐎠	𐎠	𐎠	𐎠	𐎠	𐎠	ل
𐎟	𐎟	𐎟	𐎟	𐎟	𐎟	م
𐎞	𐎞	𐎞	𐎞	𐎞	𐎞	ن
𐎝	𐎝	𐎝	𐎝	𐎝	𐎝	و
𐎜	𐎜	𐎜	𐎜	𐎜	𐎜	ه
𐎛	𐎛	𐎛	𐎛	𐎛	𐎛	خ
𐎚	𐎚	𐎚	𐎚	𐎚	𐎚	ي
𐎙	𐎙	𐎙	𐎙	𐎙	𐎙	ع
𐎘	𐎘	𐎘	𐎘	𐎘	𐎘	ف
𐎗	𐎗	𐎗	𐎗	𐎗	𐎗	ق
𐎖	𐎖	𐎖	𐎖	𐎖	𐎖	ك
𐎕	𐎕	𐎕	𐎕	𐎕	𐎕	ل
𐎔	𐎔	𐎔	𐎔	𐎔	𐎔	م
𐎓	𐎓	𐎓	𐎓	𐎓	𐎓	ن
𐎒	𐎒	𐎒	𐎒	𐎒	𐎒	و
𐎑	𐎑	𐎑	𐎑	𐎑	𐎑	ه
𐎐	𐎐	𐎐	𐎐	𐎐	𐎐	خ
𐎏	𐎏	𐎏	𐎏	𐎏	𐎏	ي
𐎎	𐎎	𐎎	𐎎	𐎎	𐎎	ع
𐎍	𐎍	𐎍	𐎍	𐎍	𐎍	ف
𐎌	𐎌	𐎌	𐎌	𐎌	𐎌	ق
𐎋	𐎋	𐎋	𐎋	𐎋	𐎋	ك
𐎊	𐎊	𐎊	𐎊	𐎊	𐎊	ل
𐎉	𐎉	𐎉	𐎉	𐎉	𐎉	م
𐎈	𐎈	𐎈	𐎈	𐎈	𐎈	ن
𐎇	𐎇	𐎇	𐎇	𐎇	𐎇	و
𐎆	𐎆	𐎆	𐎆	𐎆	𐎆	ه
𐎅	𐎅	𐎅	𐎅	𐎅	𐎅	خ
𐎄	𐎄	𐎄	𐎄	𐎄	𐎄	ي
𐎃	𐎃	𐎃	𐎃	𐎃	𐎃	ع
𐎂	𐎂	𐎂	𐎂	𐎂	𐎂	ف
𐎁	𐎁	𐎁	𐎁	𐎁	𐎁	ق
𐎀	𐎀	𐎀	𐎀	𐎀	𐎀	ك

## The Ahom-Tai, Bhutya, Chutya, Chol, Kol or Gaudian alphabet

The Ahom or Chakma-Bengali and the Burmese alphabets show medial vowel marks which are entirely Bengali. Note the affinity of the Chakma-Bengali alphabet (without matra) with the widely separated Bali-Bengali alphabet (having matra). Note the diffusion of this Himalayan Bengali alphabet from Assam into Burma, Siam, Cambodia Anam (Trans-Gangetic Peninsula) and the Pacific Islands.

There has been a wide diffusion of the Bengali script in Tibet, Nepal, Mongolia, Manchuria, and Corea. The Urya, the Tamil, the Ceylonese and the Maldeve alphabets also show medial vowel marks which are identical with the Bengali medial vowel marks. The Asoka, Maga or Magadhi Pali, the Kaithi and the Deva-Nagar alphabets are modifications of the Tai or Ahom-Chutya-Burmese.

আবৃত্তিক বাক্যগণ	আবৃত্তিক বাক্যগণ	বর্মী বাক্য	চাকমা বাক্য	আবৃত্তিক বাক্যগণ	আবৃত্তিক বাক্যগণ	বর্মী বাক্য	চাকমা বাক্য
অ	ਅ	অ	অ	ক	ক	খ	খ
ই	ই	ই	ই	খ	খ	গ	গ
উ	উ	উ	উ	গ	গ	ঘ	ঘ
এ	এ	এ	এ	ঘ	ঘ	ঙ	ঙ
ক	ক	ক	ক	ঙ	ঙ	চ	চ
খ	খ	খ	খ	চ	চ	ছ	ছ
গ	গ	গ	গ	ছ	ছ	জ	জ
ঘ	ঘ	ঘ	ঘ	জ	জ	ঝ	ঝ
ঙ	ঙ	ঙ	ঙ	ঝ	ঝ	ট	ট
চ	চ	চ	চ	ট	ট	ঠ	ঠ
ছ	ছ	ছ	ছ	ঠ	ঠ	ড	ড
জ	জ	জ	জ	ড	ড	ঢ	ঢ
ঝ	ঝ	ঝ	ঝ	ঢ	ঢ	ণ	ণ
ট	ট	ট	ট	ণ	ণ	ত	ত
ঠ	ঠ	ঠ	ঠ	ত	ত	থ	থ
ড	ড	ড	ড	থ	থ	দ	দ

It should be noted that the Bhutyas call themselves "Pruh", Ahomese as Phu or Phruh; Tiperahs, Mani-pruhs are also Pruhs or Poros, Siamese call themselves as Phrah. Arakanese and Burmese are Mruhs. Tibitans are Bhoj or Bhot people. Nepalese are Ne-pad or Ne-boro or Ne-pols. All these people—Bhot, Bhoja, Boro, Bodo, Poro, Polo, Moro, etc., are ethnically one people.

## The Tai Bengali Alphabet in Manipur

## MON-TAI MEI-TEI OR MANIPURI ALPHABET.

K		Kh		G		Gh		N	
Ch		Ch		J		Jh		N	
T		Th		D		Dh		N	
T		Th		D		Dh		N	
P		Ph		B		Bh		M	
Y		R		L		V		A	
S		S		S		H		Ks	

N.B. 𑜋 = 𑜊 = 𑜉 = 𑜈      𑜇 = 𑜆 = 𑜅

𑜄 = 𑜃 = 𑜂 = 𑜁      𑜀 = 𑜁 = 𑜂 = 𑜃

It should be noted that the letter R is identical in Chakma, Burmese, Urya, Bengali, Assamese, Manipuri and Ahoma, as shown in the Table.

The three strokes of R is quite patent also in Georgian, Phoenician, Syriac, English, Latin, Greek, Cuneiform, Maithili, Malayalam, Marwari, Kashmiri and Kaithi.

The close affinity of the Manipuri R, L, S, S, SH, H, KH, with the modern Bengali forms is clearly seen in the above Table.

The history of Manipur, Kamrup or Pragytishpur of the Ahoms or the Himalayan People goes back to the time of Mahabharat. Arjun, the great hero of Mahabharat was defeated by the hand of Babrubahan, the Koch, Kuki or Naga prince of Manipur.



கனம் உதயா	கனம் உதயா
கனம் உதயா	கனம் உதயா
ko kanna udaya	ko kanna udaya

६५६६६६ ३५६६६६  
 २८७६६६ ५६६६६६  
 १२३४५६७८ १२३४५६७८

පාපභර්තෘ පරලෝ ආපරදා ආර්ථ  
 පාපභර්තෘ පරලෝ ආපරදා ආර්ථ  
 pa-pa-bhartha pa-ra-lo a-pa-ra-da a-pa-rtha

[illegible]

*N.B.*—The five aspirated letters Gh, Jh, Dh, Bh marked with asterisk in the table are compound consonants in the Tibetan alphabet, showing that they were later additions. The Tibetan alphabet at first consisted of 10 vowels and 18 consonants only.







The Comparative Table of Numerals, showing their origin by finger-reckoning method

Maya	Saka		Javanese		Bengali	Hindi	Arabic	English	Nabatan	Zeno
0 I	I	1	0 or 1	1 Stroke	১	१	1	1	1	1
00 II	II	2	1)	2 Strokes	২	२	2=U=II	2 2	2 II	2
000 III	III	3	2	3 Strokes	৩	३	3=U=III	3 3 3	3 III	3
0000 X	X	4	3 3 3	4 Strokes; X	৪	४	4=4=4=4	4 4 4=4	X	4
1 IX	IX	5	3 3	4+1	৫	५	5=5=5=5	5 5 5=5	IX	5
10	10	6	5	4+2	৬	६	6=4+2	6 6 6=6	10	6
100	100	7	5 2	4+3	৭	७	7=7=7=7	7 7 7=7	100	7
1000	1000	8	8 8	4+4	৮	८	8=8=8=8	8 8 8=8	1000	8
10000	10000	9	8 8	4+4+1	৯	९	9=9=9=9	9 9 9=9	10000	9
100000	100000	10	6+5+1	0 (4+1)+ (4+1)	০	०	10=6+5+1	10=6+5+1	100000	10
7=7	7=7	7	5 2=5+5	0=5+5	০=5+5	०=5+5	7=7	7=7	7=7	7=7

Cretan Etruscan Roman Cretan Pictograph Aneka Maya Chinese Etruscan & Arabic

Pictograph Arabic Hindi Roman Chinese Bengali Maya Chinese

Forms of Zero = 0 0 0 0 0 = 0 0 0 0 0 = 0 0 0 0 0

N.B.—The word Zero signifies the number ten and does not mean nothing, no number, a vacant or empty place, or a circular mark in arithmetic. It is a multiplying symbol of ten.

The Zero symbol is not an integer and has no value in itself. As a multiplying symbol of an integer it cannot be placed along with the integers, which are only written in progressive series and in group additions in a decimal system of notation. Its proper place is therefore at the top of an integer.

The supper script zero in "Al-Hindi" Arabic Numerals

Arabic Numerical Alphabet - 800 A.D.

النوع الثاني من الهندي

شوق المستهام في معرفة الرموز الاقللم

تأليف احمد بن ابراهيم وحشيه

٠ ٩ ٠ ٨ ٠ ٧ ٠ ٦ ٠ ٥ ٠ ٤ ٠ ٣ ٠ ٢ ٠ ١

٠ ب ٠ ج ٠ د ٠ هـ ٠ و ٠ ز ٠ ح ٠ ط ٠

٠ ٩ ٠ ٨ ٠ ٧ ٠ ٦ ٠ ٥ ٠ ٤ ٠ ٣ ٠ ٢ ٠ ١

٠ مي ٠ ك ٠ ل ٠ م ٠ ن ٠ س ٠ ع ٠ ف ٠ ص ٠

٠ ٩ ٠ ٨ ٠ ٧ ٠ ٦ ٠ ٥ ٠ ٤ ٠ ٣ ٠ ٢ ٠ ١

٠ ق ٠ ر ٠ ش ٠ ت ٠ ث ٠ خ ٠ ذ ٠ ض ٠ ظ ٠ غ ٠

N.B.  $1^0 = 1 \times 10 = 10$ ;  $1^{00} = 1 \times 10 \times 10 = 100$ ;  $1^{000} = 1 \times 10 \times 10 \times 10 = 1000$

Zero =  $10 = 5 + 5 = \omega + \omega$  or  $\bigcirc + \bigcirc = \text{⑤} \text{ ⑤} \text{ ⑤} = \bigcirc \cdot \tau_m$

$1 \times 10 = 10 \therefore$  Zero has a 'tens' place value as in Tibetan  $7^0 \cdot 10$

## The subscript zero in "Al-Hindi" Arabic Numerals

النوع الثالث من القلم الهندي

٩. ٨. ٧. ٦. ٥. ٤. ٣. ٢. ١.  
ا. ب. ج. د. هـ. و. ز. ح. ط.

٦. ٥. ٤. ٣. ٢. ١. ٠. ٩. ٨. ٧. ٦. ٥. ٤. ٣. ٢. ١.  
ي. ك. ل. م. ن. س. ع. ف. ص.

٣. ٢. ١. ٠. ٩. ٨. ٧. ٦. ٥. ٤. ٣. ٢. ١.  
ق. ر. س. ت. ث. خ. ذ. ض. ظ. غ.  
الباب

## The righthand side zero in "Al-Hindi" Arabic Numerals

1 6

الفصل الثالث من الباب الأول في معرفة القلم

الهندي وهو ثلاثة أنواع

النوع الأول منها

ألف . بكر . حشر  
١٠٠ ١٠٠ ١٠٠

دمت . هنت . وسخ  
١٠٠ ١٠٠ ١٠٠

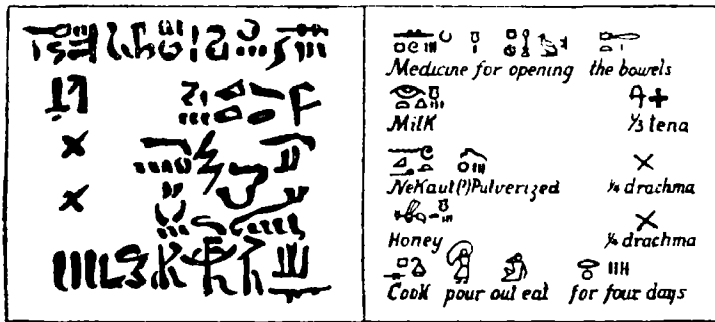
زعد . حفص . طمظ  
١٠٠ ١٠٠ ١٠٠

الفرع

## Plate XIX

The oldest Prescription known, showing Tai-Bengali Numerals and proving Harappa-Seal Numerals, Babylonian Numerals, the Egyptian Numerals and the Asoka Kharosthi Numerals or the Chinese numerals in vertical lines to be identical. The extreme antiquity of the Harappa Seal numerals clearly shows that the Indian system of Decimal numeration has been borrowed in every land

The Oldest Prescription Known  
Showing Tai-Bengali numerals.

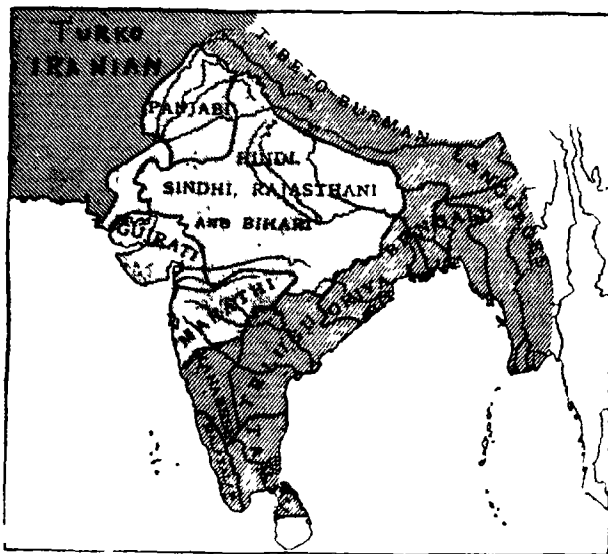


Reproduction of a portion of Hermes Trismegistus' Book on Medicine (1552 B.C.) found in Egypt. At the left, is the original ancient Egyptian Hieratic Script, which reads from right to left. It is translated at the right into Hieroglyphics.

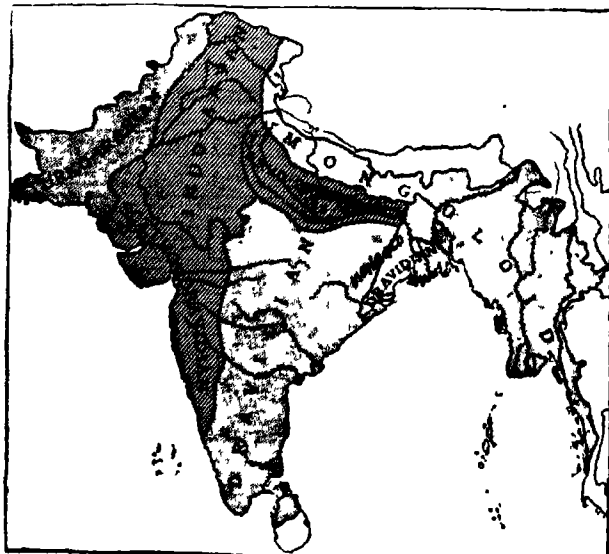
Note identical four IIII in Etruscan or Roman, Cretan or Greek, Asoka Maurya (Maga-Tai), Chinese and Mexican (Maya or Maga-glyph).

In "Suvankari" method or the Chaukia method of calculation the numerals are still written in vertical lines in Bengal.

The Language and Script Map of India showing three forms of one script and language, viz., the Tai-Tamil script and the Prakrit language



The Map of the Dravidian or the Indo-Mongolian Types showing one great INDIAN RACE as has been asserted by Mr. Neshield and Mr. K. I. Anderson



## Lantsha, U-Chan Tibetan and the Mongolian Galik Alphabets



N.B.—The aspirated letters in the Tibetan and the Mongolian, Galik marked with asterisk in the table are compound consonants formed by adding H

The Manchu alphabet is derived from the Galik (Khalkha) Bengali where the ten aspirated letters are formed similarly by adding H. The Tibetan Bengali at first consisted of 10 vowels and 18 consonants

## Comparative table of Pali (Pa-ri, Pon-ti or Mon Tai) Alphabets

VOWELS.										
	long	a	ā	i	ī	u	ū	e	o	
ACÔKAS		ਅ	ਐ	ੴ		ੴ	ੴ	ੴ	ੴ	ੴ
PALI	of Ethel	ਅ	ਐ	ੴ		ੴ	ੴ	ੴ	ੴ	ੴ
Square PALI		ਅ	ਐ	ੴ		ੴ	ੴ	ੴ	ੴ	ੴ
CONSONANTS										
	long	ka	kha	ga	gha	na	ca	cha	ja	ḥa
ACÔKAS		ਕ	ਖ	ਗ	ਘ	ਨ	ਚ	ਛ	ਜ	ਠ
PALI	of Ethel	ਕ	ਖ	ਗ	ਘ	ਨ	ਚ	ਛ	ਜ	ਠ
Square PALI		ਕ	ਖ	ਗ	ਘ	ਨ	ਚ	ਛ	ਜ	ਠ
	long	ta	tha	da	dha	na	ta	tha	da	ḥa
ACÔKAS		ਤ	ਥ	ਦ	ਧ	ਨ	ਤ	ਥ	ਦ	ਠ
PALI	of Ethel	ਤ	ਥ	ਦ	ਧ	ਨ	ਤ	ਥ	ਦ	ਠ
Square PALI		ਤ	ਥ	ਦ	ਧ	ਨ	ਤ	ਥ	ਦ	ਠ
	long	pa	pha	ba	bha	ma	pa	pha	ba	ḥa
ACÔKAS		ਪ	ਫ	ਬ	ਭ	ਮ	ਪ	ਫ	ਬ	ਠ
PALI	of Ethel	ਪ	ਫ	ਬ	ਭ	ਮ	ਪ	ਫ	ਬ	ਠ
Square PALI		ਪ	ਫ	ਬ	ਭ	ਮ	ਪ	ਫ	ਬ	ਠ

The Maga or Burmese Pali is considered by Pali Grammarians to be the original tongue in which man first spoke. The following passage in Pali is quoted in support:—

ਸਾ ਮਾਧੀ ਮੂਲ ਭਾਸ਼ਾ ਨਗਯਾ ਯਾਦਿਕਥਿਕਾ ।  
 ਗ੍ਰਹ ਣੋ ਚ ਸੁਤਾਲਾਪਾ ਸੰਬੁਧਾ ਚਾਪਿ ਭਾਸ਼ਰੇ ॥

## Affinity of the Htai Tamil-Burmese vowel-

## Affinity of the Htai-Tamil vowels

Burmese	Bergali	Urya	Tamil	Telugu	Ceylonese	Assam P. M. or T. M.
၀ Kowl ma	Ker mau	Ut Kol	Htai mōng	Htai lang	Sug Kol	
A ၁	အ	အ	அ	అ	අ	ਖ
Ā ၁၁	အာ	အါ	ஆ	ఆ	ආ	ਖ·
I ၂	အိ	အီ	இ	ఱ	ඈ	·
ī ၂	အီး	အී	ஐ	ఱ	ඉ	·
U ၃	උ	උ	உ	ఉ	ඊ	·
ū ၃	උ	උ	உ	ఉ	ඊ	·
E ၄	උ	උ	எ	ఱ	උ	·
Al ၅	උ	උ	ஊ	ఱ	උ	·
o ၆	උ	උ	ஓ	ఱ	උ	·
u ၇	උ	උ	ஔ	ఱ	උ	·
Vowel mark compared						
0 = ၀	၀	၀	၀	၀	၀	—

Note that the Bengalis and the Burmese are called by the Ahom-Kukis or Lushais as Kowl ma and Kowl ma respectively. The Burmese Kowl ma (K B) Arakan call them as Mithu mith.

Similarly Assamese Bodo Boro Choto Pruh Phruh (Poro Phoro) are synonymous with Kol or Gaur. Nepalese Lepchas Bhutias and Tibetans or Bhot or Bodo or Pruh people. Thus we see that the Tibetans or the people are the ancient Kolians or the Gaudian people. (K G B P)

N B—Kol—Kor—Gor—Chor—Chol—Hor—Bor

Bod Bhot Bhoj Mor

Bengal or Gaur Desha was once called named as Munda Keri Kol or Chol country as mentioned in Huiyanshi (22 Chap). It was then known as Muga Desha Jirba or Kanbo Dwip. When Kishore was conquered by the Gaur Rakshasas, the western Cambodian colonies became hateful there as is seen in the following Persian passage—[Afghan=Pushu Pukhtu or Pathan, Kamboh=Camboja and Kashmiri=Khmer]

اگر قحط الرجال افتد اراں کس انس کم گهری  
 یکے افغان دریم کمبوه سویم بدذات کشمیری  
 د افغان حیلہ می آید د کمبوه کیلہ می آید  
 ز کشمیری نمی آید بجز اندوه و دلگهری





## Plate XXV

Affiliation of eight Ancient Alphabets, showing 4 vowels and 18 consonants as in the Tai-Tamil alphabets, proving that all alphabets in ancient times consisted of 18 consonantal letters

Affiliation of eight ancient alphabets  
showing 22 or 18 letters as in the Tai-Tamil

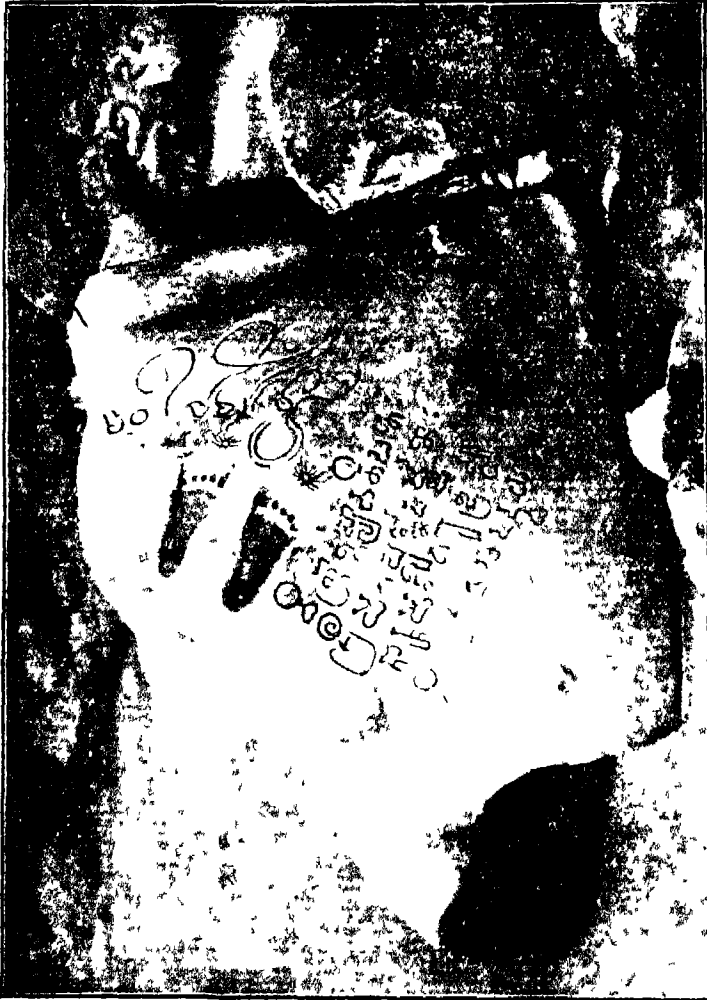
[D. no. 12. a. C. 3400]

Cuneiform	Arabic	Hebrew	Phoenician	Glossian	Kharosthi	Phonic	Arabic
𐎠	ا	א	𐤀	𐎠	𑖀	𑖀	𑖀
𐎡	ب	ב	𐤁	𐎡	𑖁	𑖁	𑖁
𐎢	ג	ג	𐤂	𐎢	𑖂	𑖂	𑖂
𐎣	ד	ד	𐤃	𐎣	𑖃	𑖃	𑖃
𐎤	ה	ה	𐤄	𐎤	𑖄	𑖄	𑖄
𐎥	ו	ו	𐤅	𐎥	𑖅	𑖅	𑖅
𐎦	ז	ז	𐤆	𐎦	𑖆	𑖆	𑖆
𐎧	ח	ח	𐤇	𐎧	𑖇	𑖇	𑖇
𐎨	ט	ט	𐤈	𐎨	𑖈	𑖈	𑖈
𐎩	י	י	𐤉	𐎩	𑖉	𑖉	𑖉
𐎪	כ	כ	𐤊	𐎪	𑖊	𑖊	𑖊
𐎫	ל	ל	𐤋	𐎫	𑖋	𑖋	𑖋
𐎬	מ	מ	𐤌	𐎬	𑖌	𑖌	𑖌
𐎭	נ	נ	𐤍	𐎭	𑖍	𑖍	𑖍
𐎮	ס	ס	𐤎	𐎮	𑖎	𑖎	𑖎
𐎯	ע	ע	𐤏	𐎯	𑖏	𑖏	𑖏
𐎰	פ	פ	𐤐	𐎰	𑖐	𑖐	𑖐
𐎱	צ	צ	𐤑	𐎱	𑖑	𑖑	𑖑
𐎲	ק	ק	𐤒	𐎲	𑖒	𑖒	𑖒
𐎳	ר	ר	𐤓	𐎳	𑖓	𑖓	𑖓
𐎴	ש	ש	𐤔	𐎴	𑖔	𑖔	𑖔
𐎵	ת	ת	𐤕	𐎵	𑖕	𑖕	𑖕
𐎶	י	י	𐤖	𐎶	𑖖	𑖖	𑖖
𐎷	כ	כ	𐤗	𐎷	𑖗	𑖗	𑖗
𐎸	ל	ל	𐤘	𐎸	𑖘	𑖘	𑖘
𐎹	מ	מ	𐤙	𐎹	𑖙	𑖙	𑖙
𐎺	נ	נ	𐤚	𐎺	𑖚	𑖚	𑖚
𐎻	ס	ס	𐤛	𐎻	𑖛	𑖛	𑖛
𐎼	ע	ע	𐤜	𐎼	𑖜	𑖜	𑖜
𐎽	פ	פ	𐤝	𐎽	𑖝	𑖝	𑖝
𐎾	צ	צ	𐤞	𐎾	𑖞	𑖞	𑖞
𐎿	ק	ק	𐤟	𐎿	𑖟	𑖟	𑖟
𐏀	ר	ר	𐤠	𐏀	𑖠	𑖠	𑖠
𐏁	ש	ש	𐤡	𐏁	𑖡	𑖡	𑖡
𐏂	ת	ת	𐤢	𐏂	𑖢	𑖢	𑖢
𐏃	י	י	𐤣	𐏃	𑖣	𑖣	𑖣
𐏄	כ	כ	𐤤	𐏄	𑖤	𑖤	𑖤
𐏅	ל	ל	𐤥	𐏅	𑖥	𑖥	𑖥
𐏆	מ	מ	𐤦	𐏆	𑖦	𑖦	𑖦
𐏇	נ	נ	𐤧	𐏇	𑖧	𑖧	𑖧
𐏈	ס	ס	𐤨	𐏈	𑖨	𑖨	𑖨
𐏉	ע	ע	𐤩	𐏉	𑖩	𑖩	𑖩
𐏊	פ	פ	𐤪	𐏊	𑖪	𑖪	𑖪
𐏋	צ	צ	𐤫	𐏋	𑖫	𑖫	𑖫
𐏌	ק	ק	𐤬	𐏌	𑖬	𑖬	𑖬
𐏍	ר	ר	𐤭	𐏍	𑖭	𑖭	𑖭
𐏎	ש	ש	𐤮	𐏎	𑖮	𑖮	𑖮
𐏏	ת	ת	𐤯	𐏏	𑖯	𑖯	𑖯
𐏐	י	י	𐤰	𐏐	𑖰	𑖰	𑖰
𐏑	כ	כ	𐤱	𐏑	𑖱	𑖱	𑖱
𐏒	ל	ל	𐤲	𐏒	𑖲	𑖲	𑖲
𐏓	מ	מ	𐤳	𐏓	𑖳	𑖳	𑖳
𐏔	נ	נ	𐤴	𐏔	𑖴	𑖴	𑖴
𐏕	ס	ס	𐤵	𐏕	𑖵	𑖵	𑖵
𐏖	ע	ע	𐤶	𐏖	𑖶	𑖶	𑖶
𐏗	פ	פ	𐤷	𐏗	𑖷	𑖷	𑖷
𐏘	צ	צ	𐤸	𐏘	𑖸	𑖸	𑖸
𐏙	ק	ק	𐤹	𐏙	𑖹	𑖹	𑖹
𐏚	ר	ר	𐤺	𐏚	𑖺	𑖺	𑖺
𐏛	ש	ש	𐤻	𐏛	𑖻	𑖻	𑖻
𐏜	ת	ת	𐤼	𐏜	𑖼	𑖼	𑖼
𐏝	י	י	𐤽	𐏝	𑖾	𑖾	𑖾
𐏞	כ	כ	𐤾	𐏞	𑖿	𑖿	𑖿
𐏟	ל	ל	𐤿	𐏟	𑗀	𑗀	𑗀
𐏠	מ	מ	𐥀	𐏠	𑗁	𑗁	𑗁
𐏡	נ	נ	𐥁	𐏡	𑗂	𑗂	𑗂
𐏢	ס	ס	𐥂	𐏢	𑗃	𑗃	𑗃
𐏣	ע	ע	𐥃	𐏣	𑗄	𑗄	𑗄
𐏤	פ	פ	𐥄	𐏤	𑗅	𑗅	𑗅
𐏥	צ	צ	𐥅	𐏥	𑗆	𑗆	𑗆
𐏦	ק	ק	𐥆	𐏦	𑗇	𑗇	𑗇
𐏧	ר	ר	𐥇	𐏧	𑗈	𑗈	𑗈
𐏨	ש	ש	𐥈	𐏨	𑗉	𑗉	𑗉
𐏩	ת	ת	𐥉	𐏩	𑗊	𑗊	𑗊
𐏪	י	י	𐥊	𐏪	𑗋	𑗋	𑗋
𐏫	כ	כ	𐥋	𐏫	𑗌	𑗌	𑗌
𐏬	ל	ל	𐥌	𐏬	𑗍	𑗍	𑗍
𐏭	מ	מ	𐥍	𐏭	𑗎	𑗎	𑗎
𐏮	נ	נ	𐥎	𐏮	𑗏	𑗏	𑗏
𐏯	ס	ס	𐥏	𐏯	𑗐	𑗐	𑗐
𐏰	ע	ע	𐥐	𐏰	𑗑	𑗑	𑗑
𐏱	פ	פ	𐥑	𐏱	𑗒	𑗒	𑗒
𐏲	צ	צ	𐥒	𐏲	𑗓	𑗓	𑗓
𐏳	ק	ק	𐥓	𐏳	𑗔	𑗔	𑗔
𐏴	ר	ר	𐥔	𐏴	𑗕	𑗕	𑗕
𐏵	ש	ש	𐥕	𐏵	𑗖	𑗖	𑗖
𐏶	ת	ת	𐥖	𐏶	𑗗	𑗗	𑗗
𐏷	י	י	𐥗	𐏷	𑗘	𑗘	𑗘
𐏸	כ	כ	𐥘	𐏸	𑗙	𑗙	𑗙
𐏹	ל	ל	𐥙	𐏹	𑗚	𑗚	𑗚
𐏺	מ	מ	𐥚	𐏺	𑗛	𑗛	𑗛
𐏻	נ	נ	𐥛	𐏻	𑗜	𑗜	𑗜
𐏼	ס	ס	𐥜	𐏼	𑗝	𑗝	𑗝
𐏽	ע	ע	𐥝	𐏽	𑗞	𑗞	𑗞
𐏾	פ	פ	𐥞	𐏾	𑗟	𑗟	𑗟
𐏿	צ	צ	𐥟	𐏿	𑗠	𑗠	𑗠
𐑀	ק	ק	𐥠	𐑀	𑗡	𑗡	𑗡
𐑁	ר	ר	𐥡	𐑁	𑗢	𑗢	𑗢
𐑂	ש	ש	𐥢	𐑂	𑗣	𑗣	𑗣
𐑃	ת	ת	𐥣	𐑃	𑗤	𑗤	𑗤
𐑄	י	י	𐥤	𐑄	𑗥	𑗥	𑗥
𐑅	כ		𐥥	𐑅	𑗦	𑗦	𑗦

## Bengali script in Java

King Purni Varman Inscription in Java (450 A.D.)

The compound letters, written top-bottom and the medial vowel marks are identical with the Bengali script, the language is Bengali Prakrit-Sanskrit



The inscription runs as follows ---

विक्रान्तस्यावनिपतेः श्रीमतः पुर्णवर्मनः चारुमन नरेन्द्रस्य बिष्णोरिव पद द्वयं ।



## Taic or Tai-Tamil Races of India

العرقية الهندية

Turko-Iranian  
(Iranian)Turko-Aryan  
(Aryan)Turko-Dravidian  
(Aryo-Dravidian)Mongolo-Dravidian  
(Tai-Bengali)  
GaudianScythio-Dravidian  
(Maharatha)  
Sau-rathiMongolian  
(Mon-Khmer or Pre-  
Chinese)  
Assamese or BodoKolarian  
(Bon-Kol, Tai-Kol  
or Ut-Kol)Dravidian  
(Tai-mil, Tai-lugu)  
Munda-KolMongoloid  
(Tai-Beto-Burmese)  
Bor-ma=Kowl-ma

## Plate XXIX

Negama or Vanika Coins 300 B.C.

The Eranian Coin of Dharma Pal, written from right to left No. 3  
 Eranian Coin showing Khorosthi and Brahmi No. 2



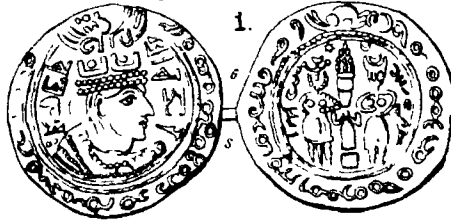
A COIN OF VIKRAMADITYA  
 CHANDRA GUPTA II 395 A. D.

The Bengali Alphabet in Persia

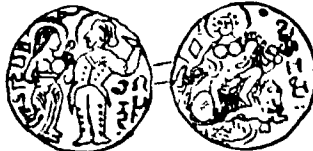
A SASSANEAN COIN OF PERSIA 226 A.D.

দীর্ঘতর বস্তু ন্নঃ

Sun &amp; Moon



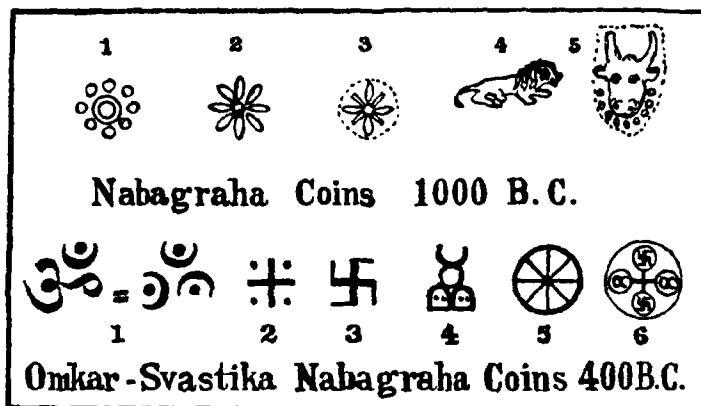
DURGA ON LION



CHANDRA GUPTA I 320 A. D.

The word "Negama" is mentioned in Nasik cave inscriptions (2nd Century A.D.) such as Negama Vargaha Pati, Negama Ramanaka, son of Beli Datta, where also "Saka" and "Yavana" titles of Vanika are to be found as in Indragani Datta, son of Yavanaka Dharmadeva, Saka Damachika, son of Vishnu Datta and invoking "Om Siddham".

Negama, Yonaka, Solanki, Chanuki or Saka Vanik Coins  
Astronomical origin of Punch-marked coin symbols



Dharam Bakhs Khan

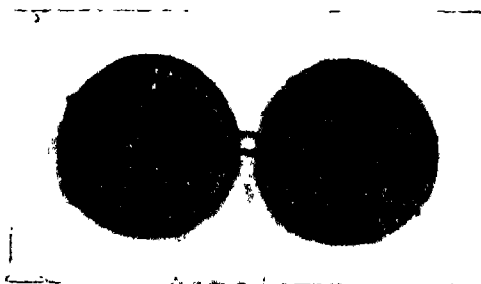


Jabbar Khan, 1163

Durga Coin of Chakma Rajas, 1801 A.D.

N. B.—"Jaya Kali Sahaya" and "Sri Sri Jaya Kali, Jaya Narayan" Chakma-Tai or Prakrit Bengali written in Persian characters. Ahom coins also show Persian legends.

The Arakan Coin 700 A.D. showing symbols of Siva's bull, Trident, Siva-linga and Conch-shell



## Plate XXXI

## Astronomical origin of Punch-marked Coin Symbols

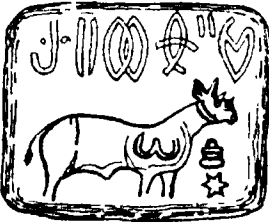


Ahom, Tiperah and  
Chakma Lion of Durga



Durga on Lion  
Phœnician Shiva-Durga Coin, 700 B.C.

## Astronomical origin of Seal Symbols



Harappa Nabagraha Seal  
3500 B.C. showing Shiva linga, bull,  
star (sun) trident and an ancient  
script.



Bamanghati Nabagraha Seal  
found at Singbhum with Bengali Script of  
Solanki Vanika "Sri Rana Vanja Debasya."

Similar to the Solanki or Chanuki Sadhu Vanika Seal of Sri Rana Vanja Deva we find three other Seals of "Vaisya Sulkikansa vansa vushana Sri Kula Stamva Deva" from Midnapore with similar Bengali script. We also find an inscribed image of Bodhisattva Padma Pani Vishnu with similar Bengali script dedicated by "Paramopasaka Paramamahajana Vanika Sadhu Saharanasya Bhadulava sutasya" of Rajagriha near Chandī Mau in Patna district in the reign of Ram Pala Deva about the year 1050 A.D. The Vanikas whether Saka, Yavana, Kamboja or Buddhist were all worshippers of Shiva-Vishnu (Shiva-Buddha or Keshava-Buddha).



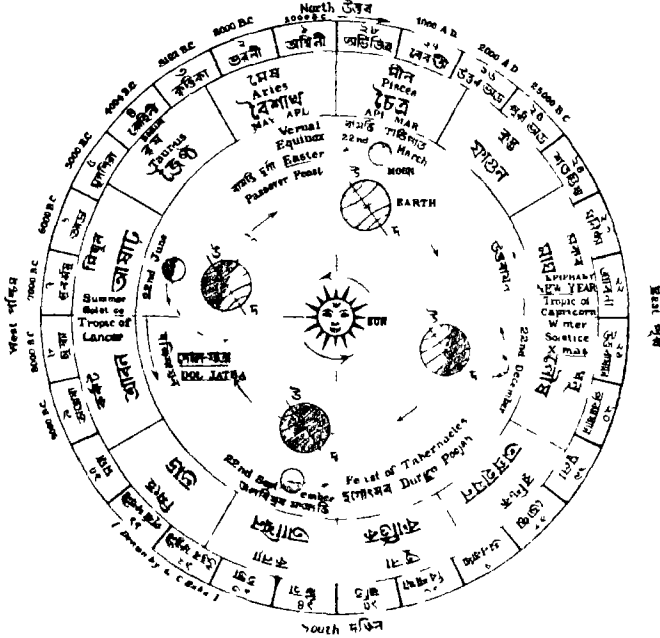


## Plate XXXIII

The Universal Solar cult and its Astronomical origin, showing the spread of the Durga or Astarte cult from Bengal (Ban-gaur, Mon-golia, Bon-kol) to all lands

## The origin of Durga-Poojah &amp; Easter Festival

by Dr R N Saha M R A S



সূর্য কক্ষ বা সানি চক্র ও চন্দ্র কক্ষ বা ড-চন্দ্র পৃথিবী কক্ষ।

The Luni - Solar Zodiac

Showing Dol-Jatra and Durga-Poojah

Xmas & Easter

New Years day festival in January

the origin of Hebrew Chronology of Adam Eve 4004 B.C

when Equinox was at the 4th Star Rohini and the Vedic Precession

of Equinoxes in 26000 years

The number 4 of 4004 signifies the 4th star, Rohini the deer (Aldebaran)

The Hebrew record taken from Gen V and VII

Shows the "Beginning of record" as 4004 B.C. when the Vernal Equinox coincided with Rohini the deer and the date of Flood is 2345 B.C. There is a curious agreement of the Hebrew and the Chinese record showing that the Chinese deluge took place in the time of Yisu and Shun, B.C. 2348

Note that X'mas or 25th December was observed as the birth of Jesus Christ, son of Virgo (Virgin Mary) signified by his "Star in the East", viz. 21st Star Uitar asara, according to the Gospel of St Mathew. The "Easter" festival took its origin when the Vernal Equinox was in Aries (Resurrection of Christ).

Astronomical origin of Script, Creed and Coin symbols, showing migration of Vedic symbols to all lands



लिपि ब्रह्म  
Artist G. C. Saha

लिपि ब्रह्म  
By Dr. R. N. Saha M.A., B.A.  
BENARAS

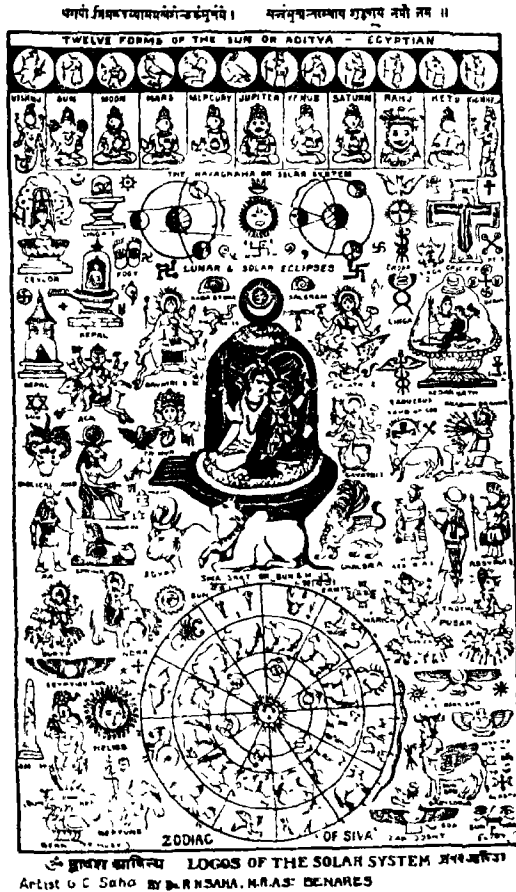
LIPi BRAHMA-LOGOS

It has been a puzzle to the Buddhist scholars why there was no image of Buddha during the whole of the Hinayanic period. As a matter of fact Buddhism is entirely a product of Pratika and Pratima Art of Hinduism. In later Mahayanic Buddhism we find *three forms* of Buddha derived from the Swattika, Rajasika and Tamasika Art of Hinduism. Before the appearance of "Buddha Pratima" we find Buddha invoked by Vedic "Om" and by Pratika Linga or Stupa form.

In the above Table the forms of five Vedic elemental "Abarahakha" linga or symbol of Om and the Chinese Vom or the Japanese Abarahkha stupa Pratika symbol are shown. Note various Om or trinity Pratika symbols at top and bottom lines.

## Plate XXXV

Astronomical origin or Script, Creed and Coin symbols, showing migration of Vedic Symbols to all lands

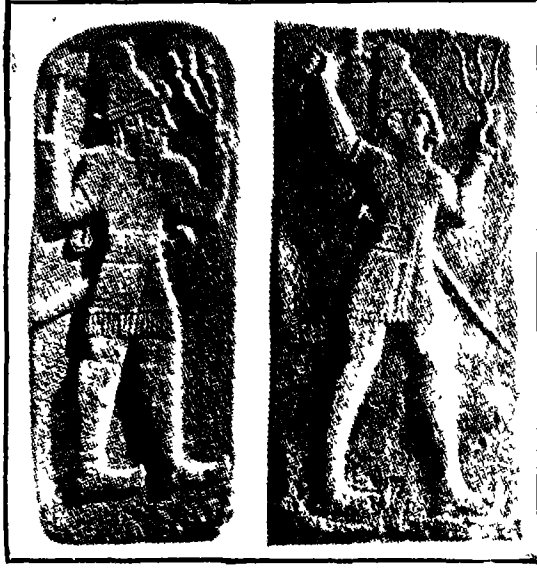


Note various Pratika and Pratima (Name and Form) Symbols in Hinduism, Buddhism, Christianity, Zoroastrianism and Mahometanism and their close affinity showing "Psychical unity" or "Imitative unity". Note Egyptian and Babylonian solar cult Tri-murti symbols in this and the preceding Plate.

Note various Christian Pratika and Pratima Symbols and their combinations. —Tri-murti symbols in the Cross, Pancha Devata symbol in the Cross and Crucifix.

The mystic lamb with 7 horns and 7 eyes as described in the Book of Revelation (Chapter V, VI) is derived from the Vedic symbol of Agni seated on the lamb as shown in the Plate.

Shiva-Durga (Astarte, Tara or Gouri) cult in Persia  
Maha Deva or Adi Deva in Persia, showing its astronomical origin



Georgian Hittite God Hadu or Addu or Adi Deo of the Hindus, and Ahod of the Arabs, with trident and three-forked fire, 2500 B.C.

It should be noted that Hittite monuments scattered over Asia Minor show various gods and goddesses such as the Hindu Venus Parvati, Ashtoreth or Tara Devi. One statue of Durga on lion with Trident on hand has also been found. (*Vide The Hittites and their Language*, by C. R. Conder, 1898).

#### SHIVA-DURGA IN ARABIA

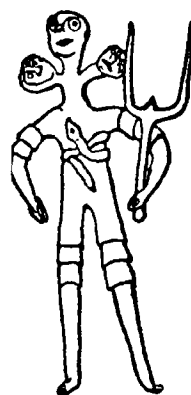
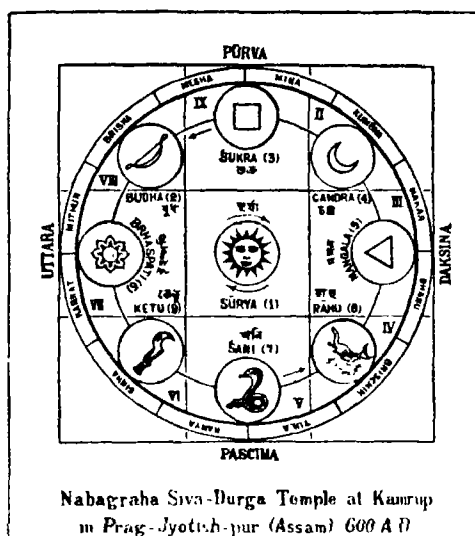
From "Laghu Bharat" we find that the "black stone" at Kaba in Mecca is a Macceswar Shiva Linga (*Vide Plate XXV*). Durga is "Maghraba" or Allaht — 𐤀𐤋𐤊 — of the Arabs. In ancient coins of South Arabia we find Astarte, Athtar, Athena, Abyatha, Athe or Tara Devi as the "Allaht" with owl which is the Laksmi-Durga or Ceres. (*Vide Proceedings of the British Academy Vol. VII*).

चेद्विद्रोह समये रिपुजयस्य वंशजः ।  
सिन्धोः पाश्चात्य देशे तु मक्कायां कृतवान् पुरीं ॥  
स एव मक्का नगरे शैवधर्मं मचीचकत् ।  
ततो बभूव विपुला मक्केश्वर शिवार्चना ॥  
यत्र पांडव वंशानां पुरासीत् मेघिना पुरी ।  
तत्र राजा क्षिप्रनागो रिपुजय-कुलोद्भवः ॥

(*Vide Laghu Bharat*)

## Plate XXXVII

## Astronomical origin of Durga or Astarte symbols



Trikali (Durga) in  
Cyprus, 500 B.C.  
Note Snake and  
Trident

This Temple without any roof was an Observ-  
atory Temple of the Ahom Rajas, first  
built by King Naraka Asur mentioned  
in Mahabharat



Tara or Durga on lion or leo in Carthage,  
600 B.C.  
Note Starry crown on head.



Tara or Assyrian Durga on lion or leo,  
2450 B.C.  
Note Starry crown with crescent  
moon on head.

Astronomical origin of Durga or Astarte symbols. Durga on Bull or Taurus in Greece, about 700 B.C.



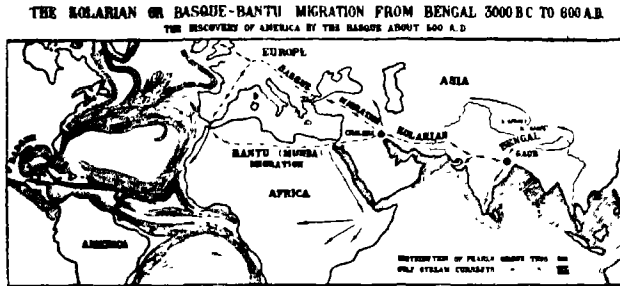
Assyrian Durga on Bull or Taurus, 2450 B.C.



## Plate XXXIX

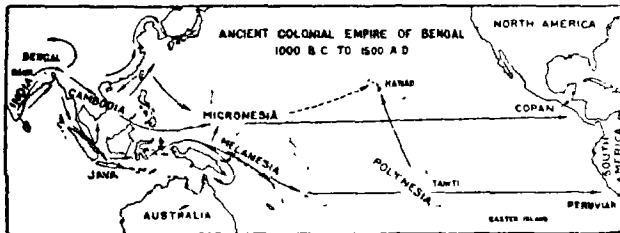
## Discovery of America by two Western Routes

According to W. J. E. Scott the Basques or the Kolarian Sakas and the Bantus or the Munda or Mon Tai Sakas migrated into Europe and Africa. The evidences of Koran show that the Turko-Arabs also discovered America and the Gulf Stream. (*Vide* Koran by Muhammad Ali in Al-Furkan and Al-Rahman, pages 103, 849 and 781).



## Discovery of America by two Eastern Routes

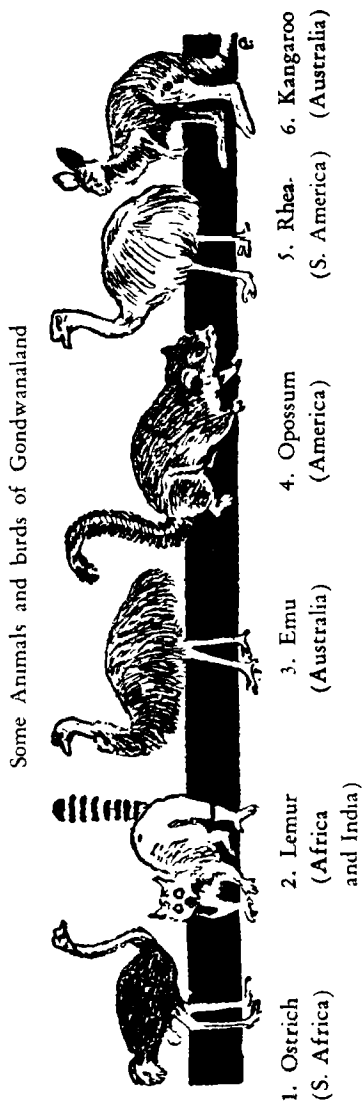
The Saka-Bengalis or the ancient Khmer and Tai or the Ahomese discovered America by the Eastern routes.



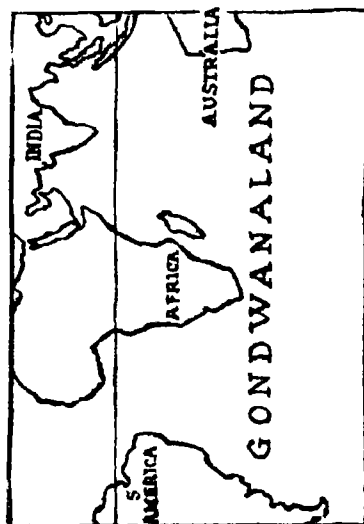
How some Scientists believe the old world culture reached the new world

According to the theory of Professor G. Elliot Smith, the remarkable culture of the Mayas and ancient Peruvians came from India and Cambodia, with Chinese influence, by two routes, the northern route being the main one. This diffusion of culture across the Pacific in large canoes began at least one thousand years before Christ and continued for centuries.





The Map of Gondwanaland



The shaded area indicates ancient land connection of the continents. The birds and animals shown above are only peculiar to this region. The migration of the Mon-Tai-Tamil races into Africa and Australia formed there the Banto-Maori races.

# XXVII

## MISCELLANEOUS

### I—ALL-INDIA TEACHERS' TENNIS TOURNAMENT

By BISHAMBHAR SARAN, *Secretary*

The idea of starting a sporting activity for teachers on an All-India basis had its origin in the deep-rooted belief on the part of its organizers that the easiest way to improve the life and character of teachers was to make them take part in games and thus to create in them a taste for sportsmanship. By sportsmanship I do not mean activity on the playground only, neither do I mean an exhibition of "The artistry of the French player, the incisiveness of the fleet-footed American volleyer, the sharp angular network of the Australian," but sportsmanship in behaviour, in dealings and in the daily routine of life.

We had not to wait long to give shape to our ideas. The time and the encouragement were not wanting. There could be no more auspicious moment than the All Asia Educational Conference to start an All-India Teachers' Tennis Tournament, to begin with, and the encouragement came from Pt. Ram Narayan Misra, the Secretary, Reception Committee, who approved of the idea, and from Rai Sahib Batuk Prasad of Sagra, Benares, who generously offered a trophy to be competed for.

The amount of ten rupees which we had to charge for the entry fee was regarded as an obstacle to success, but with the arrival of Mr. H. N. Wanchoo, the Inspector of Schools, Benares Division, in our midst, competitors came in and we were fortunate to secure as many as eighteen players from parts as distant as Ernakulam, Cocanada and Rajmundry. The following is the list of the competitors with the names of the institutions which they represented:—

1. H. N. Wanchoo	Inspecting Staff, Educational Department, Benares Division.
2. B. Sanjiva Rao	} Queen's College, Benares.
3. Ali Ameer	
4. N. G. Nath	Babulal Jaiswal High School, Mirzapur.
5. K. L. Kichlu	Government Normal School, Almora.
6. S. L. Dar	Arts' College, Hindu University, Benares.
7. K. N. Lal	Theosophical National School, Benares.
8. K. R. Dube	} Training College, Agra.
9. E. S. Singh	
10. K. C. Verma	} Training College, Benares.
11. G. G. Ketkar	
12. V. S. Jha	Morris College, Nagpur.

- |                           |                                 |
|---------------------------|---------------------------------|
| 13. S. S. Das             | Wesley High School, Azamgarh.   |
| 14. N. N. Ghosh           | E. C. College, Allahabad.       |
| 15. K. Surya Narain Murti | M. H. School, Rajmundry.        |
| 16. A. Easwaran           | High School, Ernakulam.         |
| 17. P. Jagan Nath Rao     | McLaurin High School, Cocanada. |
| 18. B. Saran              | Central Hindu School, Benares.  |

The standard of game was in no way low, if not exceptionally high. The style of Kichlu and Das, the Court-craft of Jagan Nath Rao and the steadiness of Kidar deserve special mention.

Our thanks are due to Rai Sahib Batuk Prasad of Sagra for presenting the running trophy, to Mr. D. K. Telang for the kind offer of two hundred and fifty rupees to enable the Tournament Committee to give two prizes every year in the name of the late Prof. P. K. Telang, the ideal sportsman amongst the teachers of his time, whose memory is dearly cherished by his students and admirers. I am also indebted to the Reception Committee of the Conference for the monetary help it gave us without which we could never have begun well. Lastly, my thanks are due to the members of the Executive Committee for the co-operation they extended to me, and specially to Rai Bahadur Pt. Lajja Shankar Jha who was invariably ready to assist me in solving all the complexities that confronted me from time to time. We have already written to His Highness the Maharaj Kumar of Vizianagram to accept the Patronship of the Tournament and we expect to receive his letter of acceptance soon after his return from his Cricket Tour.

My thanks are also due to the various umpires for the patience they had to exercise and the trouble they had to undergo to discharge their duty, and Messrs. Robinson and N. P. Ghosh for placing their Lawn courts at our disposal. Without their help, timely advice and unstinted support we could not have run the Tournament. I shall be failing in my duty if I did not thank my esteemed friend and co-worker, Mr. Uma Jeva Banerjee, the Joint Secretary, for his unflagging zeal and untiring energy in assisting me.

In the end I thank Mrs. Seshadri and Mr. Seshadri for their kindly accepting our invitation to give away the prizes and Mr. R. D. Pandey and Mr. N. N. Rana for offering sportsmanship prizes to Jagan Nath Rao, the winner, and K. N. Lal, the runner-up, respectively.

We have not started this Tournament to create a match-winning atmosphere amongst teachers. It is just a stepping-stone to the ushering in of the glorious future of India through the instrumentality of teachers who should be seen in the vanguard of public life.

## II—LIBRARY SERVICE EXHIBITION

By S. R. RANGANATHAN, M.A., L.T.

The Exhibition of the Library Section was arranged by Mr. N. M. Dutt, Curator of Baroda State Library, and Mr. D. Subramaniam of Hindu University Library, in the beautiful building of the Telang Library, built in memory of the

late Justice K. T. Telang, by his late son Prof. P. K. Telang. The Baroda and Madras Exhibits occupied a major portion of the building and attracted a large number of visitors. Mr. Dutt and Mr. Ranganathan took the trouble of explaining the various exhibits displayed and created interest in the minds of the visitors towards the library problem.

### I—BARODA EXHIBITS

#### 1. *General Exhibits*

1. The Librarian's Library—the hundred best books on library economy, bibliography and cognate subjects.

2. Literary and Historical Coloured Maps, published by R. R. Bowker, 'Publishers' "Weekly" Office, 62 W. 45th St. New York:—

(1) The Map of Adventure of Boys and Girls—(Map of the World)—planned to stimulate interest in books and reading, \$2.50.

(2) Booklover's Map of the British Isles, \$2.50.

(3) Map of America's Making, \$2.50.

(4) Booklover's Map of America: a chart of certain landmarks of literary history, \$2.50.

(5) Picture Map of the Holy Land and Egypt, \$2.50.

(6) Picture Map of France, wherein all the places of historical and literary interest are depicted.

These maps are designed to illustrate places immortalised in history, story or legend. The itineraries of the Canterbury Pilgrims, of Kim, of the Abbe Huc Vasco da Gama, and Marco Polo; Robinson Crusoe's Island, Stevenson's Treasure Island, the Region of the Mabinogion legends, the Scenes of John Halifax Gentleman, Jane Eyre, and Spyrri's Heidi, the place where St. Joan of Arc was martyred, are amongst those shown in these maps.

3. Ancyente Mappe of Fairylande, designed by Bernard Sleigh and published by Sedgwick and Jackson, London, coloured map, 5 by 1½ ft., 15s. Also Book of Fairy Tales by Daisy Miller, 5s., same publishers.

The map and the accompanying book of tales depict the Norse, Keltic, German, Greek, Roman and other tales and legends beloved by children and enshrined in Anderson, and Grim and Classic and Nordic folklore.

4. Coloured publicity posters "Books and Childhood Series," published by the National Child Welfare Association of New York. Price \$5.00 for set of ten—

- (1) Reading Aloud, (2) What good Books Do, (3) What Bad Books Do, (4) How to Select Books, (5) Books and Democracy, (6) The Story Hour, (7) Real Life Stories, (8) What and How to Do with Books, (9) Citizenship, (10) World Brotherhood Fostered by Books.

5. Library publicity coloured posters designed by Margaret Schneider of New York. Price \$15 for a set of 13.

6. Library publicity posters published by the Woolstan Co. of Notting-ham, 6s. for set of 10.

7. Coloured posters of the American Library Association, Chicago.
  8. Coloured posters of the (British) Library Association, 26 Bedford Square, London, W. C.
  9. Publicity cards sold by Gaylord Brothers, Syracuse, New York, 33 in number.
  10. Catalogues for Library supply stores, such as Gaylord Bros., Demco, Wisconsin (U.S.A.), Library Bureau, New York, and Libraco, Ltd., London.
  11. Book catalogues of library bookbinders—Cedric Chivers, Ltd., Bath, and H. R. Hunting Co., Springfield, Mass, U.S.A.
  12. A novel by Marie Corelli, bound by Cedric Chivers, Ltd., in their 'Niger' binding, which has been circulated 170 times, cost with binding 4s. 10d.
  13. Wells' Autocracy of Mr. Parham, \$1, rebound in reinforced library buckram by H. R. Hunting Co., Springfield, Mass, price \$1.35.
  14. Facsimile of page of "The Dictes and Sayings of the Philosophers" printed by Caxton—the first book printed in England.
  15. Facsimile of page of the Mazarin Bible, printed by Gutenberg, supposed to be the first European printed book.
  16. Portrait of Sir Anthony Panizzi, the world's great librarian.
2. *Exhibits Illustrating the Work and Progress of the Baroda Library System*
1. Map of the Baroda State, showing the 743 free state-aided libraries.
  2. Illustrations of some of the library buildings, of which there are 106.
  3. Coloured charts showing the progress of the Library movement in the state during the past 19 years:—
    - (1) Aggregate annual circulation;
    - (2) Aggregate annual stock of books;
    - (3) Aggregate annual expenditure by people, District Boards and Government;
    - (4) Proportion of the population served by libraries in 1929-30.
    - (5) Proportion of the stock and circulation of the libraries to the total literate population and to the actual patrons of the libraries;
    - (6) Expenditure of the Government on libraries during the past nine years.
  4. Portraits and Portrat Groups:—
    - (1) Viceregal visit to the Baroda Central Library, January 20, 1930; H. E. the Viceroy, H. H. the Maharaja Gaekwad, H. E. the Dewan, the Educational Commissioner and the Curator of Libraries;
    - (2) Photos of H. H. the Maharaja Gaekwad, Mr. W. A. Borden, Director of Libraries, his successor the late Mr. J. S. Kudalkar, M.A., I.L.B., H. E. the Dewan, and Mr. N. K. Dixit, Educational Commissioner.
    - (3) Staff of the Library Department, 1930.
  5. Specimen of the Travelling Library boxes, by means of which 15,766 volumes were circulated in 1929-30.
  6. Views of the several sections of the Library Department, Baroda:—Lending, Reference, Ladies' and Children's Libraries, Newspaper Reading Room and Bindery.

7. Visual instruction Branch of the Department, four photos of cinematograph shows given to villagers and others.

8. Library extension work in Baroda; two photographs showing the circulation of books and magazines to the women and children in the Baroda Plague camp at Padra in 1917.

9. New Library building for the Central Library, Baroda; plans of ground and first floors, with elevations and sections. The stackroom will have four tiers of steel adjustable Bracket shelving supplied by Messrs. J. Sneed & Co., of New York, and will accommodate 120,000 volumes.

10. Set of the "Gaekwad's Oriental Series." The Series was founded by the Central Library, Baroda, in 1915.

11. Publications of the Department:—

- (1) "Baroda and Its Libraries by N. M. Dutt. Two hundred thirty-four pages, illustrated, 1928, price Rs. 2-4;
- (2) Rules of the Library Department;
- (3) A bibliography of Library Economy and Bibliography, 40 pages, being a list of books on these subjects in the Baroda Central Library;
- (4) List of Periodicals taken in the Central Library;
- (5) Book of forms, cards, book pockets, etc., used in the Central Library.

12. Library publicity posters in Gujrati, Rs. 10 for set of 13 published by the Pustakalaya Sahayak Sahakari Mandali (or Library Co-operative Stores' Association), Raopura, Baroda.

13. Coloured Marathi publicity posters (Radio-grams), written by Mr. G. R. Dandavate, and published and designed by Mr. B. M. Dadachanji, B.A., both Librarians in the Baroda Central Library. Rs. 2-4 for set of five.

## II—BENARES EXHIBITS

Among the exhibits displayed by the Benares Hindu University it is worth mentioning that the "Hindu University Collection" attracted a great many visitors. This consisted of nearly a hundred books written by professors and alumni of the University from the time of its inception. Such a collection in a University in a separate almshouse is worth placing, since it forms an incentive to many a youthful writer and induces him to add to its contents his own humble mite. The plans of the new Savaji Gaekwad Library building of Hindu University are very attractive. The 'Rotunda' shape of the Reading Hall, the strict adherence to the fundamental type of Hindu architecture in its arches, pilasters, etc., and its long halls on both the sides of the hall to accommodate nearly two lakhs of books are a few of the important features of this plan. Beautiful cabinet size photos of the stately grand edifices of the B. H. University have also been placed along with other minor exhibits. The rare and famous Sanskrit books of the "Chowkamba Sanskrit Series" were arranged in a separate cupboard for display.

## III—MADRAS EXHIBITS

1. Twenty-three Specimens of Library Publicity Work, sent by the Public Library, Des Moines, Iowa

2. Eleven Photographs of Children's Libraries, sent by the American Library Association.
3. Thirteen Croydon Note Books.
4. Histograms about Urban People With and Without Library Service.
5. Histograms about Rural People With and Without Library Service.
6. Comparative Statistics of Urban Libraries (No. of volumes).
7. Comparative Statistics of Urban Libraries (Expenditure by local Bodies).
8. Comparative Statistics of Library Rates.
9. Histograms of One Year's Expenditure on Libraries and Luxuries in U. S. A.
10. Histograms about Scientific Periodicals in University Libraries.
11. Specimens of Accession Cards.
12. „ Date Labels.
13. „ Catalogue Cards.
14. „ Book-Plates.
15. „ Periodical Cards.
16. „ Indicators.
17. „ Readers' Tickets.
18. „ Suggestion Slips.
19. „ Library Rules.
20. „ Application Cards.
21. „ Application Slips.
22. „ Reminder Cards.
23. „ Indicators.
24. „ Monthly Report Forms.
25. „ Weekly Report Forms.
26. Care of Books.
27. Acknowledgment Forms.
28. Special Bibliographies.
29. Madras University Library Specimens.
30. Madras Library Association Publications.

#### IV—MR. GUHA'S EXHIBITS

Mr. S. C. Guha of the Bihar Vidyapith contributed some exhibits to the Conference. Of these, mention is to be made of the new revolving chart of classification of Sanskrit literature, the telegraphic code prepared by him for vernacular languages. A few samples of binding with Khaddar, binding with only paste without any sewing, a copy of the articles on Library Economy published by him and a few other exhibits from the Vidyapith.

#### V—OTHER EXHIBITS

The Secretaries of the All-Bengal Library Association and the Punjab Library Association also exhibited the publications of their respective Associations.

### III—DESCRIPTIVE NOTES ON SOME NON-INDIAN DELEGATES

#### 1. POET LIU YEN-HON

A distinguished delegate to the All-India Educational Conference was the Chinese General, Liu Yen-Hon. Beginning his career as a military officer and graduating from the Military Academy, he rose to be one of the generals under the famous generalissimo Marshal Chang Kai Shaik. After working for many years as the commander on many a battlefield, General Liu Yen-Hon gave up his military career, and with it his military title, in order to dedicate himself to organize the women of the world as a power for peace. He is establishing groups in the countries which he visits in order to promote his ideals. He styles himself now "Poet Liu Yen-Hon," not General. He spoke at the Conference on the last day. He speaks English in Chinese phonetics and is a great believer in the cause of the unity of Asia.

#### 2. PRESIDENT K. M. WONG

Mr. K. M. Wong is an M.A. of the Columbia University and the President of the Pui Ching Academy of Canton. He was the most well-known and popular non-Indian delegate at the Conference. Mr. Wong was the official delegate from the Chinese Government to the World Conference at Toronto where he did admirable work to advance the cause of the Conference. He presided over the Secondary Education Section of the Benares Conference and was a universal favourite.

#### 3. ARTIST J. I. KAU

This unostentatious figure was much sought after at the Conference. He was the Chairman of the Committee of the Government Exhibition of Arts held at Canton in 1910. He was also a member of the Committee for the Joint Exhibition of Japanese and Chinese Arts held in Shanghai in 1929. Mr. Kau had brought with him forty pieces of old and rare Chinese paintings, some of which were as old as the Sung Dynasty. He had also brought seventy pieces of his own work. All these paintings were exhibited at the Conference and Mr. Kau received encomiums and applause not only from the artists but also from the general public. Mr. Kau also exhibited his pieces at a subsequent Exhibition at Bombay where the artists flocked to gaze at his pictures.

#### 4. INSPECTOR K. KANEKO

Born at the town of Ari, Niigata, in January 1880, Dr. Kaneko graduated from the Tokyo Imperial University in 1905 and studied English Literature in U. S. A. during 1907-09. He soon rose to be the Professor of Literature in the Higher Normal School at Hiroshima. Since then his promotion was rapid—first as the Dean of Literature Department and then as the Chief Editor of Japanese Educational Review. Dr. Kaneko then travelled in London and Paris and when he was home again he was appointed School Inspector. In addition to his heavy duties as the School Inspector Dr. Kaneko also acts as the Professor of Literature at the Nippon University and Foreign Languages College, Tokyo. He is on the Researching Committee of Educational Systems in Japan and was the



official representative of the Japanese Education Association at the Benares Conference. Dr. Kaneko is the author of the following books: Japanese Complete Translation of Chaucer's Canterbury Tales (1912-1917); A study on the Development of English Grammar (in Japanese); Japanese Translation and a Comparative Study of Maundeville's Travels; Lectures on Social Aspects of English Literature (in Japanese); Introduction to Philology and a Study on Teaching Methods of Foreign Languages (in Japanese); Diary of a Globe-Trotter (in Japanese); Complete Translation of Lafcadio Hearn's Works; Philosophy of Language (in Japanese); Northern Pirates in English Literature (in Japanese); Japanese Translation of Gesta Romanorum: A Study of Nature-Feeling in English Literature (in Japanese); Japanese Translation and a Study of the Seven Wise Men of Rome in Middle English, Japanese Translation and a Study of Middle English Romances.

#### 5. DR. T. MATSUNAMI

Dr. Matsunami is the Professor of Pedagogics at the Kyushu Imperial University, Fukuoka. His smiling face always won for him a cheerful welcome from everybody. Dr. Matsunami was much interested in the study of Urdu and Hindi and took away a set of text-books of each from the Indian Press.

#### 6. MISS BROCKWAY

Miss Brockway, B.A., L.T., is the Principal of St. Christopher's Training College for Women Teachers in Madras City. This is one of the two Training Colleges for Graduate Teachers of which Madras Presidency is justly proud. The Province boasts of fifty-one Training Schools for Teachers of all grades below Graduates. Miss Brockway spoke on the Higher Grade of Teachers needed for Primary Schools at the Women's Education Section on the 30th. She is the sister of Mr. Fenner Brockway, M.A., the Labour Member who is upholding Indian cause so vigorously in the British Parliament.

#### 7. MRS. TAKAGAH

Mrs. Takagahi was a notable figure at the Conference being the wife of Professor Takagahi who gave an instructive demonstration of the Japane Ju-Ju-tsu.

#### 8. MISS MAKIYAKO HOSHI

Miss Hoshi is a graduate of the Women's Christian College, Tokyo, who has come to India to study Sanskrit in order to further her studies in Philosophy.

### IV—GENERAL ARRANGEMENTS

By SRI RAM BAJPAI

For making general arrangements a volunteer corps known as the 'First All-Asia Educational Conference Corps' was organised. The total strength of this body was 250 which was divided into the following five groups with number of workers noted against each:—

**GROUP A—STRENGTH 50.**

Reading and Writing Room, Excursion Booking Office, the Union of Asia Bank, Bicycle Stand, Horse Carriage Stand, Motor Car Stand, Regulation of Traffic, First Aid and Ambulance Work and Intelligence Work were entrusted to this group.

In the Reading Room the *Leader*, the *Pioneer*, the *Tribune*, the *Bombay Chronicle*, the *Liberty*, the *Hindustan Times*, the *Bharat* and the *Aj* were received daily and were placed on tables for delegates to read. In this room there were four tables on which letter paper, envelopes and writing materials were kept and the delegates could write their letters quietly.

*Post Office:* There was a Conference Post Office worked by the Seva Samiti Boy Scouts, where post cards and postage stamps were available on payment. The mails received for the delegates were kept at the post office and arranged alphabetically in a rack. Delegates visited the Post Office daily and looked up for their letters. There were also placed at convenient places letter boxes which were cleared at due intervals and the contents sent to Kamachha Post Office.

*Excursion Booking Office:* Excursions to Sarnath, Benares Ghats and the Benares Hindu University were arranged daily. A contract had been made with a motor company who carried delegates punctually at 8-30 A.M. from the Conference to the destinations named above and brought them back leaving each place at 11 A.M. The charges per round trip were as noted below:

(1) Sarnath	Annas 14
(2) Benares Ghats	Annas 14
(3) Benares Hindu University	Annas 10

*The Union of Asia Bank:* For the safe custody of the money of the delegates the Seva Samiti Boy Scouts opened a bank entitled 'The Union of Asia Bank.' Delegates deposited their money with the Bank for which a pass book was issued. The Pass Book enabled them to withdraw money on any day during the working hours of the Bank, i.e., from 8 to 12 A.M. and 2 to 5 P.M. No charges were made and no interest was paid by the Bank. The Bank also issued coupons worth annas 4, 8 and one rupee each and these were acceptable to all the concerns on the premises of the Conference.

*Bicycle Stand:* The Bicycle Stand was the busiest place under this group. Hundreds of cycles were taken in custody and given back to their owners on demand. The scouts who were in charge of this work issued tickets in duplicates, one which was tied to bicycles and the other given to the owner. The tickets given to the owners and those tied to their cycles were of the same number. The owners when they wished to get their bicycles back returned their tickets to scouts on duty and the latter gave their bicycles back.

*Horse Carriage and Motor Stands:* Delegates who wished to keep their conveyances waiting while they were busy with conference were given a card bearing a number and another card bearing the same number was tied to the conveyances. When the delegates returned the card to the scouts on duty the latter by means of flag signalling got them their conveyances quickly from the Stands.

*Regulation of Traffic:* There were separate entrance and exit for the horse and motor vehicles and the traffic was regulated by scouts in the same way as the Police do in large cities. Although a huge crowd visited the Conference daily there was never any congestion and this speaks well of the traffic arrangements.

*First Aid and Ambulance Work:* A squad of scouts trained in the work was on duty all the 24 hours. Fortunately there was no serious accident. Cases of minor ailments and cuts and bruises were immediately attended to by the scouts.

*Intelligence Work:* A few clever scouts were deputed in Mufti to detect crime, if any, on the premises of the Conference and they did useful work in this line.

GROUP B—STRENGTH 60.

*Watch and Ward Department* was placed under the charge of this unit which was mainly composed of scoutmasters from the District Board of Benares. Their work was of a very tiresome nature but they acquitted themselves splendidly. They kept watch at night of the pandal, the exhibition and the residential quarters of the delegates on the conference premises and nothing was found missing during the period they worked and this speaks eloquently of the splendid work which they performed. Besides doing night duty this band of stalwart workers was always found ready for other work which was given them during the day time.

GROUP C—STRENGTH 40.

The entire arrangements of the pandal were in the hands of this group. Admission to the pandal was regulated by means of conference tickets and badges. Supply of water to delegates in the conference was also arranged for by this section. Decoration, and bringing furniture from various institutions and returning the same to them was also a part of the duties of this group.

GROUP D—STRENGTH 50.

Reception of Delegates at the Railway Station was entrusted to this group. Members of this group carried yellow flags by which they could easily be spotted in the crowd. This section had made arrangements for motor lorries with a contractor. Delegates on payment of three annas per head could be carried to any part in the city from the railway station. Lorry tickets for this purpose were issued by the scouts on duty and this facilitated the conveyance arrangement to an appreciable extent.

*A Lost Property Office* was also opened by this section. In this office, many things found by the volunteers or the public were deposited and restored to their rightful owners.

At every corner and crossing in the compound of the Conference there were planted poles to which were fastened sign boards showing in which particular direction what activity of the Conference was going on. Sign boards in bold letters were hung at the doors of the various halls and rooms to show what meeting or business were to be held in them. Besides at every prominent place

in the compound there were posted boy scouts who acted as guides. Their services were very much appreciated by the delegates.

This group also deputed such scouts with the excursion parties as were fully conversant with the history of places of interest to act as guides. They were given special training in this line beforehand.

#### GROUP E—HOME ECONOMY STRENGTH 50.

This group served as reserve force but it was throughout the conference engaged in one or another sort of work and but for this group the organisers could not have met successfully with situations involving emergency.

### V—THE ORGANISING COMMITTEE

The Organising Committee was appointed by the Fifth Session of the All-India Federation of Teachers' Associations at Madras to organise Reception Committee, to do propaganda work and to collect funds for the Asiatic Conference.

#### PERSONNEL

1. D. P. Khattry, B.A., L.T., Secretary, All-India Federation of Teachers' Associations, Post Box 52, Cawnpore. (Convener)
2. Ram Narayan Misra, B.A., Official Delegate to World Education Conference, Geneva, Benares.
3. V. Prasad, B.A., Secretary, U. P. Secondary Education Association, Allahabad.
4. R. S. Sharma, B.A., L.T., Secretary, U. P. N. G. E. O. Association, Mainpuri.
5. S. N. Chaturvedi, M.A., Dip. Ed., Official Delegate to World Education Conference, Toronto, Allahabad.
6. P. Seshadri, M.A., President, All-India Federation of Teachers' Associations, Cawnpore.
7. Gauri Shankar Prasad, B.A., LL.B., Delegate to World Education Conference, Geneva, Benares.
8. Sri Ram Bajpai, Delegate to World Education Conference, Geneva, Allahabad.
9. Rai Bahadur Pandit Lajja Shankar Jha, M.A., Principal, Training College, Benares.
10. H. N. Wanchoo, M.A., I.E.S., Inspector of Schools, Benares Division, Benares.

#### ACHIEVEMENTS

The Committee held six meetings at Benares, Allahabad and Cawnpore. It framed rules for the Reception Committee, helped its formation, issued three bulletins and did a good deal of propaganda work. It ceased to exist on October 12, 1930.

## VI—EXECUTIVE COMMITTEE, 1930

of

## ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS

**President**

P. Seshadri, M.A., Principal, Sanatan Dharma College, Cawnpore.

**Vice-Presidents**

1. S. K. Yegnanarayana Ayyar, M.A., Professor, Pachaiyappa's College, Madras.
2. S. N. Chaturvedi, M.A., Dip. Ed., Additional Assistant Director of Public Instruction, U. P., Allahabad.
3. K. S. Vakil, M. Ed., Educational Inspector, Southern Division, Dharwar.
4. S. K. Roy, M.A., Principal, St. Paul's High School, Ranchi.

**Secretary and Treasurer**

D. P. Khattry, B.A., L.T., Headmaster, Pandit Prithi Nath High School, Cawnpore.

**Assistant Secretaries**

1. V. Prasad, B.A., Secretary, U. P. Secondary Education Association, 47 Bai Ka Bagh, Allahabad.
2. R. C. Bhattacharjee, M.A., Headmaster, Jheria Raj H. E. School, Jheria.
3. S. K. Devasikhamoni, B.A., L.T., Headmaster, Bishop Heber College School, Trichinopoly.
4. C. Krishnaswami Rao, M.A., Headmaster, Dt. Normal School, Hassan.

**Auditor**

D. K. Sakhwalke, M.A., B.Com., LL.B., Professor, D. A.-V. College, Cawnpore.

**Members**

1. P. A. Inamdar, M.A., Superintendent, Education Department, Aundh.
2. M. S. Sabhesan, M.A., Professor, Christian College, Madras.
3. Ram Narayan Misra, B.A., Headmaster, Central Hindu High School, Benares City.
4. Miss A. E. M. Pope, M.A., Principal, Government Zenana College, Hyderabad-Deccan.
5. T. V. Apparsundaram, M.A., M.Ed., Teachers' Training College, Saidapet, Madras.
6. J. P. Cotelingam, M.A., Rock Cottage, Bellary.
7. Saiyed Zahur Ali, B.A., B.T., Principal, Government High School, Darul Uloom, Hyderabad-Deccan.
8. Sardar Bhagwan Singh, M.A., LL.B., Director of Public Instruction, Patiala.
9. P. A. Subramanya Ayyar, B.A., L.T., Headmaster, Hindu High School, Triplicane, Madras.

10. Srimati S. Nanjamma, Headmistress, Vani Vilas Institute, Bangalore City.
11. N. Thiagrajan, M.A., L.T., Principal, Maharajah's College, Pudukotah.
12. Manoranjan Sen Gupta, B.A., Secretary, All-Bengal Teachers' Association, 206 Cornwallis Street, Calcutta.
13. R. P. Kichlu, M.A., L.T., Assistant Master, Government High School, Hapur.
14. M. R. Paranjpe, M.A., B.Sc., Secretary, Bombay Presidency Secondary Teachers' Association, 520 Narayan Peth, Poona.
15. B. J. Akkad, B.A., Headmaster, Jain High School, Surat.
16. N. L. Inamdar, M.A., Principal, New High School, Amraoti.
17. Miss R. Krishnabai, B.A., L.T., c/o Mrs. Paul Appasamy, Vepery, Madras.
18. Vitasta Prasad, B.A., Dayal Singh High School, Lahore.

## VII—OFFICERS AND DIRECTORS OF WORLD FEDERATION OF EDUCATION ASSOCIATION

### President

Augustus O. Thomas, 177 State Street, Augusta, Maine, U. S. A.

### Vice-Presidents

Frank W. Goldstone, General Secretary, N. U. T., Hamilton House, Mabledon Place London, W. C. 1, England.

Hirotoaro Hayashi, President, Japanese Education Association, Tokyo Imperial University, Tokyo, Japan.

D. D. MacDonald, 411 Annette Street, Toronto, Canada.

### Secretary

Charles H. Williams, 123 Jesse Hall, University of Missouri, Columbia, Missouri, U. S. A.

### Treasurer

E. A. Hardy, 124 Duplex Avenue, Toronto 12, Ontario, Canada.

### Field Representative

Walter R. Siders, 1201 Sixteenth Street, N. W., Washington, D. C., U. S. A.

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Poling Chang, President, Nankai University, Tientsin, China.

Harry Charlesworth, General Secretary, British Columbia Teachers' Federation, 614-616, Credit-Foncier Building, Vancouver, B. C., Canada.

John W. Critchley, Cleveley, Dumfries, Scotland.

Frank W. Goldstone, General Secretary, N. U. T., Hamilton House, Mabledon Place, London, W. C. 1, England.

Hirofano Hayashi, President, Japanese Education Association, Tokyo Imperial University, Tokyo, Japan.

Thomas Henderson,, General Secretary, E.I.S., 47 Moray Place, Edinburgh, Scotland.

P. A. Inamdar, Minister of Education, Aundh State, Aundh (District Satara), India.

P. W. Kuo, c/o Ta Hua Corporation, 20 Museum Road, Shanghai, China.

Uel W. Lamkin, President, State Teachers' College, Maryville, Mo., U.S.A.

D. D. MacDonald, 411 Annette Street, Toronto, Canada; Fred Mander, "St. Aubyn," Stockwood Crescent, Luton, Bedford, England.

Thomas J. O'Connell, General Secretary, Irish National Teachers' Organisation, 9 Gardiner's Place, Dublin, Ireland.

G. R. Parker, 88 Inchmery Road, Catford, London, S.E. 6, England.

P. Seshadri, President, All-India Federation, Sanatana Dharma College, Cawnpore, India.

Otto Tacke, Steinstrasse 6, Stettin, Germany.

Miss Annie Carlton Woodward, President, Mass. Teachers' Federation, 144 School Street, Somerville, Mass., U. S. A.

### VIII—DEPUTED DELEGATES FROM INDIA

(Names of specially authorised representatives only have been given here. The delegates to the Conference numbered thousands and our apologies to them for not printing their names for want of space.)

#### A—Universities

1. Muslim University, Aligarh: K. G. Saiyidain, B.A., M.Ed.
2. Agra University, Agra: (1) Dr. Ganesh Prasad, D.Sc., (2) P. Seshadri, M.A.
3. Hindu University, Benares: All the teachers of the University.
4. Patna University, Patna: Ganga Prasad Tiwari, Librarian.
5. University of Calcutta: (1) Dr. Pramatha Nath Banerji, M.A., Ph.D., (2) Dr. Abdulla-al-Mamun Suhrawardy, M.A., Ph.D., D.Litt.
6. Nagpur University, Nagpur: P. B. Sathe, B.A., LL.M., M.R.A.S.
7. Osmania University, Hyderabad-Deccan: (1) Md. Abdur Rahman Khan, B.A., B.Sc., (2) H. A. Ansari, B.A., Registrar.
8. Andhra University, Waltair: (1) L. Subba Rau, B.A., B.L., (2) Dr. R. B. Manikkam, M.A., Ph.D.
9. University of Bombay: M. R. Paranjpe, M.A., B.Sc.
10. Annamalai University, Annamalaiagar: The Librarian, Annamalai University.
11. University of Madras: S. R. Ranganathan, M.A., L.T.

**B—Indian States**

1. **Kashmir:** (1) Inspector of Schools, (2) Headmaster, Normal School, Srinagar.
2. **Patiala:** (1) Sardar Bhagwan Singh, M.A., LL.B., (2) Qazi Abdul Aziz, B.A.
3. **Benares:** (1) Benod Behari Sen Roy, M.A., (2) Bishen Lal Kaul, B.A., L.T., (3) Lalita Prasad.
4. **Gwalior:** (1) Rao Saheb L. B. Mule, (2) G. V. Ambardekar, B.A., (3) Kanhaiyalal Razdan, (4) Pratap Singh, B.Sc., (5) Makhan Lal, (6) Mrs. S. Talpade, (7) Mrs. M. Shekdar, (8) H. L. Chatterji, M.A., (9) A. G. Nigudkar.
5. **Kotah:** (1) Daya Krishna, M.A., LL.B., (2) Uma Shankar, (3) Hari Har Nath Sukhia, (4) Raj Bahadur, (5) Gokul Prasad, (6) Raj Kishor Gupta.
6. **Dewas (Senior):** Sardar A. T. Mukerji, M.Sc., M.R.A.S.
7. **Indore:** (1) Prayagnarain, (2) N. G. Golé, (3) Sitaram, (4) Dhanna Lal, (5) Tara Prasad, (6) Mul Chand, (7) Nathi Prasad, (8) Badri Lal, (9) Miss Mathurabai Kendurkar, (10) Miss Sushilabai Niwasarkar, (11) Mrs. Shantabai Sakhardanday, (12) Mrs. Jankibai Barpute.
8. **Jodhpur:** (1) Narayan Prasad, (2) Jaswantroy Jevshanker Hathi, (3) Mrs. F. S. Singh, (4) Must. Phoolkor.
9. **Bikaner:** (1) Madan Mohan Verma, M.A., (2) Mrs. K. D. Gupta.
10. **Hyderabad-Deccan:** Syed Ali Akbar, M.A.
11. **Baroda:** (1) Dr. B. C. Lele, M.A., Ph.D., (2) Newton Mohan Dutta.
12. **Kolhapur:** Rao Saheb D. R. Bhonsle.
13. **Inchalkaranji:** R. R. Sitaram, B.A., B.T.
14. **Mysore:** (1) M. S. Mohiuddin, M.A., LL.B., M.Ed., (2) Dr. K. R. Ramaswami, M.A., D.Litt., M.Ed., (3) Sri B. Indiramma, (4) Superintendent, Practical Instruction, (6) Hanumantha Rao
15. **Aundh:** P. A. Inamdar, M.A.
16. **Dhar:** (1) R. Dwivedi, M.A., (2) M. B. Sant.

**C—Affiliated Associations**

1. **U. P. Secondary Education Association:** (1) Kali Das Kapur, M.A., L.T., (2) S. N. Singh, B.A., L.T., (3) R. C. Bhargava, B.A., L.T., (4) V. Prasad, B.A.
2. **U. P. N. G. E. O. Association:** (1) Ram Richpal Singh, M.A., (2) Khwaja Mustafa Ali, B.A., L.T., (3) Devi Singh A. Rawat, B.A., L.T., (4) R. P. Kichlu, M.A., L.T., (5) G. C. Chaudhry, M.A., L.T.
3. **Bihar and Orissa Secondary Education Associations:** (1) S. K. Roy, M.A., (2) S. C. Chakravarty, (3) Shyamsundar Misra, (4) Rai Manmohan Narayan Sinha, (5) Govind Prasad Verma, (6) Nagendra Nath Misra, (7) R. N. Basu.



4. *All-Bengal Teachers' Association*: (1) Hemanta K. Majumdar, (2) Monindra Chandra Mukerji, (3) Bijay K. Banerji, (4) B. N. Chakravarty, (5) Jogesh Chandra Sen, (6) Rai Saheb Ishan Chandra Sen, (7) Sachinandan Sil, (8) Birendra Nath Roy, (9) Sarish Chandra Adhikari, (10) Behari Lal Chatterji, (11) Kalipada Ganguli.
5. *All-Bengal College and University Teachers' Association*: (1) Dr. Pramatha Nath Banerji, M.A., Ph.D., (2) Gopal Chandra Bhattacharya, M.A., (3) Batuk Nath Bhattacharya, M.A.
6. *Bombay Presidency Secondary Teachers' Association*: (1) G. V. Moses, B.A., L.C.P., (2) M. R. Paranjpe, M.A., (3) Prahladrai B. Malkani.
7. *Karnatak Teachers' Association*: (1) K. S. Vakil, M.Ed., I.E.S., (2) V. R. Mudholkar, B.A., B.T., (3) S. S. Basvanal, M.A., (4) Mrs. K. H. Jamkhandi, B.A., (5) N. S. Ullal.
8. *South Indian Teachers' Union*: (1) S. K. Devasikhamoni, B.A., L.T., (2) K. Rangaswami Aiyangar, B.A., B.L., L.T., (3) M. S. Sabhesan, M.A., (4) S. T. Ramanuja Aiyangar, B.A., L.T., (5) S. K. Yegnanarayana Ayyar, M.A., (6) S. Natarajan, M.A., L.T.
9. *Hyderabad Teachers' Association*: S. Ali Akbar, M.A.
10. *Mysore Secondary Education League*: (1) M. Sultan Mohiyuddin, M.A., M.Ed., (2) Dr. K. R. Ramaswami, (3) C. Krishnaswami Rao.
11. *Cochin Teachers' Association*: (1) S. V. Venkatachala Iyer, M.A., L.T., (2) P. S. Subramania Iyer, B.A., L.T., (3) A. Easwara Iyer, B.A., L.T.
12. *The Sardar's School, Gwalior, Teachers' Association*. (1) F. G. Pearce, B.A., (2) K. C. Shukla, B.A., (3) Shri Krishna Gopal, B.A., L.T., (4) G. H. Kunte.

#### D—Other Associations

1. *Forman Christian College, Lahore*: Rev. B. C. Harrington, M.A.
2. *S. R. C. V. High School Teachers' Association, Ferozabad*: (1) H. P. Banerji, M.A., L.T., (2) Satyendra Nath Chatterji, M.A., L.T., (3) Bhoj Raj Shakula, F.A., C.T.
3. *Bareilly N. G. E. O. Association (Inspecting Branch)*: (1) Jagdamba Prasad, (2) Uma Shankar Saksena.
4. *High School Teachers' Association, Ballia*: (1) Ram Narain Lal, B.A., L.T., (2) Ram Nagina Lal, B.A., L.T., (3) Prabhat Chandra Ghoshal, B.A., L.T., (4) Pulin Behari Ghoshal, (5) Gopi Krishna, (6) Md. Idris, (7) Rajendra Prasad, (8) Ram Singhasan Misra, (9) Gena Lal Jha, M.A., (10) Janardan Dwivedi, B.A., L.T., (11) Lalit Kumar Chatterji, B.A., L.T., (12) Jagannath Singh, B.A., L.T., (13) Rameshwar Prasad, B.A., L.T., (14) Harbans Narain, B.A., (15) Ram Dahin Singh, B.Sc., B.L., (16) Paras Nath Srivastava.

5. *Shiksha Board, Deorias* (1) Satyavrat, (2) Badri Narain Lal, (3) Surya Mukhi, (4) Trigunanand, (5) Baij Nath Sharma, (6) Shiva Narain Dwivedi, (7) Yamuna Singh Rawat.  
(6) Shiva Narain Dwivedi, (7) Yamuna Singh Rawat.
7. *Central Night School Association, Muzaffarpur*: Munishwar Prasad.
8. *Anjuman-i-Tanzim, Tablig and Hemayatul I-lam for Bengal and Assam*: Molvi Moh. Abdur Rahaman Choudhury.
9. *Teachers' Association, Siliguri H. E. School*: Jatindra Mohan De, B.A.
10. *Pabna District Teachers' Association*: (1) Dharendra Nath Dhar, B.Sc. (2) Suresh Chandra, B.A., B.T.
11. *Chittagong District Teachers' Association*: Pramatha Nath Sen.
12. *Nadia District Teachers' Association*: (1) Bepin Behari Banerji, B.A., B.T. (2) Sadanand Bhattacharya, B.A.
13. *K. L. Jubilee School, Dacca*: Jatindra Nath Chakravarti.
14. *Sbhamapbi Shiksha Parisat, Calcutta*: (1) Haripada Maity, M.A., (2) Jatindra Nath Seth, B.A.
15. *Students' Welfare Committee, University of Calcutta*: Haripada Maity, M.A.
16. *Barar Teachers' Association, Amraoti*: The Secretary.
17. *Hitkarni High School, Jubbulpore*: N. G. Lele, B.A.
18. *R. H. E. School, Sursand*: Sukh Chandra Chaudhry.
19. *General Education Institute, Bombay*: (1) K. W. Chitale, B.A., B.T. (2) R. K. Oka. (3) R. G. Askshikar, S.T.C. (4) N. T. Kelkar, B.A., B.T.
20. *Schools Committee, Bombay Municipal Corporation*: R. V. Parulekar, M.A., M.Ed.
21. *Educational Reform Circle, Bombay*: (1) Mrs. Atiya Begum. (2) S. Fyzee Rahameen.
22. *Teachers' Association, Ramaswami Chettiar's Town High School, Chidambaram*: G. A. Krishnamurthi Ayyar.
23. *Victoria College, Gwalior*: Four Professors.
24. *Scout Association, Gwalior*: Scout Commissioner.
25. *All-Gwalior State Teachers' Association*: Prot. Vijpayee.
26. *League of Parents and Teachers, Gwalior*: R. K. Kulkarni, M.A.
27. *Birla Inter. College, Pilani*: (1) S. D. Pande, M.Sc. (2) S. K. Pareek, M.A. (3) H. R. Bhatia, M.A. (4) S. C. Sharma, B.A., B.T.
28. *Marwar Teachers' Association, Jodhpur*: (1) Mr. Khandekar, (2) Mr. Kumbhare. (3) Mr. Narain Prasad.
29. *Secondary Teachers' Association, Kolhapur State*: (1) Dr. Balkrishna, M.A., Ph.D., (2) Choitram Sehgal, B.A., L.T., (3) B. R. Kolatkar, (4) G. B. Modak, B.A.
30. *The Samaldas College, Bhavnagar*: H. B. Bhide, M.A.
31. *The Travancore Teachers' Association*: P. S. Ananthanarayana Iyer, B.A., L.T.

32. *S. Tcien Fraternity, Bombay*: (1) B. B. Samant, B.A., B.T., (2) Mr. Kumbhare, (3) Mr. Narain Prasad.
33. *Rooke's School Teachers' Welfare Association, Bareilly*: (1) Saadat Ali Khan, B.A., L.T., (2) Mohd. Shah Hasan Khan Barqe Shadari, (3) Shafiq Ahmad.
34. *Baroda Teachers*: S. R. Tewari

## IX—THE ALL-INDIA RECEPTION COMMITTEE

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His Highness Lt.-Col. Maharaja Sir Prabhu Narayan Singh Bahadur, G.C.S.I., G.C.I.E., L.L.D., Benares.

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2. His Highness the Maharaja of Bikaner.
3. His Highness the Maharao of Kotah.
4. Her Highness the Maharani of Dhar.
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6. Raja Bahadur of Padrauna.
7. Maharajkumar of Vizianagram, Benares.
8. Seth Ramji Karmanji of Manbhum.

### Chairman

Pandit Madan Mohan Malaviya, Vice-Chancellor, Hindu University, Benares.

### Vice-Chairmen

1. Hon'ble Raja Sir Moti Chand, Kt., C.I.E., Benares.
2. Dr. Ganga Natha Jha, M.A., LL.D., Vice-Chancellor, University of Allahabad.
3. Munshi Narayan Prasad Asthana, M.A., LL.B., Vice-Chancellor, University of Agra.
4. Pandit Ram Deva, Acharya Gurukul Kangri.
5. Babu Sangam Lal Agarwala, Founder Mahila Vidyalaya, Allahabad.
6. Prof. D. K. Karve, Vice-Chancellor, Women's University, Poona.
7. Principal A. B. Dhruva, Pro-Vice-Chancellor, Hindu University, Benares.
8. Dr. G. N. Chakravarty, Benares.
9. Mrs. Padmabai Sanjiva Rao, M.A., Benares.
10. Principal, Women's College, Hindu University, Benares.
11. Dr. Bhagavan Das, M.A., D.Litt., Benares.
12. Pandit Iqbal Narain Gurtu, M.A., LL.B., Benares.
13. Khan Bahadur Ahmad Hasan, Benares State.
14. Rai Sahab Shyam Sundar Das, M.A., Benares.





Mr Chintamani Mukherji, one of the important  
members of the working committee of the First  
All Asia Educational Conference

15. M. M. Pandit Pramoth Nath Tarka Bhushan, Benares.
16. M. M. Pandit Devi Prasad Shukla, Benares.
17. Babu Chintamani Mukerji, Benares.
18. P. Seshadri, M.A., President, All-India Federation of Teachers' Associations, Cawnpore.
19. Principal Iachhman Prasad, M.A., President, U.P. Secondary Education Association, Dehra Dun.
20. Syed Ali Akbar, M.A. (Cantab.), President, Teachers' Association, Hyderabad-Deccan.
21. Prof. S. K. Yegnanarayana Ayyar, M.A., President, South India Teachers' Union, Madras.
22. Mr. V. K. Achyutha Menon, B.A., L.T., President, Cochin Teachers' Association, Trichur.
23. Rai Saheb Ishan Chandra Ghosh, President, All-Bengal Teachers' Association, Calcutta.
24. Thakur Shiva Kumar Singh, President, U. P. N. G. E. O. Association, Benares.
25. Prof. M. R. Paranjpe, M.A., B.Sc., President, Bombay Presidency Secondary Teachers' Association, Poona.
26. Principal S K Roy, M.A., President, Bihar and Orissa Secondary Education Association, Ranchi.
27. K. S. Vakil, M.Ed., I.E.S., President, Carnatic Teachers' Association, Dharwar.
28. P. A. Inamdar, M.A., Superintendent, Education Department, Aundh.
29. R. K. Kulkarni, M.A., Victoria College, Lashkar, Gwalior.
30. Sardar Bhagwan Singh, M.A., Secretary to the Cabinet of His Highness the Maharaja of Patiala, Patiala.
31. P. A. Subramanya Iyer, B.A., I.T., Headmaster, Hindu High School, Triplicane, Madras.
32. Sardar A. T. Mukerji, Superintendent of Education, Dewas State (Senior).

#### General Secretary

Ram Narayan Misra, Benares.

#### Joint Secretary

Sri Ram Bajpai, Allahabad.

#### Assistant Secretary

Bishambhar Saran, Benares.

#### Treasurer

Gauri Shankar Prasad, Advocate, Benares.

#### Auditors

1. Kali Prasanna Chakravarti, Benares.
2. Raja Ram Govind Akoot, Benares.

**Members of the Working Committee**

1. Hon'ble Raja Sir Moti Chand, Kt., C.I.E.
2. Rai Bahadur Lalit Behari Sen Roy.
3. Pt. Iqbal Narain Gurtu.
4. Babu Chintamani Mukerji.
5. Babu Durga Prasad.
6. Mr. P. Russell.

**The Report of the Local Reception Committee of the All Asia Educational Conference, Benares**

A Local Reception Committee was formed in connection with the All Asia Educational Conference; but as the number of local members increased it was found desirable to appoint a working committee consisting of the following members:—

**MEMBERS OF THE WORKING COMMITTEE**

1. Hon'ble Raja Sir Moti Chand, Kt., C.I.E., Chairman.
2. Pt. Iqbal Narain Gurtu, M.A., LL.B.
3. B. Chintamani Mukerji, B.A.
4. Rai Bahadur B. Lalit Behari Sen Roy, B.A.
5. P. Russell, Esq., B.A.
6. B. Durga Prasad, B.A.
7. Pt. Ram Narayan Misra, B.A., Secretary.

The Local Reception Committee held four meetings and the Working Committee five meetings. The work was divided among the following sub-committees:—

- (a) Accommodation Committee.
- (b) Food Committee.
- (c) Programme Committee.
- (d) Exhibition Committee.
- (e) Recreation, Amusement and Excursion Committee.
- (f) Pandal Committee.
- (g) Publicity Committee.
- (h) Funds Collection Committee.

Each sub-committee had a convener. Some of these sub-committees had at first to meet once a week but as the days of the Conference approached nearer they had to meet almost daily.

The delegates were accommodated in the Central Hindu School buildings for the girls and the boys, the Anglo-Bengali, the Bengali Tola, the Vivekanand Vani Bhawan, the Harish Chandra and the Dayanand schools and in various other houses. The Theosophical Convention also took place in the X'mas Week and a large number of delegates who had come for both the functions stayed under the magnificent management of the Theosophical Society.

The Pandal Committee had to do very hard work. It was thought that the Kashi Naresh Hall would be quite sufficient for the Conference, and therefore

all efforts were concentrated on it. But about the first week of December the number of applications for membership received was so large that the whole plan had to be changed. And the number that actually came to attend the conference was much larger than was ever anticipated. The result was that the Pandal had to be put up hurriedly on the playing field, the number of clerks had to be increased and larger contingent of volunteers and scouts had to be requisitioned. The Pandal was splendid owing to the indefatigable energy of Rai Bahadur B. Lalit Behari Sen Roy, Private Secretary to H. H. the Maharaja of Benares and Chairman, Municipal Board. The volunteers and the scouts did all they could under the inspiring leadership of Pt. Shri Ram Bajpai but it was felt, though late in the day, that their number was insufficient and they could not cope with the enormous amount of work which was entrusted to them, especially when they had to meet with the wishes of people with tastes and ways of life, as different as are the provinces in India. The Working Committee is conscious of the fact that many ladies and gentlemen were put to great inconvenience during their stay in Benares.

The funds Collection Committee had to work very hard for about six weeks. In this connection, special thanks are due to B. Chintamani Mukerji and Pt. Iqbal Narain Gurtu, two veteran workers in the field of education who have had large experience in the way of collecting money.

The Exhibition Committee organised its work very well. Its convener Mr. H. N. Wanchoo spared no pains to make the Exhibition a great success. Delegates from different provinces and even visitors from abroad declared that it was one of the best exhibitions that they had seen.

The display of scout and other exercises including Ju-Ju-tsu organised by Pt. Shri Ram Bajpai and the officers of his scout association was splendid and attracted a large number of spectators. It was in fact the third Scout Mela. It had the inestimable advantage of being presided over by Dr. Annie Besant. The All Asia Educational Conference thus brought about this momentous occasion when for the first time in the history of scouting, a responsible officer of the Baden Powell Association not only presided but expressed whole-hearted appreciation of the smartness and promptitude of the scouts belonging to the Seva Samiti Boy Scouts Association.

In addition to the session of the open conference there were meetings of each section, which were 14 in number. Originally there were 13, but the fact that the venue of the First All Asia Educational Conference was Benares, the centre of classical learning, a new section named the Oriental Classics Section was added and this again was subdivided into Arabic and Sanskrit groups. Both these groups brought together leading scholars of Arabic and Sanskrit.

It was a happy idea to hold the Muslim Educational Conference and the Adhyapak Mandal (District and Municipal Board Teachers' Conference) also in Benares in the same week. Benares therefore attracted at the time thousands of educationists. There were Vice-Chancellors of Universities, Directors of Education, Principals and Professors of Colleges, Inspectors of Schools, teachers connected not only with High Schools but with primary and technical schools and Maktabas



and Pathshalas. Never had a larger number of teachers assembled in Benares in recent times. The members of the Working Committee and other committees had therefore to work very strenuously.

H. H. the Maharaja of Benares not only graciously agreed to be the Chief Patron but generously subscribed Rs.1,000 and placed his Mint House at the disposal of the foreign delegates and also Indian distinguished visitors. The Conference had the great privilege of being opened by His Highness.

The Hon'ble Raja Sir Moti Chand, Kt., C.I.E., made it convenient to preside over the meetings of the Working Committee, invited the delegates to a garden party, accommodated the members of the Adhyapak Mandal in his school buildings, and subscribed Rs. 500.

But for their co-operation and guidance and the active support of Maharaj Kumar of Vizianagram, the Benares Municipal and District Boards it would have been impossible to hold the Conference. Each of the above paid Rs. 500, Rs. 1,500 and Rs. 500 respectively. The Health Officer and his assistants not only made necessary conservancy arrangements with great care and promptitude but organised health lectures also.

The Working Committee is indebted last but not the least to Babu Devi Prasad Khattri who steadily and vigilantly worked for the success of the conference. He edited the bulletins, even the daily bulletins issued during the Conference days, and undertook to edit this report.

The accounts have kindly been audited by Pt. Kali Prasanno Chakravarti and Pt. Raja Ram Akoot for which they deserve our sincere thanks.

*First All Asia Educational Conference, Benares (December 1930)*

Checked and found correct.  
(Sd.) Kalprasanna Chakravarti  
(Sd.) Rajiram Govind Akoot.

